

Travels and Experiences
In Other Lands

BY

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Preface

PEOPLE travel and afterwards write and tell what they have seen and heard. The tour in "other lands" was not made for the purpose of writing a book; and as but a few days were spent at any place while traveling about forty thousand miles, the reader will not expect to find in this volume a complete history of the countries. Furthermore, it was written in the midst of the most pressing editorial and office work.

While it gives an account of a tour around the world, it is not a history of the world. This tour was not made merely because of a desire to travel, but by the direction of the Lord, of which the reader will learn by reading the accounts given.

Most people who read this may never have the privilege of visiting the countries mentioned; therefore an effort has been made to present to their minds some facts, and experiences encountered along the way, that will at least give a faint idea of these lands and peoples, with their manners and customs, religions, and some of the general conditions, and peculiarities that are to be seen as they exist to-day. The illustrations are nearly all from original photographs.

Where extended accounts are given of past events and places, it is generally for some special purpose. For instance, the insertion of Pliny's letters to Tacitus and the other accounts concerning the eruption of Mount Vesuvius and the destruction of the cities of Herculaneum and Pompeii, A. P. 79, are to acquaint the reader with these places and

occurrences, that other truths may be more vividly portrayed to the mind. As these cities remained buried for many centuries, and in recent years have been excavated, there have been found among those ruins of apostolic days not only signs of gross wickedness, but strong evidences of Christiauity. Also, old manuscripts have been unearthed written in uncial, or the same style of writing as are the oldest manuscripts of the Bible that have been discovered elsewhere.

Frequent and liberal quotations have been made from other writers and authors, among whom the author desires to acknowledge his indebtedness to Brother A. D. Khan and Sister N. Evalyn Nichols for quotations from some articles previously published. Also, to Kitto, Schaff, Hastings, and others, regarding the history and fall of Jerusalem and other subjects. In most places no quotation-marks are used, or credit given, as the quotations are frequently intermingled with the language of the author.

This volume is by no means given as a production worthy of literary commendation; yet it is hoped that the reader will be able to glean some helpful thoughts on travel, history, and religious experience, that may prove beneficial in after-life. With a prayer that the rich blessings of the Lord may be bestowed upon the reader, I remain,

Yours in Him,

E. E. Byrum

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Travels and Experiences in Other Lands.

HOME EXPERIENCES.

When fifteen years of age, the Lord sent conviction to my soul, and made known unto me the way of salvation and how to get it. At this age, however, I was very bashful and reserved, and always had averseness of publicity. While attending a protracted meeting, conviction rested on me to such an extent that I finally went forward for prayers. But the first night I received no help. This was repeated the next night, and so on for almost a week. Finally in deep remorse on account of my sins, and the burden that was upon my soul, bashfulness was forgotten, and supplications were sent to the throne; at first in a low audible tone, then with real boldness. At last the point was reached where all was yielded to the Lord, he sent a witness of the Spirit that the work was done. Arising to my feet and facing the audience my first words were, "I am not afraid of the whole world; the Lord has saved me." That was about the extent of my testimony, so far as words were concerned. For a number of years afterwards my prayers and testimonies were of but few words.

My father died a few weeks after my conversion. Our home was on a farm in Indiana. At that early age the responsibility of earning for my mother, my sisters, and my two younger brothers, and the management of the farm, was left to me. As time went on my great desire was to be of use to the Lord in some way. But when I would consider my inabilities, my lack of the gift of speech, or gift of prayer, it seemed there was but little for me to do, except what little could be done with my hands in doing good to others.

I remember that not many months after my conversion, while attending a protracted meeting, I had a special desire to be useful in that meeting. Many times I felt a desire to exhort people to come to Christ, and to instruct those who were seeking the Lord, but felt utterly incapable of doing anything on that line. I could not think of enough words to give a testimony one minute in length, and used but few words in prayer. After pondering over the matter, a decision was made to commit to memory the prayer of some one else, and to use it as my own at the meeting.

