



THE MOSQUE OF OMAR, JERUSALEM.

ness, being filled and thrilled with the holy purpose to teach these Indians to know Christ; that if we have taken their lands and territories from them, we may lead them to secure a better portion, "an inheritance, incorruptible and undefiled, and that fadeth not away."

THE MODERN JERUSALEM.

BY FRANK G. CARPENTER IN THE *Advance*.

THIRTY thousand out of the forty thousand people of Jerusalem are Hebrews, and the Israelites bid fair to again become the predominant people in Palestine. The Turkish Government, which has for ages prohibited them from living longer than three weeks at a time in the Holy Land, is, under the influence of the foreign governments, relaxing its restrictions, and at present they are coming in by the hundreds. They are engaging in business, and they now control a great part of the trade of Jerusalem. Some of them feel that the day when the prophecy of the Bible that they shall again inhabit their land shall be fulfilled is at hand, and one curious tribe from Southern Arabia claims to have received a revelation that they must leave their desert country and come back to Palestine. They have lived in Yemen, Arabia, for the past 2,500 years. They are of the

tribe of Gad, and they left Palestine 700 years before Christ was born. They are bringing with them many valuable old documents which prove their origin, and not a few of them are engaged in agriculture near Jerusalem. A half century ago there were only thirty-two Israelite families in all Jerusalem, and the number in Palestine was only 3,000. Now there are nearly 50,000 in the Holy Land, and three-fourths of the population of Jerusalem are made up of them.

A curious people they are. They are nearer the type which existed here in the past, and they have a prescribed dress, and their appearance is like that of no other people of the Orient. The boys and men wear long, coat-like gowns which reach, without belts, from the neck to the feet, and which show other gowns beneath them at the front. Their heads are covered with cloth or velvet caps, bordered with long brown fur which stands straight out, forming a wide fringe about their heads. None shave, and all who can wear beards. They never cut their hair in front of the ears, and I have seen boys with the whole of the rest of the head shaved and these two locks left. They have hair of all colors, from black and white to a fiery red, and there are many among them with beards of silvery whiteness. Jerusalem is to the elderly

Israelite of Europe what Benares is to the Hindoo. He hopes to come here to die, and I am told that many of them here believe that if they die in other lands they will be dragged under the earth through the globe from whence they are laid until they come out upon the Mount of Olives. The side of this mountain is covered with tombstones, and soil from it is sent to Hebrews in many parts of the world in order that it may be put into their coffins at burial.

There are 150 synagogues in Jerusalem, but these as a rule are small, and they are not so fine as the other churches of the city. The service is different from that which is observed in America, and the women worship in a different room from the men. I was in Jerusalem at the time of the Passover, and I was told the feast is now celebrated much the same as it was in the days of the past, save that a piece of burnt bone now takes the place of the lamb. At this time they turned out in holiday attire, and I was surprised to see rich gowns of velvet and silk, of blue, yellow and green, on some of the men whom I had seen before in little more than rags. I attended the synagogues on the following day, and found them all full. The rabbis were gorgeously clad, and I have seldom seen more devout congregations. The men were all reading Hebrew out loud, and in the rooms adjoining I found women talking over the Scriptures or listening to the elder women among