

Compositions

Name, Alice W. Jones

Amesbury

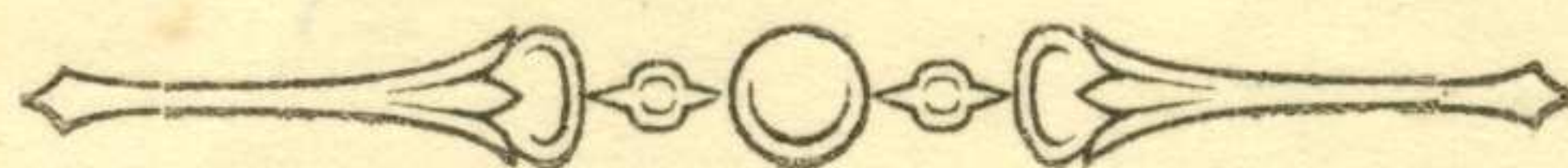
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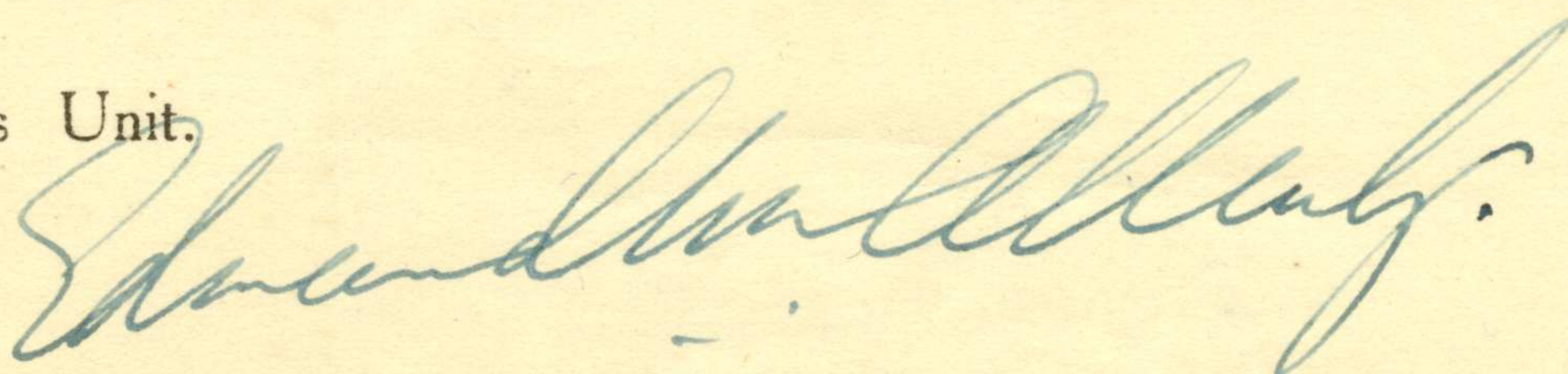
CERTIFICATE.



Name MISS A. W. JONES

American Red Cross, Palestine.

I offer you my sincere thanks for the valuable services you have rendered to the people of Palestine, and to the Administration of the Occupied Enemy Territory during your service with the American Red Cross Unit.



..... General,

Commanding-in-Chief,
Egyptian Expeditionary Force.

General Headquarters,
Egyptian Expeditionary Force.

Date 26th. June, 1919.

THE TWO SEAS

I looked upon a sea
And lo, 'twas dead,
Although by Hermon's snow
And Jordan fed.

How came a fate so dire?
The tale's soon told.
All that it got it kept
And fast did hold.

All tributary streams
Found here their grave
Because this sea received
But And never gave!

Another sea I saw
'Twas bright and blue
Around its shores were life
And verdant hue.

'Twas fed by many rills
With fountain source
High up on Hermon's side
Whence Jordan's course.

But Galilee's blue sea
Lives not alone
Because it gets these streams
As all its own.

It lives because it gives
Its waters blue
To other lands, and then
Is filled anew.

A lesson here I see;
If I would live,
My life must others bless,
I too must give!

This little country of "The Two Seas," old in history and story, dear to the people of three great faiths, its most important city, Jerusalem, being the Holy City for Jew and Christian and Moslem alike. A little country that has figured in the history of the world- its plains have been the battle-fields of many nations; a little country where occurred the tragedy of the ages, a tragedy, however, that brought to the world a blessing, that must at last, bring the whole world to the Christ! Then will the Golden Rule be the law for all men and the world will be at peace.

It is not a world of peace today and that little country, where the Christ lived and taught, is a very troubled little land. For over thirty years Palestine was my home and I was there during those tragic days from the summer of 1946 to 1949 and I have kept closely in touch with conditions since. I have been asked to tell you something of those days. Perhaps to go through my diary of that time and tell you something of the events as they occurred, will help you to understand the situation.

But first let me say that Palestine had no army. For 1300 years the country had been Arab. There was a time in the Middle Ages when the Arabs led the world in culture, architecture, (you remember the Alhambra and Alcazar in Spain) in science, medicine, mathematics and astronomy- and this was when our ancestors, yours and mine, were pagan. At that time they ruled the Near East, Northern Africa, Spain etc.

Then there came a dark period. The Arab of Palestine was under the Turk for four hundred years. There was no progress, and when a person or nation does not progress there is a slipping back. There can be no standing still. *This paper is concerned chiefly with the Arab of Palestine.*

Nearly one hundred and fifty years ago missionaries began to enter Palestine. There was an awakening of the Christian Arab. Moslems, too, were interested in education and by 1946 long strides had been taken. The youth of Palestine began to dream of freedom and once more greatness for the Arab. Christian and Moslem were studying and dreaming together. There were Jews in Palestine whose families had always lived there, and there were new comers who were received in a friendly way by the Arabs. Then came the Balfour Declaration: "Great Britain views with favor the establishment in Palestine of a *Nation* ^{Home} for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine." The Arabs were alarmed but there seemed to be a saving clause.

~~In my diary for Jan. 31st 1947 I find English women and children evacuated.~~ Great Britain had already made the McMahon treaty promising freedom to all the Arabs of the Near East if they would help the Allies in the great war with Germany and Turkey. Palestine trusted both Great Britain and the United States and both have "played her false".

After the war Great Britain was given the mandate of Palestine. The people welcomed her. They would learn from her the art of government and when the mandate ended, they would be ready for self-government. Many Arabs and Jews were in government offices. But the McMahon promises and the Balfour Declaration could not both be kept. Great Britain tried to satisfy the Arabs on one hand and the Jews on the other, an impossibility. When the Jews began to come into the country in large numbers the Arabs objected. Britain was not "playing fair". Then the British began to restrict immigration and the Jews objected. Britain was not "playing fair" with them. Then the serious troubles began.

Here begin items from my diary, with some explanations.

July 22nd.1946. In the afternoon, two Jews, disguised as Arabs, entered the kitchen of the King David Hotel, the newest and finest hotel in Jerusalem, part of which had been taken over by the government for some of its offices. These Jews were carrying between them a large can, apparently of milk. Setting down the can they told the people in the kitchen that the can contained a time bomb that would explode in a few moments. If they cared for their lives they must run, but there was no time to give the alarm. In the explosion some one hundred people were killed, British, Arabs and Jews.

We were having a conference of teachers at our Girls' school in Ramallah ten miles north of Jerusalem. We heard the explosion but not until evening did we learn what it was. One of the teachers attending the conference had a sister working as a stenographer in one of the government offices. It was too late for the teacher to go to Jerusalem to find out about her sister, and she spent an almost sleepless night. Early in the morning she went to her home in Jerusalem and learned that her sister was among the missing. A young man who had been one of our school boys, a clerk in one of the government offices, was also among the missing. There was great sorrow in that little land! Opposite the King David Hotel was the wonderful Y.M.C.A. building, probably the most beautiful Y. M. C. A. building in the world. Built by a wealthy man in New York. Many of the windows in this building were shattered

August 18, 1946. I was in the hospital in Jerusalem with a fractured hip. We would hear an explosion, watch the ambulance rush out and soon return with wounded policemen. Mines had been placed in the roads timed to explode as the police cars were bringing the men to and from their beats. The next day we would watch from the hospital window as an ambulance carrying a coffin, draped with the British flag, accompanied by British police, would slowly leave the hospital grounds. About twenty British police lost their lives in this way.

During the autumn there were incidents of one kind and another but we opened our school as usual. We ^{had} about one hundred boarders in each of our schools, the Girls' School and the Boys' School, and more day pupils. Then came Christmas holidays, and schools closed, ~~again~~, and opened again soon after New Years.

Jan. 31, 1947. English women and children to be evacuated. Military and police will ^{try} to defeat terrorism.

March 1st. Jewish terrorists activities in fourteen places. Sixteen Arab lives lost.

March 2nd. Martial law declared in Jerusalem. ^{A number of} Over fifteen commissions had June 16. Arabs strike to show displeasure. been sent to Palestine by the U. S. government or the UN. Practically all reported in favor of the Arabs but their reports were tabled. Another example shows how the facts have been kept from the public. This is not in my diary and I cannot give the date. Vincent Sheehan had been subsidized by the ~~Zionists~~ to go to Palestine and write articles for them. When he got there and found the situation he could not honestly do it, so he returned the subsidy and ~~came home~~. Wanting to put the facts before the American people he wrote an article for the New York World. This drew a mob in front of the World office building and three thousand letters were received from Jews protesting. No more articles were written.

August 5th. Bomb placed in Labor Department building; several soldiers lost their lives in removing it.

Nov. 2nd/ Partition declared by the U.N. Gloom settles over the Arab world. By what right did the U.N., an organization pledged to justice and self-termination of peoples, partition a country that had been Arab for thirteen or more centuries!

as Headquarters

Dec. 2, 1947 Comment; Jacob has again stolen Esau's birthright. Isaac the U. N., is blind. Rebecca, the U. S. A., has been helping Jacob in his scheming.

Dec. 7, Incidents almost daily. Boarders begin to leave. Parents, that in case the schools are forced to close, the boys can manage themselves, but they want the girls with them. Families are leaving for the Lebanon, Syria or Egypt.