Returning home after service one day, upon going to my room, a paper was lying on the table, which contained one of Henry Ward Beecher's sermons with a short prayer preceding it. As the prayer contained only a few lines, it would be but an easy matter to commit the same to memory before the afternoon service. After reading it over a few times and repeating it audibly without looking on the paper, I went down upon my knees and repeated it a few times, and attended the afternoon service with a feeling of assurance of being better qualified for doing something in the Master's service. When the time for prayer service arrived and it came time for me to pray, the prayer was begun with real boldness, which was about as follows: Lord God Almighty, bless our nation, the President of the United States, the Cabinet, the Vice-President, the Senate, and the House of Representatives; bless the Governors of the various States, and—a-n-d---. That was all I could remember of the prayer. After some little hesitation I had to drop down to my own words and common language, which indeed seemed very flat to me and no doubt to those who were listening.

Feeling so chagrined over my failure in the matter, it was for a time a great trial; but the Lord comforted me when I decided thereafter to pray my own prayers and not the prayers of some one else, and to be myself and not try to be Henry Ward Beecher or some other noted man. I decided to pray my short prayer and give in my short testimony, and when through to sit down and rest assured that I had done the will of God so far as was required of me. In doing this the Lord helped me and increased my talents on these lines as I obeyed him and did my duty, although he never did see fit to give me a gift of speech, as he has given to many others.

This was only one of the experiences along the way. After a few years I began to feel the hand of the Lord upon me more and more for his work; but on account of my inabilities on the line of public speaking and in private conversation it seemed that there was little hope of my ever doing any active service in the gospel work.

The time came when the Lord seemed to lay his hand upon me and give me a special calling for his work. This call came the most vividly while plowing in the field. Many times before there were felt the leadings of the Holy Spirit to more active work for God, but now it came as a direct call, it could not be thrown off. Falling upon my knees in the furrow, a prayer was offered to God, asking him to let me off. I would say, "Anybody else, Lord, but me. I am unfit for the work of the Lord; I am not able to compose anything to write; I can not preach, can not talk publicly or do public work, and have no talent for private work." In fact, there was a doubt as to whether one talent could be claimed as my own. The plow would be followed to the end of the field, and there upon my knees in a fence corner again I would plead with God; or stop along the way behind a stump or almost any place to call upon the Lord for his help. This continued day after day, yet with a great hesitancy to yield to the call on account of inabilities.

Having been brought up on the farm unacquainted with the many avenues of

usefulness in the Master's vineyard, it did not enter my mind that the Lord would call any one to do anything else but preach. The thought was often presented that to consecrate to preach would mean for me that the next thing would be to go to Africa; and above all things it seemed that such was out of the question with me because it would require the learning of a foreign language. Thus was I burdened and harassed for many days, and in this condition would look about trying to call to memory the bright, intelligent young men of my acquaintance, hoping the Lord would accept them instead of myself; but the Lord gave me to understand that He had his hand upon me, and that he meant for me to obey.

With this came an almost irresistible desire to go to school. Just for what purpose was not known; but finally, weak and bashful, and burdened on account of the responsibilities, a venture was made to promise obedience to God, and thus a covenant was made with him, that if he would open up the way for me to go to school, whenever he called me into his vineyard, let it be whatever it would, I would go. The consecration was complete, as much so as if to be put into action the next day, and the burden was removed. Although under the circumstances at the time no way could be seen open for years to come to attend school, yet almost in a miraculous way there was an opening, and within two weeks from that time I was away from home attending school. As I now look back over my school-days and past life, the hand of the Lord can be seen and his wise direction in pushing me forward into places of responsibility and authority all the way along, preparing me for the work which he had for me in the future.

After a short time in school I was obliged to come home on account of sickness, and did not return again for a number of months. During my last year in school five of the students formed a private Bible class, and during our Bible study we all became convicted for a deeper work of grace and more spiritual life and a closer walk with God. From the reading of the Word, we soon found that we were in need of real holiness of heart. During a short vacation in holidays, while visiting at my home, I obtained the blessing of sanctification. Upon my return to school the others also were anxious to obtain the same experience. One night two of them met the conditions of the Word and claimed the experience, and received an outpouring of the Holy Spirit. Others began seeking in earnest, and we continued to advance in the ways of the Lord.

ENTERING THE PUBLISHING WORK.

AT the close of the school year on the 9th of June, I started for Bangor, Michigan, where there was a camp-meeting of the children of God. It was not only undenominational, but anti-sectarian. This was the first of the kind I had ever attended. Here a people was met who believed in fulfilling the Word of God, and who believed that we had reached the time of which the prophet Zechariah foretold when he said, "At eventime it shall be light." Here the Word of God was preached in its fullness. This for some time had been my idea of worship—all formality cast aside and pride rooted out and the heart filled with the praises and glory of God.

