

Bertram Thomas, who also took part in the discussion, did not accept Mr. Philby's identification of Wabar with the Ubar of which he had heard on his journey, as the latter must have been at least 150 miles to the south.

—*The Near East and India.*

Kemal Pasha's Services to Turkey and his Dis-services

It is futile, even foolish and unfair to deny Kemal Pasha's unforgettable services to his motherland. Turkey owes him much, it owes him its very life and existence.

The land which sent the light of Islam to Europe and which gave birth to great soldiers and saints, and which was for centuries the seat of Muslim learning and political power was about to pass completely under the bondage of a third class Christian country and was actually on the verge of complete disintegration and dismemberment when Mustafa Kemal appeared on the scene and saved it from being parcelled out among Italy, Greece and the other Balkan States. Freedom is better than life itself and Mustafa gave back Turkey its freedom. So the debt which the Turkish nation owes to this brave soldier and great man is indeed incalculable. But there is one thing which is even more precious than freedom, and that is Religion. At least the Muslims look upon the integrity of their religion as something more costly than anything else in the world. Whereas Mustafa Kemal has rendered signal services to his country, he has done some equally stupendous dis-services also. He emancipated his people from the political yoke of the West but, by inflicting on them, at the point of the sword, the imitation of western manners and ways of living, of western dress, western outlook on life and even western ideas and beliefs, he has sold their souls into bondage to Christendom.

Mustafa Kemal has sought by various means to lessen the religious fervor and modernize the beliefs of his deeply religious people. His repeated failure has not disappointed him. He is a man who knows no defeat and accepts no defeat. He has thought out a more subtle and ingenious plan to accomplish his object. He has appointed a "Commission of History" to which is entrusted the duty of writing the history of the rise and progress of Islam and the life-story of the Holy Prophet. The aim of this Commission is to write a book which will depict the Prophet as a man who had a deep and sincere vision of the environment of his time and people, who was endowed with an uncommon personality, who possessed a great mind and an indomitable will. It will show him to be a man who had combined in his person high human ability with the power to rule and govern others, a person who, though born in primitive environments far away from any contact with civilization, could yet see the future possibilities of his people. The Prophet's greatness will be shown to be due solely to these and not to any divine, celestial and miraculous causes. That is to say, that every divine element will be divorced from his doings and the results they produced. He will be shown to be a great leader of men, as, for example, Mustafa Kemal himself is, but no Prophet of God, as there is no such thing as God or His Prophets and Messengers. The Quran will, therefore, naturally be shown to be his own creation.—*The Sunrise* (Lahore).

A Chinese Moslem Magazine

The Rev. Montgomery H. Throop, LL.D., tells of a new Chinese Moslem publication issued in North China under the title *The Justice Monthly Review* and describes its contents:

"The first article is entitled, 'Can this be called a revival?' The effort to revive Arabic among Chinese Moslems seems unsuccessful; it was a move hostile to the translation of the Koran into Chinese. The translation of the Koran harmonizes with Chinese culture, will protect Moslems against Christian propaganda, and will raise their moral standards. The second article—'In Society what sort of men should we be?' The old doctrine of rewards and punishments does not appeal to modern men. Morality must be built on grounds of social expediency. Religion is not a satisfactory ground because Roman Catholic priests, Protestant pastors, Buddhist monks, and Arabic-reading Ahongs are not better but worse than ordinary laymen. Third Article—'Mohammed and Jesus.' Christianity is founded on unreliable records. Christ was a great prophet but not divine. Islam and Christianity together should seek the truth. Fourth Article—'Man's place in animate creation,' which seems to be an exposition of evolutionary theories. Fifth article—'A night of cruel rain,' a story. Sixth article—'The political struggle between Indian Moslems and Hindus.'

The magazine seems to be written from a modern rationalistic standpoint, to be keenly conscious of the danger to Islam of Christian propaganda, and to employ Christian terms. I should judge that the editors have been educated in Yen Ching University."