Dec. 15, Sixteen girls have left.

Dec. 30. Bomb explodes at the Damascus gate. One of our girls, living near, sitting on the veranda, loses an eye, being hit by some flying substance. Clash between Arabs and Jews at sugar refinery in Haifa, with great loss of life.

Jan. 3 1948. Jaffa being bombed by the Jews. Several killed, over forty wounded. Jaffa is the old Joppa, and Arab city. Telaviv, close to it, is a new Jewish city.

Jan. 5. Semiamis, an Arab pension in Jerusalem, bombed; twenty lives lost.

March 21. Jews cut electric wires. We cannot use radio, have no electric lights, water must be pumped by hand.

April 8. Fighting and loss of life on the road from Jerusalem to Jaffa.

April 12 Tragedy of DeirYasoen disclosed. Jews wanted position, murdered inhabitants, throwing bodies into a cistern. Not discovered for several days.

April 14. Arab Legion from Transjordan, British trained, comes to Ramallah and occupies Gov't Boy's School buildings, Palestine, as I said had no army.

April 22. Haifa bombed from Mt. Carmel. Many lives lost.

April 30. The refugees begin pouring into Ramallah from Jaffa, which is being bombed. It is thirty-five miles all up hill, Jaffa on the coast, Ramallah twenty-seven hundred feet above sea level. Some come in trucks bringing a few things; many walk the long distance, carrying what they can, throwing away when they can carry no longer. We housed as many as possible in our annex, a building rented for our small girls. We had moved them over to the big building, where we had room, since so many had left.

May 2. It was decided to let refugees occupy the meeting-house. About fifty are accommodated in the one room. The long benches are turned up on end and blankets, sheets or anything available, thrown over to offer some privacy to a family.

* May 13. Situation grows more and more tense. Many Arabs have left Jaffa. In the Jerusalem suburbs many have left their beautiful new homes and are crowding into the old city within the walls.

May 14 last day of British mandate. Our Boy's School offers its main building as a hospital for the wounded. A smaller building was already being used as an emergency hospital.

May 20. Almost incessant bombing in Jerusalem.

May 22. Jews ask for truce but refuse to lay down arms.

May 26-28. Some bombing of Ramallah in the nights. We sleep with bags packed, bath-ropes and slippers close by. At the first shock we collect on first floor under a vaulted ceiling which seems the safest place. Some fifty neighbors asked to sleep in our house. They bring their mattresses and lay them on the girl's big dining-room floor.

May 27 Letter from America says that the Jews are getting a huge loan from U. S. A. and trying to prevent the English from loaning to the Arabs.

June 11. Our schools close early. Truce begins.

July 9, Truce ends, fighting begins.

* Story of Karimsh Kattana

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July 13, 1948 News distressing. Lydda and Ramleh taken. No one to help. Arab Legion (under British control) have hands tied. Refugees pouring into Ramallah. Red Cross hospital (Friends' Boys School) very busy.

July 14. Class rooms in Whittier Hall (Girls' School) cleared for one hundred refugees. Others under the pine trees. *Baby born in closet where day girls hung wraps*

July 15. Children having a wonderful time gathering pine needles for fires. Poor little things, they think it is all a picnic!

July 16. More refugees arrive. Over three hundred and fifty camp out of doors. About five hundred on our grounds in buildings and out - more all over the village. Sad story.

July 17. An indefinite truce is called. "The camel has his head in the tent", an Arabic saying meaning that the cause is lost. If his head was in, the whole body will follow. Partition is inevitable.

July 25. One hundred of the refugees on our grounds are taken to Jericho where there is water but great heat. Ramallah water is getting short. All summer we had one hundred and fifty refugees on our Girls' School grounds.

July 27. Jews looting the villages left by Arabs.

August 3. Count Bernadotte arrives. A good man, wise and just. We hope he can help matters.

August 17. Count Bernadotte assassinated.

Sept. 28 School opened. Girls' School has no boarders, but about two hundred day pupils. Some of the refugees have money and they are eager that their children shall not lose school. They will make almost any sacrifice. Nothing the educated dread more than that their children shall sink back into ignorance.

Oct. 18. Heavy fighting in the Negeb. Truce called. Every time a truce was called the Jews got in more ammunition and more men.

Jan. 1, 1949 Sixty bales of clothing from Church World Service. \$1600 from Arabs Washington, D. C. /

Feb. 1. Soup kitchen opened at our school. Three hundred refugees given one meal a day. One hundred and fifty children given milk and snacks. The refugees who had been quartered in the Meeting-house were moved out into tents as the weather became warmer. And a school for three hundred girls was opened in the Meeting-house. A boys' school was opened in the Greek convent.

During the next few weeks one or two other schools were opened and we had about one thousand refugee children in schools. The teachers were all refugees paid small salaries from Church World Service money. At one time there was no more money for the teachers and it looked as though the schools might have to close. The teachers were so interested they decided to keep on anyway, but the money came. Every morning at recess time the children were given a snack which they missed very much when they were out of school.

During the winter the people in tents had suffered much from cold, rain and snow. Many children and old people died; this is now the fourth winter and things have not changed greatly. In one night forty babies died from exposure.

Some have started in business, some have left the country, most are discouraged. Nothing worse for morale than with leisure with nothing to do but to talk. All hope of getting back to their homes is gone.

Whatever success the Jews may be having in developing the country, in organizing business, in building villages, should give us no joy. They are putting in millions of money, some of it loaned by our United States. What about the 800,000 Arab refugees who have lost homes, business and lands? One has great sympathy with the displaced Jews of Europe, but to displace others to give them homes is not the solution.

What we could do for the 50,000 refugees in the Ramallah district, others were trying to do for refugees in other places but it was all a "drop in the bucket"! It has been kept up, but never enough food or clothes!

All down the ages, stronger people have taken land from the weaker. Our own land, much of it, was taken unjustly from the Indians. But what makes this today, so tragic, is that it was done under the eyes of and with the sanction of the most powerful nations of the world - nations joined together for the purpose of safeguarding the rights of weaker nations. It will go down as one of the dark blots on the pages of history.

Anecdotes:

On the way from Jaffa to Ramallah a number died. Baby sucking dead mother's breast. I think this was the one adopted by an Army officer, a fine Moslem young man.

One cold, snowy night - in a tent in the morning, a mother with her arms around her little girl about seven years old - both dead. Mother had taken off her own jacket to put around child.

* Karimk Kattura

One of our girls, daughter of the man who looked after our buildings and grounds, married a rising young man in Jan. They lived with his family in one of the new, modern houses in one of the attractive new parts of Jerusalem, outside the old city walls. When the terrorists began their activities in this locality, which joined a new Jewish suburb of the city, people left expecting to be able to soon return. This young woman and her husband came to her father in Ramallah. We let them stop at the girls' school. They had brought but a few things. He was never allowed to go back to get anything. Much of her pretty household and their wedding gifts were lost and, of course, his family lost everything.

One cold, snowy night, it was reported, that forty babies, in the tents, had died of cold and exposure. Repeated.

March 1930

Judean hills are holy
Judean fields are fair
For one can find the footprints
Of Jesus, everywhere.

Wm. L. Stedman.

I have been to Bethlehem and walked down to the crypt under the church of the Nativity, and seen a ^{silver} shining star in the floor, and many little lights hanging about the spot where ^{tradition says} we are told that the baby Jesus was laid in a manger. Perhaps the place is the right one - it was certainly a place ^{very} like it - but the large church that has been built over it, shutting out sunlight and fresh air, the long walk down steps and through dark ^{gloomy} passages, take away the realness of the place. But I have been down to the Shepherd Fields ^{on Christmas Eve} and ^{have listened to} heard the music of the shepherd's flute. I have stood and pictured the scenes of long ago and have seemed to hear again the angels' song of "Peace on Earth" and there has come to me a great hope that the day of peace will come. And then I have climbed the hill to Bethlehem with the evening star shining brightly over the little town.

I have stood ^{in Jerusalem} where ^{near the site of that temple of long ago} ~~once the temple stood~~ in Jerusalem and I have ^{seemed to see} remembered the earnest face of a boy discussing with the doctors - a boy who had begun to be interested in his father's business.

I have walked the ^{steep} streets of Nazareth and climbed the hill behind the town and ^{have} looked at the wonderful views that the boy Jesus must have loved. I have stood on the banks of the Jordan and walked the shores of Galilee and everywhere I have found his footprints. I have seen the fishermen in their boats or mending their nets and the Master seemed not far away.

I have seen the fields gay with anemones, scarlet, purple, mauve and white, scarlet tulips and dainty cyclamen and have realized that "even Solomon in all his glory ^{was} could not arrayed like one of these."

I have watched the tiny sparrows and remembered that, to the Master, one human soul was of more value than many birds.

I have walked along the hard trodden paths through the wheat fields and have heard

again the Teacher's ^{speaking} words - some fell by the wayside, and some in stony places, ^{and some among the thorns} and some on good ground.

I have watched the crowd of Neby Mousa pilgrims, hundreds of Moslems who have been to visit the grave of Moses, now conveniently on this side of Jordan. ^{The Moslems count Moses as one of their great prophets.} This feast was instituted, in order to bring many Moslems near Jerusalem during the Christians Easter celebrations. ^{in case the Christians attempted to take the city} I have watched the tired crowd returning ^{nearly climbing the hill to Jerusalem after a week of merry making in their desert camp} home, and I have ^{something of} felt the Compassion of the Master as he looked upon the multitudes - sheep without a shepherd, hungry and thirsty for the bread and the water of life.

I have followed Him to the Mt. of Olives and have stood looking out over the Holy City, and have heard Him say, "O Jerusalem, Jerusalem, how often would I have gathered thee!" And then that ^{lonely} sight in the garden: Every olive tree suggests the Master, crushed, not with the thought of the cross, but broken-hearted for the pain of the world. *

And I have stood in the garden on

* I have stood on that "green hill far away without a city wall where the dear lord was crucified who died to save us all." and I have ^{realized} ^{marvelled} again ^{at} what love ^{was} willing to suffer.