By this time it was clear to me that the time was near at hand when I should be called upon to enter active service in the vineyard of the Lord, but supposed it would be at least

two years, and before leaving the university I made arrangements to take another year's course of studies. Prior to this time I had read a few copies of the *Gospel Trumpet*, which was then published at Grand Junction, Michigan, about seven miles from where the camp-meeting was held, but had never met D. S. Warner, who was then editor.

A few days after my arrival at the camp-meeting Brother Warner and others came to me and asked me to take the position of publisher and business manager, as some one was required to take the place of the previous publisher. Having never done any work in a publishing house, it seemed almost unreasonable to entertain the thought of accepting such a responsible position, and my inabilities presented themselves more vividly than ever. Immediately the Lord brought to my mind the consecration made while plowing in the field a few years before, when I had said, "Lord, if you open the way for me to go to school, whenever you call me into the work, let it be whatever it will, I will go." One excuse after another presented itself; but that consecration seemed to stand before me as it were in bold-faced letters deeply imprinted upon my mind, and the Lord gave me to understand that it meant obedience, and he would take care of the inabilities where there was a perfect submission to his will. After being informed that to take the position meant a life of faith, giving my time without salary, and trust in God not only for my own living, but for others and the work that would come under my charge, the matter was taken to the Lord in prayer. After fully considering the matter before the Lord, he soon made it clear beyond a doubt that this was the place where he intended for me to labor.

These responsibilities were assumed June 21, 1887, without even taking time to return home for a vacation. It was no doubt well that the responsibilities ahead of me could not be realized, or I might have been inclined to turn away from them with a fearful heart; but God, who knows all things, knew how to direct in these matters. Shortly before this I had sold my possessions, and now came a time to make use of the proceeds in the work of the Lord. I soon learned what it was to have not only my means, but my entire life, consecrated to the work of God, which proved to be the way wherein many tests of faith were ahead of me; but the Lord gave the needed grace and faith and help in every time of need.

A few days after I assumed the responsibilities the editor of the *Gospel Trumpet* started on a western tour, holding revival meeting, and did not return until the middle of the next April. During this time there were many experiences of faith, many close places, financially and otherwise; there were many battles to fight for God on various lines, but victories were won on every hand. Only a few months previous to this time it was very difficult for me to compose a letter of two pages. Although having been a Bible reader from my childhood, I was able to quote but few passages of Scripture and locate them, and had never taken charge of any public services, with the exception of one cottage prayer-meeting. But now there were duties to perform on every hand, new lessons to learn, and responsibilities to assume every day.

The *Gospel Trumpet* was then a large four-page semimonthly paper. There were only four or five persons besides myself to do the work in the office, kitchen, and home. Only a few books and tracts were published and handled at that time. Aside from having full charge and control of the mail, the correspondence, and the bookkeeping, I had to aid in setting the type, arranging the same for the press, and do my part of the work in operating the press and the engine, and help in almost every other department of the work. While a narration of the many experiences along these lines would be of some interest, as well as

amusing, we shall refrain from giving them at the present time.

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GOSPEL WORK AND DIVINE HEALING.

IT was not long until I had to take the responsibility of conducting the cottage prayer-meetings; and having had but little experience in explaining and teaching the Word of God, the Lord began to increase me on these lines as I was obedient to his call. Soon in other meetings the same responsibilities fell upon me. But it was two or three years after this before I undertook to take the pulpit before a large assembly of people. My first attempt on this line at a campmeeting was after I felt the Lord specially leading me out and giving me a message. Just how it sounded to others I do not know; but by this time I had been doing considerable writing through the papers, and there were some present who, knowing my position in the office, expected to hear quite a sermon. But after it was over one lady from Kansas remarked to another, "Brother Byrum can not talk at all." Hearing this did not puff me up, as the saying is; neither did it discourage me, for I was well aware of my inabilities, and also knew that the Lord was able to bless my weak attempts to his own glory. Leaving the matter with him to bring about results, I desired not to put myself ahead to get out of his order, or to fail to do my duty, but do as he would direct.

