

have their anti-Semitic parties, and France is no longer the country in whose capital it would be supremely pleasant for a Rothschild to remain as ambassador.

Looking round the world, we see to our astonishment, of all the countries inhabited by a large Jewish population, only one country free from anti-Semitism, only one country in which the Jewish inhabitants live at absolute peace with their neighbors, and that is the Ottoman Empire. In European and Asiatic Turkey no less than 450,000 Jews are already resident under the sway of the Sultan. Perhaps they get along so well with Mohammedans because of the affinity of their religious practices. For Islam is only Israel translated into Arabic.

It may be, too, that more religious tolerance prevails in the Turkish Empire than is generally acknowledged in the rest of Europe, especially since that unfortunate Armenian episode. Did not a number of Greek subjects of the Sultan — Christian students of the Geneva University — formally declare the other day that complete religious tolerance prevailed throughout the Ottoman Empire, that all religious exercises were freely permitted, and that there was no difference in the eyes of the Imperial Government between the Mohammedan and the non-Mohammedan population? And, looking back on history, do we not find the Dark Ages, the persecuting ages of Christendom, coincident with shining periods of Mohammedan culture and tolerance?

But how stands the particular portion of the Ottoman Empire to which the eyes of the Jewish people have been turned for 18 weary centuries? Palestine might have been densely populated by Turks or Arabs or Europeans; it might have been already exploited by the industrial forces of modern civilization. It might have passed into the hands of France or Germany or Russia, all of which have been trying to establish spheres of influence therein. But no; it remains at this moment an almost uninhabited, forsaken, and ruined Turkish territory.

Nevertheless, its position in the very centre of the Old World, its relation to the Mediterranean, the Suez Canal, Egypt, and the Persian Gulf, point out for it a commercial and strategical future of high importance. The land is not beyond recuperation; it is ready to flow again with milk and honey; and, if treated on a great scale like Egypt, will equally repay the capital sunk in it.

The streams of Jewish migration, which are so unwelcome in other countries, would here find their natural channel, and would restore the whole country to fertility and prosperity. For these Jewish refugees are not beggars; most are artisans and some are agriculturists. The labor so necessary in new colonies is thus provided by the centrifugal force of persecution and the centripetal force of the Holy Land.

The Zionist Societies, which the Jewish refugees hasten to establish as soon as they find their feet in Cape Breton or South Africa, testify how willingly these hard-working emigrants would have gone directly to Zion. Zion is indeed much nearer to the Pale, and the journey from Odessa across the Black Sea costs only thirty shillings. If the British Government would but co-operate with the British Zionists, it might dispense with its Parliamentary Commission and keep unsullied its glorious, hospitable tradition as the Liberty Hall of the world.

But, in order that the immemorial love of the Jew for the Holy Land may lead to a reunion with it, the Jew must do more than merely plead his affection. He has the choice between marriage by capture and marriage by purchase.

The former is obviously impossible. Not even Caesar or Napoleon could marshal the warriors of the Diaspora, the rallying of whom in any and every country would be an act of aggression against its government or at least against a power with which the government was at peace; while, even if all the Christian governments cheerfully sanctioned this paradoxical Jewish crusade, its forces would be annihilated before the onset of the highly effective million of Turkish soldiers. This is even without taking into consideration that a good many Jews live under Mohammedan regimes, and that all Islam, white, black, and negroid, would rise against an attempt that would seem aimed at the Holy Places. No, the absurdity of conquest is so monstrous as scarcely to be worth mentioning.

Remains the marriage by purchase, or rather by such delicate financial operations as those which in actual modern matrimony cover up the ancient reality. Has Providence prepared the path in this direction? Is there a sufficient dearth of money in Turkey to make such a union tempting? Is there sufficient command of money in Israel to supply the necessary temptation? At this historical moment both these questions are answered by an emphatic 'Yes.'