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among the flowers, by an empty tomb
Easter morning, with the stone rolled away, and
the birds singing and all nature glad.

I have walked over the hills to Emmaus, and
I have seen the footprints of three men, two
of whom said ^{afterward} later, "Did not our hearts burn
within us while He talked?"

Yes, "Judean hills are holy
Judean fields are fair,
For one can find the footprints
Of Jesus, everywhere"

But not everybody finds them. Every year
thousands ^{hundreds} of people visit the Holy Land, and
I suppose not half of them see His footprints.
And there are thousands of the inhabitants of
that little country, who walk over the same
hills and valleys where Jesus walked, who
know practically nothing about Him!

And there are some who kneel at His shrines
and light candles on His altars, who go
away and forget to live his life.

It was this need of Him that touched the hearts
of Eli and Sybil Jones in 1869, when they visited

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Palestine, It was the land where He had lived and loved and ^{His spirit} been almost forgotten. They opened a little day school for girls and this was the beginning of Friends work in Ram Allah, ten miles north of Jerusalem, more than 2700 ft. above the sea, a beautiful spot with a beautiful name. Ram Allah means "Hill of God", and Eli and Sybil ~~was~~ felt that here was a fitting spot to begin a work that should help people to know better ^{him} "The only true God and Jesus Christ whom He had sent."

At first there were only day schools - later a small Friends meeting ^{was} ^{established} ~~opened~~, and ~~then~~ a hospital was opened. Still later, when hospitals in Jerusalem seemed to fill the need for this part of the country, the hospital was closed and a boarding - school for girls was opened. This was in 1889, ^{just over} forty years ago. The school has grown from fifteen little girls to about one hundred ^{sixty} thirty - half boarders and half day pupils.

In 1901 a boarding-school for boys was opened, and that has grown to about the same size as the girls' school. We take the children from kindergarten to college entrance.

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Most of these children come from Christian homes, Greek Orthodox, Greek Catholic or Roman Catholic with a few Protestants. We always have some Moslems also.

The thing that we most want our boys and girls to learn while they are with us, is what it means to be a Christian. It is really of little value to look upon the foot-prints of Jesus, or even to worship at his tomb unless we go away with a great longing to follow Him. The religion that Jesus taught was very simple, when we compare it with the elaborate creeds that men have made, but it was so difficult that even after nineteen centuries, comparatively few have really lived it. "Thou shalt love the Lord thy God, and thy neighbor." Even today men are still asking that same old question - "who is my neighbor?"

I suppose if you went to Palestine today and asked any member of one of those three great religions, (and everyone

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in Palestine belongs to one of them) whether he loves God, practically every one, Jew, Christian and Moslem alike, would answer, "yes, of course I do."

Do I not faithfully attend the synagogue service, do I not kneel at the call of the muezzin to prayer, do I not slip my prayer beads, do I not keep the feasts and the fasts prescribed for my religion? Yes, I love the God of my fathers." And if you should ask the second question, "do you love your neighbors?" very few could truly answer, "yes."

So easy to love God, we say; so difficult sometimes to love some neighbors! And yet, perhaps the only way that we can prove that we love God, is to love those whose lives touch ours.

This is what we want our boys and girls to learn - that the very biggest thing about the Christian life, the only thing that proves to others that we are Christians, is loving our neighbors. This is not easy anywhere - it is particularly difficult in Palestine. Since coming to America I find that people are surprised when I tell them that our work in Ram Allah is with Arabs. We have

usually spoken of them as Syrians, and since the war when Syria became a French mandate and Palestine an English mandate, the people of Palestine have been called Palestinians to distinguish them from the Syrians in Syria. When you say "Syria" you mean about as much as when you say American. The Syrian has mixed blood. When the Arabs conquered what is now Syria and Palestine, then all Syria, in the seventh century, they intermarried with the peoples living in the land and later some of the Crusaders remained in the land and married women of the country. When we see fair hair and blue eyes among the Arabs we think that probably there is Crusader blood back somewhere in the family. Fair hair and blue eyes are considered very beautiful. I always ask people who send dolls for Christmas to send fair haired, blue-eyed ones. I remember a man once came to me saying that he had two nieces but he could afford to educate only one. One was fair-haired and blue-eyed.

Many men would want to marry her - she did not need an education. The other was dark and plain.

Perhaps we could train her for a teacher. There are many fair Jews, from Russia, Poland and Germany ^{most of the Jews are fair} so when a girl comes to school who has light hair the other girls say, "She looks like a Jew."

The Syrians ^{as I said} are a mixed race, with more Arab blood than any other. Today the Arab world is developing a race consciousness and our Palestinians are proud to call themselves Arab. They are proud of the learning of their ancestors - mathematics and astronomy owe much to the Arabs. They are proud of their language, one of the most beautifully constructed languages in the world and very wide - many words for the same thing. I believe there are more than a hundred names for the camel. And there are many ways of expressing a thought. When I was studying Arabic, I was told that no matter how much I studied I could never learn enough to prevent any one who wished from saying things ^{in Arabic} on my person that I could not understand. Arabic can express delicate shades of meaning. They feel that English is narrow compared to their

our language. Arabic is a flowery language, full of polite and complimentary sayings. (How are you? May your day be happy. ^{"like a lentil"} Excuse my back. "I wish I didn't know you".

And they are proud of the architecture of the Arabs. The Moors in Spain built wonderful palaces the Alhambra in Granada and the Alcazar in Seville being still in existence. I'm coming home ^{two yrs ago (1929)} ~~last autumn~~ _{next} I visited the Alcazar; fountains in open courts, surrounded by graceful arches and carved pillars, the walls and ceilings rich in gold leaf and mosaics, marble baths and wonderful gardens - the Arab is proud of the culture and learning of his ancestors. The Arab world today, in Egypt, Palestine, Trans-jordan and Arabia, and those of the race scattered throughout the world are drawing together, dreaming of a new Arab culture.

In Palestine this national consciousness has been awakened ^{or encouraged} by the Jewish situation.

Late last August ⁱⁿ ¹⁹²⁹ the whole world was shocked by the bloodshed in Palestine. An incident occurred that was like a spark falling on dry tinder. ⁽²⁾ Ever since the Balfour Declaration

Nov. 2 - 1917

the Arab, Moslem or Christian, has looked with suspicion upon the increasing Jewish population.

(1) Before the war, Jew and Arab were living in fairly friendly relations

The Balfour Declaration reads like this: "His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in other countries"

(Nov. 2, 1917) Just what does it mean? Is it possible to establish a Jewish homeland without interfering with the rights of the Arabs who are fully ^{five-sixths} $\frac{5}{6}$ of the population? What is the meaning of a ^{national home} "homeland"? A place where a race may develop its talents? And the Jews have many. They are a clever people. If this were all, it would look fairly simple. This Jewish ^{national} homeland must not, however, look toward a Jewish

government. Five-sixths of the people do not wish to be ruled by Jews. This Jewish homeland must not include a thought that the temple grounds will become once more Jewish and a temple greater than Solomon's be built on the old site. Today, in front of that site and directly over the rock of sacrifice, which is plainly seen, stands one of the most exquisite buildings in the world. It is an octagonal house, surmounted by a dome, supported by pillars of rare marble. It is rich in ^{marble} carved wood, gold and mosaics. This is the so-called Mosque of Omar, known to the Moslems or Mohammedans as the "Dome of the Rock". It is one of the three most sacred places of Islam - second only to the mosque at Mecca, where this mosque stands

Inside these old temple grounds, the Jews do not enter. Some say that they are not allowed - others that the Jews feel that the ^{seer} ark is buried somewhere in the grounds and they do not wish to walk over it. I do not know which explanation is ^{correct} true but the Jews for many

years have not entered. They do however, go to a certain ^{place just outside} part of the wall that encloses this area, and weep. This is called the wailing wall, and almost any time, especially on Friday afternoon, you will find Jews facing the wall, reading their scriptures and praying that the temple grounds may once more be theirs. For centuries this has been going on, the Jews unmolested, but when in ^{the} ^{of 1929} spring, some unwise, ^{Jewish} youth put the Zionist flag on the wall, the Arabs resented it. Later, ^{last August} when it was reported at the Zionist Conference in Zurich - ^{August 1929} Palestine is already the land of Israel. The wailing-place will soon be ours and our aspirations to what is more important (meaning the temple area) will be fulfilled; you can understand how the Arabs felt. Willing that the Jews should share their land - not willing that it should become a Jewish country, not willing that their beautiful mosque and grounds should give place to a new Jewish temple.

Another thing that has disturbed the Arabs

is that the British administration in Palestine is
^{said to be} working in conjunction with a group of international
 Jews, known as the Jewish agency, set up by the League
 of Nations. All questions of education, immigration
 and public works are ^{must be approved} discussed ^{by} with this agency.
 And this in a country more than 83% Arab. You
 can understand perhaps why the Arabs have
 become apprehensive. The incident that
 precipitated the trouble occurred on the 21st
 of last August ¹⁹²⁹. Some Jewish boys were
 playing ~~in a field~~ near a field ^{of tomatoes} guarded by
 a Moslem. He spoke to the boys a number
 of times, asking them to be careful, but they
 paid no attention, trampling down the toma-
 tors that he had been hired to guard. At
 last, very angry, he caught one of the boys
 and began to beat him. In the fight
 that ensued one of the boys was injured
 so badly that he died. The Jews took the
 occasion to make a demonstration which
 was, however, stopped by the government. But
 the Arabs were aroused, and the news of the

trouble flew over the country. Arab villagers attacked Jewish colonies. In Jerusalem it was not safe to be out in the streets. There was bloodshed on both sides before enough English troops could be brought ⁱⁿ to keep the peace. Those in the country feel that a forced peace is not peace. What will be the ^{known} outcome of it all, we cannot as yet tell. I have great faith that England will try to be just, ^{but can she keep her promises to both Arab and Jew!} The true situation has not been ^{generally} known either in England or America. Many people think of Palestine as a Jewish land. I have been asked if most of the ^{children} girls in our schools are Jewish. I do not know that we have ever had more than one Jewish child in school, and that for only one year. The Jews have their own schools. The only way that we might have Jewish children would be by taking them quite freely.

