

Such words, appearing in the leading journal of the political capital of Islam, are full of significance to the Church of God, especially as every statement of the editorial is borne out by news from different parts of the Moslem world. There never was such unrest, politically, socially and spiritually, in Moslem lands as there is to-day, and, on the other hand, this very unrest is accompanied by a new sense of solidarity and an attempt to unify the disintegrating forces of Islam.

The Mohammedans of Russia are not only pleading for greater recognition in the Duma, but are organizing societies of reform and progress and working for pan-Islamism through the press. On February 16, 1910, the first mosque in St. Petersburg was opened with a great Moslem festival. The Emir of Bokhara contributed the site and paid for the cost of construction of the handsome edifice. He also took part in the ceremonies, which were attended by the Turkish Embassy and the Persian Legation. The facts that the chief mulla offered prayer for the welfare of the Czar, to which the Moslem population loyally responded, and that the Emir and his suite were entertained at the royal palace, both show that Islam in Russia is becoming more and more an established religion.

The new Nationalist Party in Egypt, through the preferential instead of the impartial treatment of Moslems by the British government, have everywhere kindled the fanaticism of unrest and the desire of independence. This spurious form of nationalism, in the judgment of veteran missionaries and such unprejudiced witnesses as Col. Theodore Roosevelt and Dr. Alfred J. Butler, is thoroughly Mohammedan in its character. In the mouth of the new Nationalist Party "Egypt for the Egyptians" means Egypt for the Moslems, and its fatal corollary must be oppression for the Christians. It is to be hoped that the British policy in Egypt will soon be radically