### Post Office Crusade.

Miss Birdie Divine, of Saltford, answering an appeal in the 'Messenger' for literature, to be sent to India, received the following grateful acknowledgment from Miss H. E. Dunhill, 12 South Parade, Bangalore, India:

'Thank you much, dearie, for the literature to help India. We need papers on gospel and total abstinence subjects much. Please pray that souls may be fully saved, so that victory over sin may be given to all. As I travel about these 300 millions, I see much of drink. Famine has come again in some parts. The boys and girls gathered from starvation are growing and strong. Some love God and teach of Jesus to others. One little girl has a sad mark. Her own mother, maddened by hunger, tried to roast her alive! Love to you.

'H. E. DUNHILL.'

### Toronto Convention Report.

We have been asked to give the following information:—

The Report of the Student Volunteer Convention, held recently at Toronto, is being edited by Rev. H. P. Beach, M.A., the Educational Secretary of the movement. It will contain full reports of the platform addresses and condensed reports of the various section meetings. Other features are as follows: A bibliography, not extensive but select and up-to-date; a classified list of incidents and illustrations found in the Report, which may be used in addresses; and a suggested outline for missionary meetings, based on the material in the book. A complete index will make the contents of the volume easily accessible.

Although the price of the book bound in cloth is \$1.50 postpaid, orders sent in immediately will be received at \$1, postpaid. Friends wishing to order in advance can do so by sending a postal card to the Student Volunteer Movement, 3 West 29th Street, New York City. When the book is ready for delivery all subscribers will be noti-

fied, and they can then send the money, on receipt of which the volume will be forwarded. Persons desiring to take advantage of this reduced rate should forward their orders before June 15, for the price will be \$1.50 after that date.

### Giving.

(By Natalise H. Snyder, in 'Presbyterian Banner'.)

The average Christian is too interested in the affairs of self to give much thought to church needs and instead of making this a matter of careful thought and including in the regular expenditures the amount due the church the question is unconsidered and the church gets only those haphazard gifts that are possible after all personal wants have been supplied.

Among the words of the Saviour, unrecorded in the Gospels, St. Paul quotes these, 'It is more blessed to give than to receive' and they lose none of their force because they fall from the lips of one who sacrificed every thing of earthly importance and gave himself to spread the Gospel. But one can give only what has been received. All possessions spiritual, mental or material have come first from God, who owns all things, even the power of acquirement comes from him, and when he asks that a small fraction be returned to him the demand is not unreasonable.

To be of benefit, giving must be systematic. The majority of persons think they give more than they do, but when they measure their gifts by the rule of the tenth laid down in the Old Testament they find that they do not come up to the requirements. The value of the gift does not always decide its merit, but what it involves of sacrifice, and the manner of giving, its willingness and graciousness count for something. Martin Luther was once asked to help some cause when he had no money to give. He did not refuse assistance, but going to a drawer in which he kept a valuable and greatly prized medal presented him by Joachim, the elector of Brandenburg, he drew it out and said: 'What art thou doing here, Joachim? Dost thou not see how idle thou art? Come out and make thyself useful.' Many are hiding away Joachims which they are unwilling to part with, and when it requires an effort to give up treasures it is time to reflect seriously about the matter and begin to cultivate the grace of giving even though it may pull the heart strings more vigorously than the purse strings.

The grace of giving brings other graces in its train. When persons are generous to the church, then they will also be generous to their fellow men. By a strange contradiction the more that is given the more there is to give. When Israel neglected the tithes then disaster overtook them. It is a dangerous matter to rob God. In many cases individual prosperity can be traced to the habit of giving. Dr. Talmage says: 'I had a relative whose business seemed to be failing. Loss followed loss in perplexing rapidity. He sat down thoughtfully one day and came to the conclusion he had not been honest financially towards God, had been refusing to contribute to certain worthy objects of benevolence, and then and there took out his check book and wrote a large check for a missionary society. That was the turning point in his business. Ever since then he has been prosperous, and, from that day, aye, from that very hour, I saw the change, and he did gather a fortune.' This is not always a result of giving, and it should not be the motive, but God takes care of his own and those who try to serve him faithfully in the end will find a reward.

### Sample Copies.

Any subscriber who would like to have specimen copies of the 'Northern Messenger' sent to friends can send the names with addresses and we will be pleased to supply them, free of cost.