^{on both sides of the Atlantic}
 There are many people who are interested in prophecy and feel that the land must again belong to the people of Israel. They

feel that the happenings of the last few years are the beginnings of the fulfilment of prophecy.

Whether these prophecies are to be taken literally or spiritually, I do not know, but since ~~the fall of Jerusalem in 70 A.D., the Jews have never really held the country.~~ It was in the

7th century that Palestine fell into the hands of the Arabs, and although it was conquered by the Turks in the 15th century and held by them until it became an English mandate at the close of the late war, it has for all these centuries been essentially Arab. The Turks, having no written language at the time, adopted the Arabic letters and many Arabic words, and also the religion of the greater part of the Arabs, the Moslem religion.

Today the census gives 650,000 Moslem Arabs, 75,000 Christians, ^{mostly} Arabs, and 140,000 Jews. These

great religions that worship one God, ^{a prefix to love him} the same God, but not even the Christians have learned to ^{keep the sacred great commandment of} follow the Christ! The Christianity of Palestine is not greatly different from the Moslem religion

Sometimes it is good for us to stop and think; to imagine to ourselves what might have been the history of the world if from the days when that perfect life was lived among men, Christians had really followed Him. Who can tell what an influence Christianity would have had on other religions! The Moslems will never forget the Christianity that inspired the Crusades. In one description^{of} a battle we read that the Crusaders rode, their horses wading knee-deep in the blood of the infidels and when the battle was over, the Christians knelt in a church and thanked God for the victory - the same God to whom the Moslems prayed! No, a Christianity like that can never win the followers of the prophet to the Christian religion. Again, the Christianity of Palestine today, with its images and pictures, seems to the Moslem like idolatry. The "Trinity", too, compares him. He worships one God - he says the Christian worships three. The Christianity of Palestine is losing^{many of} its educated young people - Mohammedanism is also losing it young people who^{have begun to think} are thinking. Look at Russia today with its Soviet war on the churches.

but since about 300 years B.C. the Jews
have never really held the country. Certain
parties ^{have arisen} arose from time to time that gained
power over a portion of the land but always
for a short time only.

Is it Jesus and his simple religion of love that is being rejected, or is it ignorance and useless forms and superstitions?

I remember how ^{humbled} ashamed I felt when a Muslim sheik once said to me, "You Christians ought to hate the Jews more than we Muslims do because they killed your Christ." "But you forget," I said, "our Christ taught us we must never hate - we must always, always love. He had lived in Jerusalem and been in touch with Christians all his life and had never known that their religion was a religion of love."

As we look out over the world today, I think we realize that the only religion that ^{can} ever win the world is this ^a religion of love. We are sad when we look at the divisions in the Christian church - and the divisions in our small branch of it. Separations have come ^{over} from little things - because of differences of opinion or understanding of certain passages of scripture, and in standing

for our own interpretation we have often broken
 the second great commandment that Jesus
 gave, ~~a commandment like unto the first~~ -
 "Thou shalt love thy neighbor". To do that is
 enough to keep us all so busy trying to live
 up to it, and so humble because of our
 failures, that we never could quarrel with
 one who did not agree with us.

We wish as we face the situation in
 Palestine, that these three great religions
 that profess love to God, might include ^{love for} loving
 their neighbors. Love would solve the problem.

And there are problems nearer home
 that love would solve. There are our Japanese
 neighbors in California and our negro
 neighbors in the south. There are our
 church neighbors in church homes, our neighbors
 in politics and business, across the
 street ^{yard} from us and even in our own
 homes. ~~And to every one of us who is called~~
 by His name, Christ would say that if we
 love God we must love our neighbors.

South to
 China to
 here

Some years ago I found some verses written by a Chinese student in this country. I cut them out and took them back to Palestine where I could sometimes look at them and remind myself why I was in Palestine.

The Fool.

"What did you do, you fool?"

The missionary professor

Smites the door-keeper on the cheek

And growls at him.

He thinks the missionaries have done their work

In such a successful way

That every Chinese may follow the words of Christ.

But, alas, the door-keeper fails

To turn to him the other cheek

After the one has been smitten.

Kwei Chen.

Unless you and I, as Christians, have never lost our tempers, let us be careful how we criticise the man in the verse.

He was doubtless a very good man, and I

am sure he did much good in China. He probably came home very tired and the door-keeper was doubtless, very irritating and for the moment the missionary professor forgot that he was in China to represent Jesus Christ. I am sure he was very sorry afterward, and I like to think that he apologized to the door-keeper, but the boy who was passing, who heard and saw, did not know of the apology and years afterward wrote these sarcastic lines. I have often wondered whether the boy found in America a Christianity that seemed to him worthy.

One's first reaction, when ^{after reading} one reads these lines, is to feel that the missionary professor ought never to have ^{and perhaps it was a mistake} gone to China, what he did, would have been considered rude for any gentleman to do, especially for a missionary are we missionaries that are sent to foreign field supposed to be much better than those who stay at home? We are chosen from among you. We Christians, whether at home or abroad

profess to be followers of Jesus Christ.

I have not told this story to show how faulty we missionaries may be. I want us all to realize that if we are disciples of The Master, whether in America or China or anywhere else the world has a right to expect from us something of the Master's spirit.

Many boys and girls come from these other lands to study in our schools and colleges. Do they find the spirit of Christ in America?

And what about the men and women, the boys and girls whose lives touch ours in the busy walks of life? What about the foreigners who do our work, hard work, some of it dirty work. Is life lovelier for them because of us? Out in one of our country districts in New England, a meat cart drove up to the back door and a woman came out to buy her meat. She smiled as she came down the steps and greeted the man with a pleasant "good-morning". He turned and said, "Not every one is smiling like you. It's funny how different a person

can be when she comes to the front door than when she comes to the ^{door} back!" Do you and I have a front door ^{look} smile and none for the back door? ^{at a} I am ^{look} sure Jesus Christ ^{did} was not like that.

"With frightened lips I shall not ever say 'I know him not,' for none will question me.

I shall not need to speak a word today
To publish to the world my loyalty.

And yet a hundred times there comes the voice,

'Know you this man - the Master!' and behold

A hundred times I make the fateful choice

Today, as the apostle ^{thrice} ~~once~~ of old.

And every unkind word, or selfish ^{deed} ~~thought~~

And every ^{look} ~~deed~~ of anger or disdain,

Say plainly to the world, 'I know Him not.'

And then the cock crows - bitter more of pain!

And would indeed today that they might be -

The times I have denied Him - only three!"

My friends, there has never been a time in the history of the world when there was greater need of the religion of Jesus Christ, of people who were

willing to follow Him. The Christian church today is criticised, within and without. The creeds do not satisfy. No longer do we believe things because our fathers believed them, nor because we once believed them. Today we are fearlessly asking questions. We want truth. But whatever else may be questioned, whatever else may seem to have had its day and become worn out, the simple religion that Jesus taught and lived, remains still almost untried because men are afraid to try it. It is the only cure for the ills of the world, and yet it is so difficult that we excuse ourselves for our failures. No country has ever been Christian enough to attempt to live by it, and never will be until you and I and the rest of the Church of Jesus Christ have learned to love our neighbors truly. And our neighbors are many more than they once were. The press, trade and travel, telegraph and radio are bringing every part of the world near to us. Our neighbors are

of every color and in every land. The world we live in is small today. No longer is it an unusual thing to have been around it. Every land has been visited by people from Christian countries. What might have been if every traveler from these so-called Christian lands, had carried with him the "love that is kind" -

The world is not so much in need today of great preachers as of great lives - people whose lives are lived by the teaching of the Galilean almost 2000 years ago. *

I remember of reading a story many years ago about an artist who wished to copy a certain ^{painting} picture. This ^{painting} picture hung in a room where no one was allowed to bring his ^{canvas} paints and easel. So the man would go day after day and sit a long time gazing at the picture. At last he shut himself into his studio and worked. When his ^{work} picture was finished he invited an artist friend to come and criticize it. The friend was lost in wonder as he looked. How could any man copy from memory, so perfect a likeness of the original.

And that teaching is summed up in the sermon^{*} on the Mount. Gandhi of India reads this sermon often. He once said, "you missionaries and all Christians must live more in the spirit of Jesus. Standing as an onlooker, not a professing Christian, he feels that the Sermon on the Mount is the true creed for the Christian church. That the weakness of Christianity is not in the creed, but in the lives of those who profess to live by it."

It would be a wonderful help to us, if we should read the 5th, 6th and 7th chapters of Matthew at least once a week. We need often to be reminded of our program as disciples of Jesus Christ.

There are things in that sermon that we may not understand, but the spirit of it is perfectly plain. It is the spirit of love and service: the spirit of patience and long suffering and forgiveness: of unselfishness - it suggests the kind of a life that you and I in our best moments want to live.

you do not know that it is a
city of some 25,000 people, people
of different customs, costumes, nation-
alities, languages and religions.
Perhaps the most cosmopolitan
city in the world. If I were to go
out on the street wearing this cos-
tume everyone would turn to look
at me. In Jerusalem you may
wear almost any thing under the
sun and nobody will look at you
twice. The latest Paris fashions
and men dressed like Abraham,
Isaac and Jacob.

And languages - three official.
Arabic, Hebrew & English, but
numberless more. Arabic.

Jerusalem is the capital of this country
with the two ~~others~~.

And the artist told his friend how he had sat day after day looking at the painting until every light and shade and color were so fixed in his memory that he could reproduce it.

I wonder if you and I do not need to look more at Jesus Christ, until he becomes so clear to us that we can go out and in our little way reproduce Him. We need to read more often the story of that life. And as we read we shall get new glimpses of Him. ^{every time}

There have been many pictures painted of the Master, ^{some} many of them very beautiful but not one really satisfies us. There is always something missing. There was too much in that face to put into one painting.

We must make our own pictures as we read his life, mental pictures.

Look at him on the Mt. of Temptation, after the struggle; pale but triumphant! And as we look we feel that we, too, may be more than conquerors through Him who loved us.

