

the dark races this form of Theism has a number of attractions. Their dogma of equality among the "faithful" is hailed with delight by masses suffering from the oppressions and the contumely of caste. The Indian mind is attracted too by its sovereign deity, who is unbound even by his own laws, the sole source as well as the sole claimant of right. It is true that Hindoos generally hate Muhammedans with a deadly hatred, and that multitudes from Nepaul and other parts of India are burning with a most intense desire to help Great Britain in wreaking vengeance on the Arabs in Egypt; It is also true that there are at present in India nearly five times as many Hindoos as Muhammedans. But yet the conversions and the expansion we have mentioned do nevertheless take place under British rule. As in the other oriental races, so in China also, this system of religion has made considerable progress. The descendants of some original Arab settlers who married Chinese women, have made enormous exertions in spreading their religion, they have brought up deserted children, and have been aided in the north by Mussulman Tartars, until there are now twenty millions of Muhammedan Chinese, principally concentrated in the north and west, but also to be found in every province of the empire. The facility of expansion which this religion appears to have in oriental countries has led to the suggestion with many that the time may come when the world will see people stretching from Sierra Leone to Pekin, all of one faith, and intent on spreading that faith by conquest. The prospect may not be a pleasing one, and it will require the fulfilment of a number of conditions and the union of a number of coincidences for its accomplishment; but when we consider what they have done for the diffusion of their faith during the last century, and how little comparatively has been the impression Christianity has made in the same regions, so lamentable a catastrophe is not by any means beyond the range of possibility. The zeal, and energy, and activity of Muhammedans ought to have some more practical effect than merely to put Christians to the blush.

OPEN AIR SERVICES.

SOME time ago, in calling attention to the proceedings of the Salvation Army, and recommending the Church to do her own work, we spoke particularly of open air services or street preaching. We heard a few days ago of some Toronto clergymen proposing to adopt some plan of the kind; and we asked, Why do they not set to work at once? Only let the services be short, lively sermon of ten or fifteen minutes, good singing of lively hymns and several of them, with the assistance of a choir trained for the purpose. Let the practice be extensively and regularly or frequently adopted, and the result must be satisfactory. The thing has been tried in the Mother Country with marked success. In Cardiff, the Vicar of St. John's, the old mother church of the town, resolved to hold an open air service after the usual evening. Accordingly, on Sunday, June 18th, a band of choiristers grouped themselves in the churchyard, and headed by a banner and a large red cross, with the motto, "Jesus, Saviour," they preceded the vicar, who was vested in cassock and surplice, to a large open space in the neighbourhood of a poor population, not very far off. The crowd gathered during the singing of "Onward, Christian Soldiers," and by the time the procession reached the spot, on which a table was placed as a

rostrum, it had reached considerable numbers. The men were asked to raise their hats during the offering up of prayer, and after singing another hymn, the vicar addressed a most attentive congregation for a quarter of an hour. The service has been held on each succeeding Sunday, and increasing numbers every week testify to the interest the people feel in it. The addresses are exceedingly simple, and suited to the needs of the great majority of the congregation—those unhappy ones who never go to any place of worship, and who come there stained with sin, some of them longing to cast the load away and to start afresh. The vicar invites any who may desire to break off their old associations, or who are anxious to hear more, to come and see him at any time, that he may help them by prayer, sympathy and advice in their hard struggle. Among the crowd are sometimes recognized leading dissenters and members of the Salvation Army corps, conspicuous by the brazen S. on their collars. These latter always express their gratification at the work that has been taken up. The order of service is as follows: The choir meet at the church door, and march to the church-yard gate, when they begin a processional hymn. Arrived at the place, another well-known hymn is given out, which is followed by extempore prayer and an address. A hymn and the benediction close the service, and then the choir re-form and march slowly back again to the church, singing recessional and evening hymns. A similar service is also held in an out-lying part of the parish by a lay reader, specially qualified for this kind of work. Why not have something of this kind in or near our large towns in Canada? And perhaps a very short and simple liturgical service abridged from the Prayer Book, and so that it might be responsive, compiled by authority, would be of service if printed in a cheap form and extensively circulated.

