

hid from sight among the mountains where the relics of the Hittite Empire have lain so long buried.

The question of Christianity *vs.* Islam is attracting the earnest consideration of the world as never before. Not to enter into the general discussion, it is sufficient to say that the question in the Levant is essentially different from that in India or Africa. In Africa, Islam has practically free scope for all its efforts, unhindered opportunity to use the means by which it achieved its early successes. As a religion, it is unquestionably superior to fetichism, and when it has only fetichism to meet, it will always win the day. In India, too, it has almost unlimited sources to draw from, and if hemmed in on one side, can easily spread out on another. In the Levant it has exhausted its resources. Its aim now is, not to advance, but to hold its own against both outward attack and inward decay. Shrewd, farseeing men have recognized the irresistible advance of Western civilization, and have sought to find some means of assimilating it to the precepts of the Koran. Others, with perhaps a keener sense, have declared the two absolutely incompatible. Islam must conquer civilization, or be conquered by it. Hence have arisen two opposing parties, young Turkey and old Turkey, and ministerial crises gain a new significance, when we realize that they are by no means merely political, but are the outcome of contests that, little by little, are disintegrating the whole fabric of the Caliphate.

In these contests evangelical Christianity exercises an important, though not always perceptible, influence. It shows few converts. Its work is still preparatory—sapping and mining, rather than direct assault. Were there religious liberty for Moslems, what might be we can hardly say. When, under the pressure of Europe, Imperial “Hatts” declared freedom of conscience for the Sultan’s subjects, it was the Christian sects that the Turkish Government had in view. To this day, no man can turn from Islam without incurring loss of everything. The problem of missions in the conflict with Islam is how to work so that when the break comes, as come it must, Christianity shall be able to hold the ground. In order to do this, it must be quick to see opportunities, wise in their use, patient while results seem very small.

Evangelical Christianity in its relations with the corrupted Christianity of the Eastern churches has passed through several stages. At first it was hailed with gladness, being looked upon as a hopeful means of securing freedom from the oppression of the Moslem Government. Soon it appeared, however, that the immediate result was to undermine and destroy the influence of the hierarchies, and the whole power of the priesthood was hurled against it. The influential lay element was also hostile, not so much because of its sympathy with and respect for the ecclesiastical, as because in the course of these centuries church life has become so welded with national life as to be practically the