See him at the home of Jairus darkened with ^{grief} ~~sorrow~~, with Mary and Martha when their brother had died, at the house of the widow of Nain - always sympathetic with those in sorrow.

Then there is the glad face of Jesus when he says "O woman, great is thy faith!"

And always that face is loving. Watch him as he takes the children in his arms to bless them. See him with the rich young ruler. "And Jesus looking on him, loved him". The love that cared - that wanted this young man who had so much - not to lose the best. I like to think of that look Jesus gave his mother from the cross, when he asked John to care for her. Suffering? Yes, intense suffering but not enough to make him forget his mother.

Yes, we shall see many pictures of Jesus as we read his life, very human pictures, and every time we read, a ^{deeper} new appreciation of him will come. But there is one face that we must not miss, and that is the set face of Jesus. He set his face to go to Jeru-

sales. Jesus knew what going to Jerusalem
 meant to him but he did not shrink. As we
 look at that ^{set} face of Jesus tonight, does there not
 come to us a great confidence, rising above our
 weakness and our fears, so that we can say with
 St. Paul, "I can do all things through Christ which
 strengtheneth me?"

I wish, as we go out into the every day life
 of tomorrow, we might carry with us some
 picture of this man Christ Jesus, who went about
 doing good; who came not to be ministered
 unto but to minister" and "who left us an
 example that we should walk in his steps."
 As we gaze upon that face there will ^{surely} come
 to us a longing to grow more like him,
 until every thought, and look, and word,
 and deed, shall be touched with the beauty
 of that life. So shall you and I help
 the kingdom to come!

"Dear Lord and Master of us all
 whatever our name or sign,
 we own thy sway, we hear thy call,
 we test our lives by Thine."

The two seas

If I were to speak to you tonight of a heathen country, its people low and degraded whom the blessings of civilization have never touched, people who bow down to a stick or a stone and have no knowledge of the one true God, you would say that I was presenting a field needing missionary effort.

I am to speak to you tonight of no such country. I am to speak of a country that is in no sense heathen because its people represent three great religions that recognize God, the Jewish religion, the Christian religion and the Moslem religion. A country that lies, as it were, in the center of the continents, between the older civilizations of the East and the newer civilizations of the West - a country whose cities have been influenced by both civilizations, many of its little villages have, as yet, been touched by neither. A country that has figured in the history of the world - its plains have been the battle-fields of many nations -

A country where occurred the tragedy of the ages, a tragedy, however, which revealed a love so wonderful, that it must someday draw the ^{whole} world to the Christ. *

This country with the two seas is a little country, only about as big as the state of New Hampshire, and something like it in shape. It is not famous for its scenery - many of its hills are rocky and barren. It has no grand old cathedrals and no famous art galleries, and yet every year more and more people visit Palestine. A few tourists are Jews, but by far the larger number are Christians. You know why they go - where the attraction lies. It is because more than nineteen hundred years ^{ago} a child was born in Palestine, a child whose coming was to influence the whole world. But if it had been just the coming of the child, the little town of Bethlehem would be the dearest spot of all, and that is not true. There are other places just as dear.

We read that the child grew and that he became a man, and it is the life he lived in those short years that makes so many places in that little country so dear to us.

On coming back to America I *

have been asked many questions -

In what continent, ^{what is its latitude} how far away, how long to get there - how do you go? One young lady who heard I had been in Jerusalem was greatly surprised. She did not know there was any Jerusalem today - she knew there had been one once but she thought it was a dead city.

I am sure you know that Palestine is in Asia. That to reach it one must travel more than 3000 mi. across the Atlantic and again more than 3000 miles across the Mediterranean - about 7000 miles in all. There are 7 hours difference in time, so that while I am speaking - Cablegrams.

I am sure you know too, that there is a Jerusalem. Perhaps ^{the Capital} ^{Latitude} ^{altitude} ^{on}

We read that the child grew and that he became
 We like to think of the Christ, going up and
 down those hills and valleys, stopping in
 the villages, healing the sick, comforting
 those in sorrow, ^{teaching wonderful lessons} always helping somebody.
 Those hills and valleys are much the same
 as when Jesus walked there, and I often
 feel that the people and their needs are
 not very different, and it is the life
 that He lived that makes us love that
 land where He walked.

It is a very natural question that comes
 to us - why is it that the land where that
 marvelous life was ^{once} lived among men, the
 land where the light first shone, should
 be needing missionaries. It is perhaps a
 long story, but the answer briefly is this. "He
 came unto his own and they that were his
 own received him not." If the Jewish people
 to whom he was sent had received him and
 been true, I think Palestine would have been
 sending out missionaries ^{all these years}, instead of needing

Jews were not true to the light. When
 them. But the Christ, ^{came he} was rejected. History tells us how
 Israel lost the land, how it was conquered by the
 Eastern empires, then by the Greeks, and the Romans;
 later the Saracens, or Arabs brought in a new
 religion, the religion of Mohammed: later, they
 were conquered by the Turk, who having no written
 language, adopted the Arabic letters and many
 Arabic words, and the religion of the people
 they had conquered, the modern religion. ^{Last war} For ^{British}
^{mandate} twelve hundred years, Palestine has been ^{essentially Arab} a Muslim
 land.

It is not however a wholly Muslim country.
 There have always, ^{been} since the time of Jesus, ^{been}
 some Christians in the country. The Crusaders did
 not drive the Muslims from the land, but they
 did get control of many of the traditional sacred
 places, and today many of the supposed sites of some
 incident in the life of our Lord, is marked by a
 monastery, a convent, a church, a chapel or a shrine.

Yes, there are Christians in Palestine. But when I
 use the word Christian, I use it as it is used in
 that land. To be a Christian means little more

ask a

them that a man is not a Jew or a Moslem.
 Everyone in Palestine belongs to one of those
 three great religions. To be a Christian means
 probably, that he belongs to one of those formal
 Eastern churches, the Roman Catholic or Greek
 Orthodox. It may mean that he keeps certain
 feasts and certain fasts and performs certain
 ordinances of his church. It does not mean
 that he is honest in his business, that he is
 kind in his family, that he is friendly
 with his neighbors. It means that he knows
 about Jesus Christ - it does not mean that he
 has learned to follow.

Our work in Palestine is largely with the
 kind of Christians I have described. We also
 have a number of Moslems in our schools.
 The Jews have their own schools. There are Mission
 schools in Jerusalem for Jews. Our schools are
 in a village ten miles north of Jerusalem, a
 Christian village which is the capital village
 of sixty villages. There are, I believe, only three
 or four other Christian villages in the district.

the other

I said our work is largely with Christians and that is where it must begin. The Christianity of Palestine, ^{as a whole} is nothing to attract the Jew and the Moslem.

~~Unless his religion~~ ^{better to live with, no one cares to embrace it,} it does not make a man more honest and more kind. ^{if we have} it is not worthy the name. Story of corn. Sheik Mokand

This is what we want our boys and girls to learn, that being a Christian makes a man have the spirit of Jesus Christ, the spirit of love and service. Our children make a distinction between a Christian and a real Christian.

We want our boys and girls to say, ^{that} they are Christians, but we try to teach them that it is of greater importance to be faithful in their duties, and kind and true always - this is a truer test of discipleship than any profession of the lips.

Our children come to us from all over Palestine. As I said, Palestine is small. There are not many railroads, but automobiles run between the cities and larger villages. Many small villages are also connected. We have city children and village children. Their home life is very different. The city homes have many of the

Comforts - They are very European. Some of our children come from homes of wealth. But we have ^{some} many children from the villages from homes that are very simple. I would like to take you into a village home -

House like one where Jesus was born.

Bins, bedding, neighbors, hospitality, coffee

Language - How are you? May your day be happy.

Thank God. Go in peace. God give you

peace. Christ is risen

Death of babies. As God wills. Clinics etc.

Eating - costumes,

I said Palestine is not noted for its scenery. and yet those of us, who live there see much of beauty. Along the Mediterranean is a coastal plain, with beautiful, ^{orange} groves and palms. We climb by automobile or train up through picturesque gorges to the "backbone" of Palestine, the ridge that runs ^{nearly} through the whole length of that little land. We get glimpses of caves in the mountains as we go along. Caves have been very useful in that country as hiding-places.

or as shelters from the winter storms. Sometimes men have
 lived in caves. (Cave of Adullam) David & 400 men
 As we climb the hills to Jerusalem, ^{over} 2500 ft. above the
 sea, we pass tiny valleys with a spring of water, where
 market gardening is done. We pass hills covered with
 olive groves, and fig orchards low down on the
 slopes, and then the hills terraced for grape-vines. (Flat
 on the ground. Delicous) We also see many
 barren, rocky hills, especially as we look down on the
 other side of the ridge to the Dead Sea, which lies
 1300 ft. below sea level - almost 4000 ft. below
 Jerusalem. Yet even these hills are beautiful in
 certain lights - perhaps, ^{at sunrise or almost an alpine glow} toward sunset. The landscape
 is full of color; the browns of the soil, the grays of the
 rocks, the gray-green of the olive, the light green
 of the vineyards, the blues and purples of the atmos-
 phere, the long, long look through the cuts in
 the hills down to the Mediterranean on one
 side, the Sea of Galilee, River Jordan and the
 Dead Sea on the other. Yes, the scenery of Pales-
 tine has an indescribable charm. I remember
 the first time I came home, how shut-in I felt.

tree, and houses everywhere. It was difficult to get where one could see a whole constellation in the heavens at once. The stars in Palestine are wonderful. I do not wonder that the writers of the Bible mentioned the stars. (Job, Psalms, Isaiah.) It is easy to go to the top of a hill and see the whole heavens. To ^{lie} sleep on the flat roof and watch the constellations go by. The stars of Palestine seem very near and friendly.

And the flowers. I wish you could see a big bunch of anemones - scarlet, purple mauve and pinky white - "Solomon in all his glory ----". There are, I believe, 287 families of flowers in the world. Little Palestine has 117 of them. Cuts up. 280 kinds 235 named

The mists in the valleys. Gibeon & Ajalon.

Palestine has its charms. But, after all, it is the people in any land that are most interesting.