As the requests for prayer and for advice and help on many lines came in through the mail and from personal visits, I realized the necessity of having some of the special gifts of the Spirit mentioned in the twelfth chapter of First Corinthians, and called upon the Lord for the gift of faith, which was granted to me, and later I was led out on the line of divine healing, wherein the Lord saw fit to bestow special gifts upon me, which were developed and increased accordingly as they were exercised.

The first manifestation to any great extent of the power of healing after this was in the case of a thirteen-year-old boy who had been sick for some time with fever. Another young brother and I were at his home attending a cottage prayer-meeting one evening. Five persons came forward for prayers for the salvation of their souls; and as they received the desire of their hearts, and were leaping and shouting, this boy, being in the same room, said that he desired us to lay hands on him according to the Word of God, and he believed that he should be healed. This was only a few months after entering active service for the Master, and at this time I had never undertaken to preach a sermon, and did not know whether we had any right to lay hands upon him, or consider ourselves elders. But remembering that the other brother had preached four times before this, and feeling somewhat directed to fulfill the Word of God, we proceeded to lay our hands upon him and ask God to heal him. He was instantly healed, and the fever left him. After this, however, the enemy suggested that as the other brother had preached a few times, it was all done through his faith and none of it through mine.

A week later, while I was at a place where a woman was sorely afflicted with erysipelas, another brother was called upon to pray for her. I said, "Now, Lord, if thou hast given me a gift on that line, have that brother to ask me also to lay on hands." No sooner had I quietly breathed this prayer than the brother turned and asked me to lay on hands with him. The woman was instantly healed. But still the enemy suggested to me

that this brother had been greatly used in praying for the sick and that it was through his faith the woman was healed.

For some time after this I was harassed in this way until finally I had others to agree with me that the Lord would make it clear and plain and give me a real evidence of his will in this matter. It was not long until the matter was thoroughly tested, and others healed in such a manner that there was no question as to what the Lord had given me on this line. Since that time I have witnessed the healing of thousands of people of almost all kinds of diseases. This was not given me because of my own holiness or abilities over that of my brethren, but was a gift from God, to whom I ascribe all the praise and the glory.

In the year 1895 the Lord made clear to me in various ways that he wanted not only me, but also the church, to advance on the line of divine healing and the graces of the Holy Spirit. There seemed to be many more failures in those for whom prayer was offered than we felt could possibly be to the glory of God. While pondering over these things one night, I fell asleep and dreamed. In my slumber it seemed that the ministers and I and the other gospel workers in this glorious reformation of the gospel, were in the edge of the lake by the camp-ground. Most of them were running back and forth along the edge in water from ankle to knee deep. They seemed to be enjoying themselves, but afraid to wade out into the deeper water. Now and then some of them would wade out until the water was up to their waists; others would call them back, and warn them against going in where it was so deep. Finally two or three of us waded in up to our necks. There were some loud protestations against such boldness and what seemed to them rashness. While in that depth we knew it was only two or three feet farther where the water was several feet deeper. I remarked to some one near by, that I had heard people say they could swim better in deep water, and told of my intentions of moving out into the deep. Without hesitating I sprang forward and soon found myself easily floating on top of the water. It seemed so much easier after going out into the deep that I arose to my feet and found that I could easily run about all over the lake, while those on the shore stood looking on with great fear and trembling. Then others began to move out in like manner, and at this I awakened.

It was only a dream, but the Lord made clear to me through this that it was just the condition of the ministry and the gospel workers. They were only playing along the shore, and not moving out into the deep, where he wanted to show a manifestation of His power in healing the sick and with victory and power over devils. The Lord did not show me by this that he wanted us to walk on water, but to advance to a place in his work where we not only could realize that we were upheld by the power of God, but that others might also see a manifestation of the same.

At the first general camp-meeting that year a number of ministers did move out and take advanced steps, which was honored of the Lord; and there was a manifestation of the power of God in more cases of marvelous healings and deliverances from the power of the devil than had been witnessed at any previous time.

