

Some time since our consul at Jerusalem, in company with an ex-Governor of an American State, visited the same city. Some Moslem boys began to rock them, and our consul raised his umbrella for protection. The little fanatical rascals filled the umbrella full of holes. So deep is this feeling that if a Moslem cuts loose and embraces another religion, he is ostracized by Mohammedans and even his kinspeople will have nothing more to do with him. This pressure holds him in line, no matter how much he might prefer Christianity.

An English bishop once undertook to gather statistics in regard to the results of missionary labors among the Moslems in Palestine. His investigations covered a period of 50 years. The cost of the work among all classes was found to be \$55,000 per year, or \$2,750,000 for the 50 years. The net result accomplished among Moslems was the conversion of one Mohammedan, and he was an imbecile. It is casting pearls before swine to work among the Mohammedans.

ACLES OF REPLANTING CHRISTIANITY.

It is well known that the results of many labors in the Holy Land, particularly in the old provinces of Samaria and Judea, have not met the expectations. There is some degree of success in nothing like that in other places. But it is no fault of the land. The explanation is found in the soil of the sower. The seed sown in soil already grown up with weeds, to adopt an expression used in these matters, there is not "a penny" for any more religion. The soil already has religion. There is a religion to the square acre in Palestine than in any other land

in the world. The quality is rather inferior but the quantity is enormous. In our country a very large per cent of the people make no pretensions to any religion whatever, but over here everybody is a professor of some kind. The first work of the missionary, therefore, is to convince the other fellow that he is wrong and should make a change. Nine-tenths of the people are very ignorant and superstitious and, consequently, full of prejudice. No prejudice is half so stubborn as religious prejudice. Argument only intensifies it. Fanaticism and bigotry know no bounds. The Moslems believe that they alone have a cinch on those mansions in the skies. Their religion itself was the product of hatred of Judaism and Christianity. From their very infancy they are taught to despise Christians. The Koran inculcates the same thing, and the Koran is a text book in the public schools. When we were in Hebron we passed a school room on the side of the street. Some of our party peeped in at a window to see an Ayab school in session. A small girl ran to the window and spat in the faces of two of the party. A smile of extreme satisfaction played over her face, for such treatment of Christians is considered praiseworthy. The teacher did not even reprimand her.

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THE JEWS.

But little better headway can be made among the Jews. Amid all the changes in government, population and religions, the Jew has remained true to his ancient faith. A Jew in Palestine is on his own soil and is especially strong in the faith. Religious zeal has kept him here or has brought him back. He is impervious to precept or example. He is a stickler "from away back." He will continue to stick so long as he is persecuted as he is now. Even certain Christians mistreat him simply because he is a Jew. Over in Bethlehem, which is strictly a Christian city, a Jew is not allowed to reside or even spend the night. He

On another part of Olivet is another bunch of sisters who devote their time to some sort of religious activities. One of these died a few days since and I attended the funeral. The services were conducted by her surviving sisters, and among other rare performances the bulk of the congregation kissed the deceased. To say the least of it, that was very unamiable.

On the outside of the north wall of the city is a convent in which 88 French ladies live, known as "Sisters of Reparation." They are all very wealthy. In fact, no one can join unless she has a certain amount of property. They go dressed as brides, wearing light blue dresses with long blue ribbons. They, too, are praying for the salvation of the world. By turns they engage in prayer and one is at the altar all the time. These sisters are not dead and buried but come out on the streets and allow sinners to gaze at their pretty bridal raiment.

Down at Latrone, the home of the penitent thief on the cross, are some people known as Trappists. They never speak to outsiders, and do not even speak to each other except to convey the cheerful information, "Remember you must die." There is one member of the society dressed unlike the others, who is the medium through which communications and transactions are conducted with the outside world. Talking to each other is considered a worldly amusement and forbidden. They are tillers of the soil, make good crops, run a dairy, make fine cheese and are making money (it pays sometimes not to talk too much).

In the Plain of Rephaim, near Jerusalem, is the "German Colony of the Temple," a sect founded upon the principle that the mission of Christianity is to embody the kingdom of God on earth, believing that a really Christian social life is impossible, on the basis of the current ideas of the Trinity, the Divinity of Christ, etc. Their religious and social conduct is deprived from the Old Testament prophecies. Their original purpose was to build up in the Land of Promise an ideal Christian community, and from it to begin the regeneration of the church and the social life of Europe. There are branches of the "Temple" at Haifa and Jaffa, and they are making money right along. It is reputedly worthy of credit, their religious zeal has not kept up with their love of money.

Down at Marsaba, near the Dead Sea, are some 60 lazy monks known as Anchores. They occupy the convent of Marsaba and, amid the gloom of the wilderness, live on vegetables and a clear conscience. No woman is allowed to enter the convent. They are supported by donations and spend their time in feeding the wild birds of the country. The Monastery of Marsaba is also used as a religious penitentiary for refractory priests of the Greek Church. In the same neighborhood are many monks who live in caves in the hillsides, far removed from the temptations of the world. They live on roots, herbs and solitude. There are hundreds of these religious cranks who greatly discredit the re-

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Probably the greatest obstacle to the spread of Protestant Christianity in Palestine is the fanaticism and bigotry of certain Christian sects. So different kinds of sects have produced rivalries, jealousies, hatreds, disputes, acrimony and often violence. The Scribes and Pharisees have left a numerous progeny. Certain it is that there is nothing in their lives and behavior calculated to popularize their Christianity. The rival sects have degenerated into mere factions and their partisan zeal produces frequent clashes. The Church of the Nativity at Bethlehem belongs to the Latins, Greeks and Armenians. Disputes over the exact line of division between them sometimes arise; when the different sects worship at the same time one may happen to cross the line on the other's territory, or some little trespass may occur. If so, it is like a match to a keg of powder. A big fight ensues and all hands take part. In comparison with one of these religious fights, an Afro-American cake walk or church festival is a tame affair. These belligerent brethren don't hesitate to fight right over the spot where the Prince of Peace was born.

Only a few weeks back a man was killed in one of these battles in the very cave where Christ was born. The week before I visited Bethlehem the Greeks and Catholics had a fight in the same place. After the smoke of battle cleared away, it was found that two were seriously hurt and seven ready for the hospital.

The Church of the Holy Sepulchre in Jerusalem belongs to the Greeks, Latins, Armenians and Copts. It has various chapels in which the various sects worship. Almost every year it is the scene of a pitched battle. About three months ago a Turkish soldier on duty had an eye put out in one of these ecclesiastical collisions. This fight started because the Catholics swept some trash off their steps on the foot of the Greeks and then began sweeping the floor. The Greeks construed this as setting up a claim to their floor. The animosity of the partisans is already at fever heat and the most trivial circumstance will precipitate a row. The brethren are at all times ready to back their faith.

"And prove their doctrine orthodox, By apostolic blows and knocks."

Turkey keeps soldiers always on hand to prevent these Christians from murdering or mutilating each other. But the Sultan, afraid of a religious war, will not allow the soldiers to use their arms in quelling these rows. The priests know this and ask the soldier no odds. It is but just to the Catholics to say that they are not the aggressors in these difficulties. On the first of May every year the Greeks give these soldiers a picnic. The soldiers usually, if not always, side with the Greeks in the general melee.

The policy of the Sultan is greatly to blame for these disgraceful distur-

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