Tribute to Mr. Isaac Mason

We learn from the Committee on Moslem work in China that Mr. Isaac Mason of the Friends' Missionary Society has left China after long years of service. His extensive literary work in Arabic and Chinese is known to our readers. At the Executive Council Meeting in Shanghai it was voted to record the following appreciation of Mr. Mason's service:

"Mr. Mason left for England in March with the idea of retiring permanently from China. We as a Society wish to put on record our appreciation of his invaluable work. He has been an enthusiastic promoter of the Moslem evangelism ever since the days of Dr. Zwemer's visit in 1917. Since then he has steadily prepared most valuable literature relating to this subject in Chinese and English. Those of us who follow after will continue to be the debtors of his untiring efforts. He has been a strong supporter of this Society since its founding, but his services during the past two years have been inestimable. We regret to have him go, but we pray God's blessing, and wish him many fruitful and serviceable years in the future."

We must also attest to the loyal support and cooperation of Mrs. Mason, and wish them both God-speed and much blessing in the future.

Scandinavian Missions to Moslems

Although in our little country we have, I think, not one Moslem, still some work for the Moslems has been done in the past seventy years.

The first experiment was that of Pastor Ludvig D. Hass, who in

1842 went to Smyrna, sent by the Danish Missionary Society. With him was a young student, Kr. Kold, who later opened a Danish High School. Pastor Hass worked in Smyrna five years, but the difficulties were many, and after the death of his wife he returned to Denmark.

In 1867, Pastor Jorgen V. Bloch of Kerteminde tried to found a Greek-Danish Missions Society, to make an alliance for all Christians to do a work among the Moslems. The society was founded, but as Pastor Bloch felt himself too old to go and there was no other to undertake the work, the plan did not progress.

In 1897, Olaf Hoyer went to Syria and studied Arabic for two years. Afterwards he went to Hebron with his wife, and worked for the Moslems for awhile, but a call from Dr. S. M. Zwemer to take up work in South Arabia went to his heart, and so he went to Sheikh Othman in 1904, where he opened a school for boys, and his wife had a school for girls. In 1907 he baptized two Moslem families. Miss Marie Henriksen, from Denmark, came in 1909, and in 1910 the work was moved to Aden, where they now have schools and a Bible Depot. Miss Henriksen took up work among the women, visiting the houses and helping the sick. During the War they all returned to Denmark. Mr. Hoyer was working for the prisoners in Germany, but in 1919 the way was opened for them to go back again, and now they have a good staff of workers, with medical treatments, school, Bible and evangelistic work. In 1923 they visited eight hundred homes and gave 18,375 medical treatments.

In 1898 a Danish society was founded in Svendborg for mission work among the Moslems. Pastor Ejnar Prip was the pioneer from the society. He went to Jerusalem, where he studied Arabic in the "Syrisches Waisenhaus" under the director, Pastor Ludwig Schneller. In 1903 Pastor Prip felt the call from God to go to some small villages in the Karjaten district north of Damascus, where he began a work for the Syrian Protestants, and where he could reach various tribes of Bedouins in the desert of Palmyra. Soon after, Pastor Fox Maule came from Denmark, and in connection with Pastor Prip he opened a medical work. This mission has now a great staff of good workers. They have a large hospital at Nebk, which was built in 1925, and have a good mission among Syrian Christians. But this work among the Moslems has not yet produced much result. A Moslem family has been baptized, and in the hospital and among the Bedouins the Gospel truth has been sown, and the pastor and his co-workers believe that it is God who has given them the work and the place, and the harvest will come in due time.

In the northern part of India, in the Peshawar district, near the frontier of Afghanistan, one Danish woman, Miss Marie Holst, M. D., has done a great work among the zenana women. She came to Peshawar in 1898, and worked in the English mission hospital for four years in connection with the Zenana Mission Society of England. There God opened her heart toward the Pathan people, who were living on both sides of the Afghanistan frontier, and she felt moved to take up medical work in the numerous villages. So she and another Danish woman, Miss Marie Rasmussen, traveled for some years with a tent, from which they made medical treatments, operations, house-visiting, and many doors and hearts were opened to the Gospel. But they felt the need of a hospital,