A few weeks before the beginning of this meeting, I felt the Lord directing me to take a tour along the Pacific coast and in the Western States, visiting the churches in a line of camp-meetings. Here again I was made to realize my inabilities on many lines. At first the enemy tried to harass me over the advanced step and position I had taken on the line of healing, and in my spare time for more than a week was spent in earnest prayer

concerning that matter until the enemy was completely defeated, and during the next few weeks I was enabled to witness the healing of many sick people of various diseases. Among the number of healings were the unstopping of deaf ears, the opening of blind eyes, healing of broken bones, casting out of evil spirits, and a general advancement in the manifestation of the power of God. Another thing that the enemy had brought vividly to my mind at the beginning of this trip was my inability in public speaking, but I promised the Lord I would do His bidding on that line in my stammering way and leave the result with him. I was absent on this trip about four months, and traveled about nine thousand miles.

It may be of interest and also helpful to some reader in experiences on other lines for me to give a brief statement of some of my experience during those few months. A few weeks before taking the journey mentioned, the Lord had in various ways impressed and tried to show me the great necessity of a special advancement of the ministry and church in general. I also had another dream besides the one mentioned. While it was very plain, yet it was not fully understood at the time.

During the camp-meeting at Grand Junction, while there were some marvelous healings on the last Sunday of the meeting, some of which were witnessed by thousands of people, yet in the midst of this a strange circumstance took place. About a dozen ministers were praying for the sick and afflicted near the children's park on the campground sometime in the afternoon, and many were receiving help and realizing the healing touch of their bodies and the removal of their sicknesses and diseases; but the work in general in the church on the line of healing was not so extensive as God desired it should be, and he meant to speedily show us the need of further steps on this line. While one after another was seated in the chair and hands laid on and the prayer of faith offered, two blind girls about eight years of age took their seats in the chair and asked to be prayed for. As soon as they sat down, it seemed the faith of all the brethren dropped, as it were, and vanished away, and I was not a whit behind them; and we all realized that we were unable to pray the prayer of faith. The little girls had never looked upon anything from the time of their birth. They did not know what it was to behold the beauties of nature. As they arose from the chair they tried to look around, and said: "Mamma, we can see, can't we? Can we see?" But their eyes were not opened.

Others took the chair to be prayed for, but it was very difficult for us to exercise faith for them, even for other afflictions. Soon we had to vacate the place on account of another public service for children, and a number of us went earnestly to God concerning these matters. From that time until night my soul was burdened for poor afflicted human beings, also because of such a failure in the manifestation of the power of God.

As it began to grow dark in the evening and the night services had commenced in the tabernacle, I went out into the grove and threw myself down on my face upon the grass, earnestly calling upon God for a better understanding of these things. Then came words something like these, vividly impressed upon my mind: "In this case a miracle is required. Who in the church of God claims the gift of miracles?" I realized that it was God speaking to my soul, and I said: "Lord, I know of no one who claims the gift." Then and there the Lord gave me an interpretation of the dream I had had concerning these things, and showed me that he desired some one to move out on this line, and when the power of God was manifested the church in general would fall in line accordingly, without fear and with a perfect faith. I arose and at once felt impressed to go and tell

Brother Warner about it. Not knowing where he was, I went to his house, and found him alone in his room. After telling him what had taken place, he said, "Brother Byrum, this is of God. He wants his church to advance on these lines, and no doubt desires you to put in for that gift." I told him that if there was any honor in it, I would prefer that some of my brethren have it. After talking over the matter for some time, we went in prayer. After praying aloud for a short time, Brother Warner began to pray aloud; and while he was thus praying, I silently told the Lord if he wanted me to have that gift to impress Brother Warner to lay hands upon me for that purpose. Immediately he stopped praying and said, "Brother Byrum, the Lord wants me to lay hands upon you for the reception of that gift." Then I told him what I had told the Lord. He laid hands upon me, and asked God to bestow the gift upon me. While I felt no great manifestation of his power, yet there was an inward consciousness that God had answered prayer.

We afterward learned that a meeting had already been appointed for nine o'clock the next morning for those who desired to make a special advance in spiritual gifts and especially on the line of healing. When I went to that meeting the next morning, it was not my intention to say anything about what had taken place the evening before; but feeling impressed to explain two or three passages of Scripture, I entered the pulpit for a few minutes. I had said only a few words when it seemed I could say no more until I honored the Lord by telling what had taken place. After some hesitation I proceeded and told them how the Lord had led me and what I had claimed. A number of spiritual brethren and sisters had a hearty amen, and felt the need of a forward move. But I occasionally felt a spirit of opposition come against me from others, in words as vividly as if they had been outspoken, as much as to say, "I would rather see you work a few miracles than to hear you tell about it." And I learned shortly afterwards that the words were frequently actually spoken to others. A few of the brethren presented themselves for special prayer concerning the spiritual gifts, and some claimed special help from the Lord.