Q. 83% of the people of Palestine are Arabs. (Jews. Christians)

A friendly people. Hospitable. Fond of jokes. Superstitious. (Dinner.

Blue bead. God's name

Truthfulness - Mughannam.

Story of watch, coin. ^{told before}

Land for men, - ^{Prov. 30} station, shoes, donkey, ^{feasts, church services.} wish to be boys

Changing - Christian Education.

One wishes that with the light that the West brings, there might not come so many evil things. Moslems - drink cheap movies.

Important thing to help our boys and girls to know how to choose

"The Two Seas". This little country with the two seas, ^{old} figuring
 in history and in story! Dear to the people of three great
 faiths! ^{Its capital Jerusalem, dear to Jew and Christian and Moslem alike}
^{Holy city} How much do we know about it? I say "little" because
 Palestine is only about as large as N. H., $\frac{1}{2}$ as large as Maine. For
 23 years Palestine was my home and it is all dear to me. The orange groves of
 its coastal plains, its barren, rocky hills, many of them honey-combed with caves,
 olive groves, fig orchards, terraced hills, gorgeous sunsets, winter rains -
 flowers P. 38 stars P. 38

And I love the people - much like us - more dark hair & eyes - love & hate - joys &
 sorrows - ambitions to solve life's riddles, to get every thing possible - - - same
 restless longing - - - God we want.

Palestine not a heathen country. Jerusalem is the holy city of three great
 religions that recognize God - - - - Ask a man - - - Of course
 I am. Did you take one - - - - Every man, woman & child - - - The
 census is taken according to religions.

Easter Customs etc.

Pal^{estine} is a land of three great religions. The ^{census} statistics give today ^{changed} 650,000 Moslem, 140,000 Jews, 75,000 Christian. It is nearing the great ^{each religion has} feast time of the year. The Passover is the Jews' greatest feast. As you know, it commemorates the time when the angel of death destroyed the first-born of every Egyptian home and passed over every house of the Hebrews when blood had been sprinkled on the door posts. The Jews keep their Passover very faithfully today, much as it has been always done. Exodus 11 describes it. Each family must have a lamb or if the family is too small two or more families may have a lamb together - none must be kept over until the next day. The lamb must be roasted whole and eaten with bitter herbs, as a reminder of the bitterness of their life in Egypt, and with unleavened bread. ^{The feast of} For seven days they must eat unleavened bread. Perhaps some of you have Jewish friends and have eaten unleavened bread. It is thin like a wafer, and crisp - very good but without much taste. I think it has no salt also.

The most interesting place to see the keeping of the Passover is perhaps the one on Mt. Gerizim where the Samaritans keep it. When the Jews went into captivity some of them remained in the land and intermarried with the people so that the Jews returned from captivity they found this mixed population in northern Israel. They were hated and despised by the ^{pure} Jews. ^{Story of Good Samaritan} They have always kept the old Jewish customs, and it is most interesting to visit Mt. Gerizim the night when they keep the Passover. ^{They are very few of them left.} For a week they live in tents on the top of the mountain. A large hole is dug in the ground lined with stones and a fire is built. The priest kills the lamb or

males a year old and without blemish - and these are roasted whole, being put into the oven that is prepared. It must be roasted and eaten the same night. If any is left over it must be burned up. Before midnight the feast must be finished. There is singing or chanting of Psalms during the feast. It is a solemn feast, but is immediately followed by the Feast of Unleavened Bread which is a time of rejoicing.

The Moslem feast of Neby Musa, which means the Prophet Moses, also lasts a week. The Moslems reverence the old patriarchs as do the Jews. Abraham is also their "father". The religion of Mohamed, started among the Arabs, who are supposed to be descended from Abraham's son Ishmael. They are really cousins to the Jews. Today there is no "cousinly" feeling, however, but the Jewish-Arab controversy is another story which I cannot touch upon tonight. Because of the connection you can understand why the Moslems respect the early Hebrew leaders. This feast of Neby Musa, as I have said, was instituted to bring many Moslems near Jerusalem at the time when the ^{holy} city is crowded with Christians to observe Passion week. It was feared that the Christians might try to siege the city. For convenience, the supposed grave of Moses is now on this side of the Jordan, not "in the vale ^{in the land} of Moab," nor on "Nebo's prophetic mountain" but is between Jerusalem and Jericho. It is in a treeless, barren desert. The tomb is a small domed building. ^{very simple but} Nearby a large building, with many rooms, has been

for a hostel. Many tents are put up and booths, and merry-go-rounds for the children. Today many go in automobiles ^{especially women and children & old men} but in the old days everybody walked or rode on donkeys or horses. It is perhaps twenty miles, down some thing over 3000 feet, the road winding in and out among the hills. It is a gay crowd that starts from Jerusalem, with flags flying, the green flag of their prophet ~~being~~ being most conspicuous. Some of the flags are very old and precious. There are always seen dancing, the sword dance in and out among the crowd. You hold your breath fearing someone will be hurt but apparently no one ever is. Sometimes the sword juggler is seized and carried on the shoulders of other men. There is much seizing as the crowd slowly makes its way along. But it is a very tired crowd that climbs the long, steep hills after the gay week is ended. That night Jerusalem is crowded but the next day the villagers start back to their homes, some of them traveling many miles. It has been a great experience for the young people who have celebrated the feast for the first time, and have visited Jerusalem on the way.

But the Christian week will interest you the most. It begins with Palm Sunday. In the Latin churches of Palestine, the celebration of Passion week is ^{much as it} as in all Catholic churches. The Greek Orthodox Church and the Protestant churches also follow the forms of those churches in other lands. But celebrating is not confined to the churches nor is it wholly religious. In the village where we have our Friends Mission, every Palm Sunday early in the morning

we would hear the singing from the threshing-floor and all day long it would be kept up by groups of gaily dressed girls and young women. Every village has one or more threshing floors. This is a natural pavement that has been cleared of earth, where the people of the village bring their grain for threshing. Every village is made up of tribes and in a large village each tribe might have its own threshing-floor. Until the grain is threshed, each man must sleep on his pile or keep a guard to watch lest an enemy set fire to it. But Palm Sunday is before the season of grain and the floor is a splendid place for dancing. This dancing was an old custom long before the time of Jesus. You remember at one time in the history of Israel, Benjamin had displeased the other tribes and they had sworn that they would not give their daughters to be wives of Benjaminites. But a number of the Benjaminites wanted wives and so it was arranged that they should go up to Shiloh and hide at the time of a feast when the daughters of the village would come out to dance on the threshing-floor, and while they were dancing the men would rush out and each seize a maiden and run off with her. So the Benjaminites got their wives but ^{the other tribes} Israel had not broken their vow because they had not given their daughters - the daughters had been stolen. So this particular custom of dancing on the threshing-floor is very old. Dancing has always been

a sign of rejoicing or sometimes even of mourning. Today at weddings and at funerals groups of women will be outside the church dancing during the service. They sometimes form a circle and go slowly around singing and keeping time with clapping their hands and stamping their feet and swaying their bodies. In the center two women will do some very interesting work, dancing up to each other and back again and around each other clapping or swinging a handkerchief or the flowing sleeve of their dresses. Sometimes the dancing ^{is} ^{form two} in lines that dance up to each other and back again while the crowd of older women standing about join in the singing. From the sound you cannot tell whether it is a funeral or a wedding. You must get near enough to catch the words. The leader sings a line and the other repeat. This is probably in praise of the bride or groom or of the person departed.

These men also dance on many occasions, but not as much as the women and the two never dance together.

At the time when Jesus made his triumphal entry into Jerusalem on that first Palm Sunday, the children danced and sang and waved palm branches, and today the old custom of dancing on the threshing-floor has taken on this new significance and is done to commemorate that glad day of Jesus. The girls of our village were dressed as I am dressed tonight except that many costumes are much more elaborate. Some of the veils are of heavy linen like the dress and

very heavily embroidered. The girls borrow from their mothers and aunts and neighbors. Their own dresses are like this but they are simple until a girl is married. Then she will ^{have} embroidered for herself a beautiful dress and veil. These have taken months to do. ^{done before anyone asks for her hand} Probably, too, she will have a richly embroidered velvet jacket which really belongs with the Bethlehem costume, but has been ^{taken over} borrowed by ^{as part of a bride's outfit} Ram Allah women. I have a photograph here of the Garden of Gethsemane with two girls standing by an olive tree, one dressed in Ram Allah costume and one in the costume of Bethlehem. ^{Woman who lost coin}

The visitor in Palestine for the Easter season will want to see the foot-washing on Thursday morning. In the court ^{outside} of the Church of the Holy Sepulchre ^{in Jerusalem} a platform is raised and at the appointed hour ^{Catholic} the patriarch comes out from the church, followed by twelve ^{twelve priests with robes of gold & crimson come upon the platform followed by the Patriarch. His insignificant robe is red and gilt with a tassel} bishops, and mounts the platform. He has a basin of water and a towel and proceeds to wash the feet of the twelve. ^{As he} ^{passes down the line} he comes to the one who represents Peter objects and says, "Thou shalt never wash my feet." He is persuaded and the ceremony ^{is completed} ^{is completed}. On Thursday night there are several services ^{by different groups} on the slopes of Olivet among the olive trees. These are very solemn. As we sit and think over that sad night we remember the beautiful lines by Sidney Lanier -

Into the woods my Master went

Clean forespent, forespent.
 Into the woods my Master came
 Forespent with love and shame.
 But the olives they were not blind to him
 The little gray leaves were kind to him,
 The
 Thorn tree had a mind to him
 When into the woods he came.

Out of the woods my master went
 And he was well content.
 Out of the woods my Master came
 Content with death and shame.
 When death and shame would woo him fast
 From under the trees they drew him fast.
 'Twas on a tree they slew him fast
 When out of the woods he came.

On Friday there are groups who walk the Via Dolorosa, stopping
 at the stations of the cross as they have been marked and reading
 the story from the gospel. (The site of Calvary is not known and two have
 been selected.....). At the ninth hour, at 3 P.M.
 when the veil of the temple was rent in twain from the top

Station?