SYRIAN COLONIZATION.

THE atrocities practised on the Jews in Russia, and the failure of any effort made by the Russian Government to put a stop to them, led last year and at the beginning of the present, to several organizations in England for the relief of the oppressed race. The apathy of the authorities in Russia showed the absolute necessity of a migration of the Jews from that country to some other, and after the formation of the Mansion House Relief Fund on the 1st February last, the policy adopted was to send the refugees to settle in the United States or Canada. For a time at least Palestine seemed to be ignored altogether as one of the places for settling in, for which assistance would be rendered. Now, as the Jews in Russia have a special wish to return to their own country, and as moreover, the importations to America have resulted rather unsatisfactorily, a Syrian colonization scheme has been started. It is positively asserted that every one of the four millions of Jews in Russia is anxious for a return to Palestine or the neighbourhood. A number of distressing cases have occurred of families seeking English help to enable them to settle in the Holy Land, having received no more than temporary help, and at last being informed that the Mansion House Committee could only see their way to help these families on condition of their emigrating to the United States or Canada. The poor people had set their hearts on returning to the land of their fathers, and they felt the strongest repugnance to seek a home in America.

A fund is therefore being raised for the purpose of assisting in various ways, detailed in the pro-

pectus, Jews who may be desirous of settling in Syria; and to effect the mutual co-operation of the many societies and individuals now seeking to promote the settlement and re-peopling of Syria. It appears that a company formed some time ago owns some land in Northern Syria, which is available for immediate use. A considerable sum has been raised, although much more is needed, and it is presumed that operations will be immediately commenced.

The return of any considerable number of Jews to the neighbourhood of their own land is an exceedingly interesting subject to Christians. The Turkish Government will doubtless view the matter with some degree of suspicion, from the fear that Palestine may become a distinctively Jewish section of his dominions. The Jew has already become a considerable power in that part of the world. Within the last six or seven years the number of Jewish inhabitants of the four sacred cities—Jerusalem, Hebron, Tiberias and Safed (in Galilee)—has very considerably increased. In Jerusalem alone the population has grown from 20,000 to 30,000 souls, the principal portion of the newcomers being Jews. But hitherto it has only been in cities that this gathering has taken place.

In the final settlement of the Eastern Question it is absurd to suppose that Palestine and the Jews can be altogether overlooked. A contemporary says that: "The system of control which Lord BEACONSFIELD'S cabinet were anxious to establish in the Sultan's dominions was not only well considered, and well fitted to the wants of the country, but has been historically proved to be successful in the Crusading Courts, now forgotten by all but the archeologist, through which the Moslems of Syria and Asia Minor were wisely governed, and remained contentedly submissive to the Kings of Jerusalem and the Princes of Antioch. Under such control, with Jewish enterprise encouraged, but not allowed to tyrannize over the peasantry; with European capital secure of a fair interest; with roads, railways, lines of telegraph, aqueducts and reservoirs spreading over the country, Syria would soon become one of the richest and most remunerative provinces of Asia. Such she is doubtless destined to prove, but not perhaps under Turkish rule. The hills may become covered with vines, her plains with corn, her gardens with figs, olives, mulberries, and every other species of fruit and vegetables—an agricultural prosperity not inferior to the best times of Jewish independence. There is no curse on the soil, but the curse of man—the tyranny which crushes hope and life out of the peasantry. Remove this tyranny, by either an autonomy or a transfer of the seat of government from Constantinople, and the Syrian question would soon settle itself without the necessity of bloodshed. Russian intrigue would receive a check on the shores of the Mediterranean, and an industrious and docile people would be made happy."

It is easier to find a score of men wise enough to discover the truth, than one intrepid enough in the face of opposition to stand up for it.

It has been well said that no man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear.

Whoever studies the drift of the latest Christian thought will find that it is gathering more and more around the person, life and death of the Lord Jesus. There have been more editions, from different writers, of the life of Christ within the last ten years than in the previous fifty. The more deeply the divine sacrifice is studied the deeper grows the conviction that it is the supreme glory of this world of ours to have been the pedestal of the Cross of Christ.