

ties there than I had seen before. So long as Jerusalem Jews continue to be what they are, and so long as different societies and missionaries of different nations are brought into contact in such an extremely small field of labour, perfect harmony can hardly be expected.

THE LONDON JEWS' SOCIETY.

This society has had missionaries for many years in Jerusalem, and has established agencies of various kinds for the benefit of the ten thousand Jews residing there.

The Protestant church on Mount Zion, of which all christian travellers in Palestine have such pleasant recollections, is the property of this society, and Divine service is celebrated there not only in English but in German and Hebrew. They have also a hospital and dispensary, which were for eighteen years under the direction of the late Dr. Macgowan, and are now under the care of Dr. Chaplin. The hospital contains wards for the reception of male and female patients, but more are treated at their homes than within the hospital, medicines being supplied gratuitously from the dispensary.

Through the kindness of friends in England, many poor Jews and Jewesses have also been supplied on leaving the hospital with that necessary clothing of which they stand in so great need. Schools are maintained for both girls and boys, under the immediate direction of the missionaries, and an industrial school, where Jewish women are taught the use of the needle, and paid in proportion to their work.

A house of industry, founded at the cost of the late Miss Cook, of Cheltenham, gives to converts from Judaism an opportunity of learning useful trades and supporting themselves. This is designed to obviate to some extent a difficulty which has been felt by all Jewish missionaries, and which was formerly most apparent at Jerusalem.—Jews love their religion, but very many of them love money better, and are ready to accept of christianity when it brings a comfortable support with it. On the other hand, sincere converts are very likely to be for a time real objects of charity.

I was pleased to learn from the Bishop that the society had also adopted the wise plan of sending away its converts from Jerusalem as soon as they had learned some trade with which they could support themselves; so that only about sixty now remain in the city. This plan, connected with the Inquirers' Home, which is chiefly supported by the converts themselves, and which gives a temporary place of refuge to those desiring instruction in christianity, is, perhaps, the best solution which can now be found for this difficulty, although it is,

of course, impossible in any way to insure sincerity in these converts.

CHURCH MISSIONARY SOCIETY.

This society has now but two ordained missionaries in Palestine—the Rev. Mr. Klein at Jerusalem, and the Rev. Mr. Zeller at Nazareth; but there are also three unordained missionaries at these stations, beside native assistants. I believe that the society regards this as a mission to the Moslems, but there are few opportunities for direct missionary labour among the Mohammedans of Syria, who are, as a whole, more fanatical than those of Asia Minor.

With Mr. Zeller, of this mission, and his work at Nazareth, I was much interested. I found there more apparent evidence of success than I found at any point south of that in Palestine. At Nazareth and the neighbouring villages, besides the two missionaries, there are four native assistants, three of whom are teachers. In Nazareth there is a Protestant community of sixty adult males, and elders have just been appointed from among them over the church there. There are schools for boys and for girls, with about sixty pupils, four of whom are Moslems; beside an evening school under the charge of Mr. Huber, which is well attended, and where lectures are given upon scientific subjects.

Both Mr. Zeller and Dr. Siedreski have made repeated visits to the Bedouins, and are on most friendly terms with many of them, but they find little interest in the truth. Very few of them can read, and those who can are not inclined to purchase christian books. With the Bedouins, even more than with other Mohammedans, there is an attachment to the customs of their fathers, which constitutes an almost impassable barrier to the entrance of anything new, especially to anything new in religion. For the sake of personal friendship, they are willing to listen to religious teaching, and even to the plain statement that Mohammedanism is a delusion; but as yet no apparent impression has been made upon them.

In Jerusalem there are enlightened Mohammedans who might come out as christians if they could be sure of protection; and the Church Missionary Society has a Turkish service there every Sabbath, but it is made up chiefly of Greeks and Armenians.

MISSIONARY WORK OF BISHOP GOBAT.

Bishop Gobat, in addition to his work as Bishop of Jerusalem, has for twelve or fifteen years superintended a work supported by funds raised in England for missions in Abyssinia, Egypt, Syria, and Chaldea.—The work under his charge in Palestine is chiefly educational, but there is now an ordained missionary at Ramleh, and cate-