

Islam has been entrusted to the working of democratic institutions. The result is a strange medley of forces, progressive and retrograde. In all this medley the outstanding fact is that the national conscience has been awakened as never before. Though awakened, it is only partially enlightened. Nevertheless, this new activity of the Ottoman conscience is proof of a wide-spread social response to the appeal of principles and institutions with which the world of Islam has only recently been made acquainted.

Our review of the changes in the Ottoman Empire would have little value for a missionary conference did it not lead to the question, "What shall be the attitude of Christian missions towards the new forces within Islam?" The new situation which we have endeavoured to present has in it, on the one hand, much that will arouse the respect of the missionary. On the other hand, it calls for the exercise of unwearied patience. The respect of whole-hearted sympathy with men who are aroused, the patience of faith in the educative work of God—these are the special qualities of character needed by the Christian missionary as he confronts the new Islam.

The first duty to be emphasized is that of respect for the awakening of energy that has taken place. The Ottoman people are thinking—thinking earnestly upon the problems of their national and social life. They have been brought under the influence of the educational, social and political development of Western nations until they have begun to feel the call of the modern spirit. Though they find it difficult to shake off the lethargy of centuries, and though they are sadly hampered by the unprogressive nature of orthodox Islam, yet there is evidence on every hand that new and vital forces have been absorbed into the national consciousness. Awakened energies such as these should be met by the Christian world-movement