

workers. In Aintab the embroidery industry carried on as a part of mission work has already touched over two hundred Mohammedan homes. The girls' boarding-school at Korcha in European Turkey had among the pupils last year twenty-two Albanian Moslem girls. But the government is very conservative in most respects regarding the education of Mohammedan women. Nothing which leads them to attend public meetings is allowed.

(5) *Evangelistic Work.* So long as preaching and personal work are confined to Christian communities the government makes no objection. But wherever any Moslems join the congregation, and especially when any Moslem makes confession of Christ the government at once interferes. The manner of interference is usually to have the convert arrested and held for trial upon some other accusation, or else to secretly expel him from the city. The death penalty for those who deny Islam has now passed from public execution to secret methods which are scarcely less gruesome. Of course such methods are condemned by the more intelligent officials.

Preaching in the markets or in open squares in the cities is not allowed by the police, although an English missionary in Antioch was permitted for many years to read aloud from the Arabic Bible to the groups of people who gathered around him in an open square.

To look at these things from the Turkish point of view we must remember that the Ottoman army has been hitherto recruited entirely from Moslems, so that any Moslem young man who became a Christian was regarded as a traitor to the state in having tried to evade military duty. The present government has begun to enlist Christian soldiers but shows deliberate caution in carrying out this programme. If the spirit of the army can be made national rather than Mohammedan a great step in ad-