Riush
Lathum
St John

to the bottom," the bells begin to toll and everyone is reminded again of the sacrifice on Calvary.

The calendar of the Greek ^{Orthodox} church differs from ours and Easter does not always come at the same time as our Easter.

The Greeks have put in another ceremony, that of the Holy Fire. It commemorates the coming of the Holy Spirit but for the

convenience of religious pilgrims (before the war hundreds of pilgrims came from Russia for the Easter celebrations) the ceremony was put

on Saturday of Passion week. Probably today very few are ignorant enough to believe that the fire comes down ^{is} miraculously from

heaven, but the ceremony is still attended by crowds of people.

This also takes place at the church of the Holy Sepulchre, and at noon time.

Through a small hole in the wall of the ^{the Patriarch}

passes out the mystic fire, ignited at the tomb of Christ. The

great crowd are carrying candles and when the fire comes out

these kneel, light their candles from it, and the flame is passed on

in and on until it is a sea of tiny flames. Automobiles are

waiting to carry these light-bearers to ^{villages} remote and near where the church

But the Easter day is the glad day. To the Palestine Christian

it is far more important than Christmas. The people as

they meet on the street greet one another with the words

"Christ is risen!" and the reply is, "He is risen indeed."

candles will be lighted ahead for the coming year.

As there are two Calvaries there are two tombs; one inside the gloomy church of the Holy Sepulchre, where you must stoop very low to enter the enclosure through a small doorway. The place is very close and the air heavy with incense. Sometimes one sees a devout woman going through the opening on her hands and knees, kissing the stones as she goes. Greeks and Latins, Armenians and Copts use this tomb. For Protestants, the Garden Tomb, on the slope of the hill known as Gordon's Calvary, is more suggestive. Out in the early sunshine, amid the flowers and with the birds singing, the great stone rolled to one side, the empty tomb speaks to the soul. "O death, where is thy sting! O grave, where is thy victory!" There are usually two services, ^{for Protestants in the garden} one very early at ^{on Easter morning} sunrise and one later. It is a sweet and quiet spot and the spirit of the Master seems very near.

As we go away we wonder what all these ceremonies of Passover week have meant to the crowds that have taken part in them. They have remembered again the dying of the Lord Jesus. Have they been so impressed with the great love wherewith he loved us that they will go back to their businesses and their homes to be more honest in their dealings, more friendly to their neighbors, more kind in their families because their love for the Master has been rekindled and they have begun to love in some measure as He loved! These are some of the questions that

have come to me many times in Palestine. Are these worshippers really any better when the great feast is over?

What does the season mean to us, to you and me? Each year as we live it over and again remember, does it make our hearts glow with a warmer love growing out of our gratitude to Jesus Christ?

I want to read to you something that came to me last year that seems to me fitting for our meditation tonight. It may be familiar to you but it is one of those things that brings its own message ^{however many times} whenever we read it.

"Behold the Man"

Most of you are not Quakers, but many of you are ^{somewhat} familiar with their customs. In our book of discipline we have "queries" that are read at certain of our meetings, each one read thoughtfully and followed by a pause, when each ^{person} thinks how he ^{would} could answer the question if he were honest with himself.

In the closing moments of this meeting I would like to read some queries that I have been asking myself as the Easter season comes again.

- 1 As I remember again the love that was willing to suffer, is my love deepened for the Master and His cause?
- 2 Am I interested in the growth of the Kingdom for which

He gave His life?

- 3 Do those, whose lives touch mine, understand better the nature of that Kingdom because of the way I live? I, who profess to be a disciple of ^{His} the Master
- 4 Do I love my neighbor so truly that life for him is longer and lovelier because of me?
- 5 Can I look upon a thief, as Jesus did, and feel that there is within him a spark of the divine that may even yet answer to the call of love?
- 6 Can I pray - when others wrong me or misjudge. "Father, forgive them"?
- 7 Do I believe in the power of love and feel that it must at last draw the whole world to the Christ?

"Christ has no hands but our hands..."

Let us pray:

Our Father, as we bow in the quiet we thank thee for Jesus Christ. We ask for forgiveness because we have loved so little and served so little. We are glad of the Easter message that fills us again with hope. It is joy to remember that the Christ still lives and that there is still time for us to help him with his great task of bringing in the Kingdom. Make us conscious of thy presence, as Jesus was, and we shall be strong and glad as we do our work.
 In His name we pray.

Folklore of Palestine.

Every land has its charms - its scenery or climate, its fauna or flora, its art or music. But more interesting than all else are its people - ^{their manners & customs} the things they think and say and do; and it is what they think that makes them what they are. "As a man thinketh, so is he." Today we are what we are because of the way our grand parents and great grand-parents thought. Of course we have changed with the years, but our background has had its influence.

The folklore of any land is full of interest. It belongs to the childhood of a race - before science has explained things and the mind seeks for reasons and imagination helps to solve the riddles. The tales are handed down by word of mouth from one generation to another, losing nothing in the telling, changing a bit from time to time to suit the occasion and at last, when the race has begun to "grow up," and has learned to read and write, these stories are written down to be smiled ^{by-and-by} over, because we are so much wiser! I wonder if later generations will be smiling at the thinking of today! And yet the influence of the old thinking doubtless lingers down the years. It is not easy to rid ourselves ^{entirely} from the superstitions of our ancestors. Someone has said that we are all, in a measure, superstitious. I do not feel that I am

and yet - perhaps I feel better to see the moon over my right shoulder,
 or pick up a 4-leaved clover
 And if the piece of butter stands up instead of lying flat, the girls
 at school go up the stairs saying "I am to have a letter. Did you see
 my butter?" I have known some very dear broad-minded people
 who felt a bit better not to sit at a table with thirteen. Believe
 these superstitions? No, we do not, but we cannot easily forget
 them.

In Palestine, among the village peasants, much of the old thinking
 persists. There are many who believe absolutely in the Jân.
 They are spirits, either good or bad, who inhabit your houses and
 come out especially at night, while you sleep. They use your things
 and do you no harm unless perchance you have displeased them.
 It is to your advantage to keep on good terms with them. They
 are believed in by Jew, Christian and Moslem alike. The Jân
 according to one theory are preadamite, created out of fire
 lacking heat and smoke. They live mostly in rivers, fountains,
 ruined buildings, cracks in walls, under doorsteps etc. They may
 assume any shape at will, but usually keep out of sight of
 men. When God made Adam, he ordered all the angels
 and Jân to worship him but Iblis (whether angel or jinn
 I am not quite sure) refused to do so and was cast out of
 the Celestial garden, becoming the Satan who has caused so much

trouble in the world.

When God made Adam he formed him out of dust - various kinds of soil which accounts for the variety of colors among his descendants. He was half male and half female. In time the parts separated and became two perfect beings but they were not happy. The female would not submit to the male saying that she was made of the same kind of dust and he had no right to order her about. She was consequently turned out of the garden and consorting with Iblis became the mother of devils. The Arabs call her El Karineh and the Jews call her Lilith. She is the enemy of all women especially those who have just become mothers. All kinds of charms are used, holy amulets, heads of garlic, humps of alum, blue beads, but she frightens the mother or harms the baby. A woman with a baby must not be left alone. She must have plenty of company to keep her from being worried about El Karineh.

After El Karineh had been driven from the garden, God took one of Adam's ribs and made Eve. She naturally subordinated herself to him and they were very happy until Iblis again entered Paradise concealed in a serpent's fang. What might have been the history of man-

kind had Iblis not succeeded in getting into Paradise again, only Allah knows!

Another story is that the Jân were not preadomite. Their existence is accounted for in this way. Eve gave birth to 40 children at a time, and because she felt they were too many to care for, she selected the best twenty and threw the others out. Adam misthought something was wrong, and when he investigated and learned what was happening, he asked God to please let those who were thrown out live underground and go abroad while men sleep, and Allah granted his request. They are usually the enemies of men but may be useful friends. However, one must be particularly careful not to offend them in any way. The safest way to protect oneself from the Jân is to call on God's ^{name} for protection. When you go to a storeroom to take out provisions, you must say *Bismillah* = *in the name of God*. If you neglect this the result may be serious as the following story shows. There was a man in Ain Karim, about six miles from Jerusalem who had a silly daughter who would not say the name. He was a man of substance and he would bring home provisions in plenty, but the blessing of God did not rest upon his property. He began to lose heavily. He went to a wise sheik for advice.

"Whom have you in your house?" asked the Sheikh. "My wife and daughter."

"Does your wife invoke the Name?" "I would not have married her did she not do so." "Does your daughter 'name'?" "I regret to say that she does not." "Get rid of her as soon as possible."

So the man had her married and the Jân gave him no more trouble but the woman's husband, who was a well-to-do man, began to lose until he lost all he had.

Also, before going to sleep one must ask God's protection. A man once forgot to do that and the Jân came and took him away where he was forced to marry a jinneyeh. For nine years he was with them. One day when he was out with them he observed that they kept away from a certain plant, a kind of rue - growing out of a wall. Out of curiosity he went toward it. His jinneyeh shouted to him to keep away which made him all the more eager to see what it would do, so he ran and plucked handfuls. Looking around he saw that the Jân had fled and he was ^{free} allowed to go home.

One ^{night} ~~time~~ a shepherd went into a cave to sleep. Suddenly he opened his eyes and found himself surrounded by the Jân. He was greatly frightened but closed his eyes and lay very still, pretending to be asleep. The leader sent out some of his Jân to get provisions. They went through people's houses taking all they wanted. (You remember that they can be invisible at will). They brought

back enough for a great feast. When they came to the desert, some one suggested that they awaken the sleeper and give him some of the baklava. A jinneych objected saying that he might name the name ^{ask a blessing on the food} which would break up the feast. On hearing this the shepherd cried out, ^{as we say} "Bis'Allah, er Rahman er Rahim" ("In the name of Allah, the Merciful, the Compassionate") and the Jinn vanished screaming. The shepherd slept until morning, then found provisions in the cave to last his family for some time. From all this we learn that it is safest to often call on God for protection. It used to trouble me very much because our girls in school used God's name so much. But it is a custom of the land that has doubtless grown out of this superstition. "Hamdillah" = thank God "Inshallah" = if God wills. Since I came back I am shocked at "O Lord", "Gee" = Jesus, Gosh - from God's name. We do not have even the excuse of the Jinn.

Many stories of the old patriarchs, Abraham, Isaac and Jacob and of David and Solomon, Moslem, Jew and Christian all reverence these old worthies. Many stories of Solomon have to do with his wisdom. It is supposed that he understood the voices of birds and animals and even insects. One day he was sitting by his window when he overheard a male dove saying to his mate, "Who is this wise Solomon that men talk about and ^{what is} this beautiful temple that he built? Why I, if I wanted to, and put my mind to it, could kick it all down in a minute!" Solomon heard this

and calling the boaster asked him how he could tell such a lie. "Your Majesty," was the cringing reply, "will forgive me when I explain that I was talking to a female. You know one cannot help boasting under such circumstances." The monarch laughed and bade the bird to go but to be careful about boasting in the future. ^{The pigeon} He hurried back to his mate who asked eagerly "And what did the king want of you?" "I replied the boaster, he overheard what I told you about being able to kick down the temple and he asked me to please not destroy it." The king was so enraged at his irrepressible vanity, that he turned both birds into stone - a warning to men not to boast and to women not to encourage it.

Today in the marble wall of the Mosque of Omar you may see these birds.

Everyland has a "funny man". The ^{famous jester} "funny man" of Palestine is Jotha and there are numberless stories told about him. Jotha's death: - As a teacher - he taught the boys to clap when he sang. Measuring the water in the cistern. - One day leading donkey, two clever men saw him and knowing his stupidity made a plan to rob him. One released the donkey and tied the other man. When Jotha discovered it he was greatly surprised. ^{drunk he had beaten} Jotha said once when ^{he} his mother had prayed that he be changed to a donkey. His mother had now forgiven ^{God had} and changed him back in answer to

Both dead - King says to the one who tells in the text.

Joha's heart was touched and he begged the man to forgive him for beating him afterward told wife - both begged forgiveness of God and gave alms for the soul of the man. her prayers. Joha went without work for a time, then decided to buy another donkey.

Seeing his own donkey for sale in the market he went up and whispered in his ear, "You naughty boy, have you ill-treated your mother again? I will never buy you back."

Joha climbed a tree. A man passing said "You better come down or you will fall." Not long after he did fall. That man must have been a prophet. I must find him and ask him when I am to die. He ran and overtook the man. "When your donkey brays three times" said the man. Not long after the donkey brayed three times. Joha quickly got down and lay on the ground. A man came & asked him why. "I am dead" replied Joha. So the man walked off with the donkey. Joha and the flies - great trouble. Told his friend - advise "Take off your shoe and throw at it." Went to the Kadis house - fly on Kadis nose.

Joha tried to sell his donkey - tail too long. I cut it and it would not sell.

"Joha's peg": driving the twelve donkeys to market - counting them, ^{Master obliged him to go on foot he was so slow}

The ^{neighbors} Jinn asked Joha to eat salt with them, and swore a solemn oath not to play any ^{more} pranks on them. Joha said he had eaten salt with the Jinn and could not break his compact with them. So they bound him to a tree until midnight when they would come to see if they he had changed his mind.

Stick

Stories, legends and anecdotes:

During Egyptian Occupation 1831-1840. Ibrahim Pasha, gov. of land. Goldsmith had shop robbed - demanded justice. Under Sultan had not lost - "under you Egyptians ---" "Very well" I will undertake to investigate". Cries all who loved strange sights to be present at the goldsmith's shop the next day at a certain hour. Harangued the people about trustworthiness - pursued - inevitable - even this door etc. Ordered executioners to administer one hundred lashes. Ear to door listening - three times. "The door says the thief in this crowd of honest people. Some carbets still on his turban" etc.

Sultan dreamed that all his teeth fell out. Sages much embarrassed. Young man, feet from schools - "O sultan of the age! The dream he to your enemies, and the interpretation to all who hate you! It means that your relatives will be destroyed before your eyes in a single day."

Sultan ordered him whipped, thrown into prison, bread + water for a year.

Turning to his wise men he demanded an interpretation. For a while they trembled. At last a sheikh of the learned stepped forward:

Praise be to Allah, who has deigned to reveal to your Majesty the blessing which he has in store for all the nations under your dominion; for this is the interpretation of that Heaven-sent dream: that you are destined to outlive all your relatives.

The monarch filled the old man's mouth with pearls, hung a gold chain -- robe of honor.

One day Caliph Harun or Rashid noticed a venerable peasant planting a fig tree.

"Why so much trouble when you will not eat...?" "O Emir of Muevvin, insallah

I may be spared --- but if not my sons --- even as I have --- "How old?"

"107" "Well, in case you do eat let me know". Several years later brought

basket of figs. Astonished the caliph (Commander of the Faithful) had him

clothed in a robe of honour and gave him a gold piece for each fig, and

sent him away. The caliph's son asked why such honor for a few figs.

He replied, "God has honored him so I was bound to do the same".

A certain Sultan heard two beggars - "O Allah Thou Beautiful One".

"O Allah, give victory to the Sultan". Flattered ordered chicken stuffed
with gold pieces. He sold it to the other beggar for ^{"I want money not food"} ~~He~~ ^{He} ~~sold~~ ^{opened a shop.}

Again the beggar cried and was rewarded. He again sold it to the

other beggar. The third time the Sultan sent for the beggar and asked

why, when he had been made rich twice --- the beggar explained.

The Sultan said, "Allah has shown that it is better to praise

his bounty than to pray for my prosperity".

P. 167 The twin brothers near Jerusalem -- generously giving each other

7 measures of wheat. Sleeping on the threshing floor.

Story p. 171 Camel that ate fruit + broke tree. Owner of field killed him. Owner of

camel threw stone at owner of field and killed him. Fled, pursued and caught.

Begged ^{of Caliph} ^{"Has the race of the victims perished?"} ^{Surety fund.} ^{Three days finished.} ^{Iron} - "O Commander of Faithful

is it your decision that this man leave the world?" Three times.

Israel's enemies
 Francisco
 Head Log

Twice it had been done - third time - a man running. "Praise be to Allah"
 "Fool" said the caliph, "why did you return?" "I returned to prove that the
 not only the race of the manly (virtuous) has not yet died, but also the race of the
 truthful: "Then why didn't they go away at all?" "To prove that the
 race of the trustworthy still live." Told how poor widow had entrusted
 valuables to his keeping - hidden under a rock in desert where no
 one knew. Had been to get them for widow.

Turning to the one who had gone secretly - "Is this man a relative
 of thine?" "No - I never saw him before." "Then why so forbid?"
 "To prove that the race of the manly & virtuous has not
 perished." Turning to the kneeling man - "Thou must go."
 "Why so? O Commander of the Faithful?" asked an old
 and privileged sheikh. "Because as it has been proved
 that the manly, virtuous, truthful and trustworthy have
 not perished, it remains with me to prove that the cleant
 and generous also live. I will pay the blood money
 for this man myself."

Judean hills are holy
Judean fields are fair
For one can find the foot-prints
Of Jesus everywhere.

One finds them in the twilight
Beneath the searing sky
Where shepherds watch in wonder
White planets wheeling by.

His trails are on the hillsides
And down the dales and deeps
He walks the long horizons
Where vesper silence sleeps.

He haunts the lonely highways
Where human hopes have trod
Their Via Dolorosa
Up to the heart of God.

He looms, a lonely figure
Along the fringe of night.

As lonely as a cedar
Against the fading light.

Judean hills are holy
Judean fields are fair
For one may find the foot-prints
Of Jesus everywhere.

Wm. L. Stidger

A Mohammedan Legend

Tainting the air, on a scirocco day, the carcass of a hound, all loathsome, lay in Nazareth's narrow street. Wayfarers hurried past, covering mouth and nostrils, and at last, when purer air they reached, in Eastern style they cursed the dog, and the dog's owners' ancestors, and theirs who, bound to care for public cleanliness, yet left the nuisance there to poison all around. Then, that same way, there came 'Isa son of Mary, of great fame for mighty deeds performed in Allah's Name. He said, "How lovely are its teeth, so sharp and white as pearls!", then went his way.

"Christ has no hands but our hands
To do His work today.

He has no feet but our feet
To lead men in His way.

He has no tongue but our tongues
To tell men how He died

He has no feet but our feet
To lead men to His side.

We are the only Bible

The careless world will read

We are the sinners' gospel

We are the sufferers' creed.

We are the Lord's last message

Written in deed and word.

What if the type be crooked?

What if the print be blurred?"

Bethlehem - Christmas

Ram Allah - Palm Sunday

Jerusalem - Easter time - greatest feast, many visitors,

Heby Mousa.

Thursday night - Mt of Olives - "Into the vaults"

Friday - Pilate's Judgment Hall, Via Dolorosa,

to Church of Holy Sepulchre. Service 12-3,

bells tolling. Site chosen and church

begun 326 A.D. Constantine & Helen

Destroyed different times.

Chapels - Greeks, Latins, Armenians,

Copts, Jacobites, Maronites

Some choose "Green Hill". Place for skull.

& Garden Tomb (morning early)

Russian Pilgrims

Jaffa = Joppa - Simon the Tanner - Peter's vision

Tabitha or Dorcas

Andromeda

You think perhaps that it is a beautiful thing
to walk in the land where Jesus walked and
to work in the land where Jesus worked. It is
a privilege, but it is a more beautiful thing
and of far greater importance to walk in the
spirit in which He walked and to work in the
spirit in which He worked, the spirit of unselfish,
loving service; and this may be done in any land.

Lord's prayer in Arabic

Story of Gabriel

"All thy children shall be taught of Jehovah."

"Reason can but speak
It is love that sings."

Sense of Humor

Fun - finger, matches

Johha, the funny man. Salt & butter. Donkeys (twelve)

Johhai's Peg - "white elephant"

"Like a lentil" "I wish I didn't know you."

"Up, up" "rubber holes"

Surnames

Dragoman's duty -