A day or two later, together with those brethren, it being the last day of the meeting, those two little blind girls and a crippled girl were brought to a small tent for healing. One brother among the number, however, was inclined to take glory unto himself. After prayer the children were just as they were before. We could not see that they received, any help whatever. Then the enemy seemed to come in like a flood against us and especially against me. I had made a public statement and now the enemy suggested, "You know you do not have the gift now, as there was a complete failure."

Two days later, in company with Brother J. W. Daugherty, my wife and three children and my sister, I started for the Pacific coast. My wife was to remain with her sister in California while Brother Daugherty and I attended a camp-meeting at Elberton, Washington, and other places in the West. We were several days on the way traveling through the northern part of the United States, and British Columbia, and much of the time was spent in prayer. There were but few persons in the coach. It being a tourist car, there was a small anteroom at one end. This we occupied as our private prayer-room. We plead with the Lord to know the reason of the failure, and what was required of us. The Lord began to bring to my mind some reasons for the failure in the cases mentioned, and that one of the persons present was not where he would give God the glory due to Him.

The devil still was suggesting to me that it was no use for me to undertake to advance and claim what I had claimed. He would suggest that I was not able to turn water into

wine, walk upon the water, and do such like things, which was meant by miracles. But the Lord brought to my mind the record of the healing of the lame man as recorded in the Acts of the Apostles, and that even the opposers at that time, in talking among themselves, said, "That indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem, and we can not deny it." And there were a number of other things on the line of healing which he brought to my mind as marvelous. Then I asked the Lord what to do, and desired to know more about our responsibilities. And the answer came clear: "It is the duty of the minister to preach the Word with authority from heaven; then it is the duty of the hearer to believe that preaching; and when the minister is called for, it is his place to pray the prayer of faith. It is the duty of the afflicted one to meet the conditions of the Word of God concerning removing any hindrance possible, and to believe for the healing." My mind was greatly relieved, but still the enemy was harassing with many suggestions, doubts, and fears.

When we arrived at the camp-ground, a brother met us and said: "We are just waiting for you brethren; we have heard what you claimed in the East, and of the great manifestations of the power of God there, and we have just been waiting your arrival. God is working in our midst, but here are some pretty hard cases that are not healed yet." As we lifted our eyes, before us were the blind, the deaf, the dumb, the lame, the paralyzed, and those having various other afflictions, awaiting with great expectancy. I silently breathed a prayer, and said, "O Lord, will my faith take in the situation?" Never did I realize a more utter dependence upon God, nor feel my weakness to a greater extent; yet God uplifted me by his Spirit and encouraged my heart. Those around me knew nothing about the struggles through which I was passing while we were rejoicing together. As soon as the first short service was over and I could get away, Brother Daugherty and I went to an adjoining hill, he on one side and I on the other, where I threw myself on my face in the tall barley and for two hours prayed God to help and to show me positively regarding these things, and to let me know if he had really given me this gift. It seemed all the answer I could get was, "What is the use of continually asking the Lord for something you already have obtained?" I arose and went to the camp-ground.

After the next service I went again alone before God. But this time I had no spirit of prayer. For about an hour I tried to pray and call upon the Lord for Special help and a more positive knowledge; but it seemed as if the Lord did not care to hear my continual asking, but only seemed to bring to my mind how unnecessary it was to keep calling upon him for the thing that I already had. Not feeling thoroughly satisfied, I went out the third time. We had been putting off nearly all those special cases from time to time thus far, and in one way or another excusing ourselves or absenting ourselves from them; but we found that this could not be continued much longer. Therefore as I went out into the grove alone the third time, I was just getting ready to kneel and earnestly implore the Lord for help as usual; but scarcely had my knees touched the ground when the only words I could speak were, "O Lord, I praise thee for what thou hast given me." It seemed my soul was filled with the power and glory of God, and only those words escaped my lips. Finally I arose and said, "Lord, now make manifest thy power to thy servant."

Upon going back to the ground, I overheard a man from Idaho speaking to some one else, saying that he came to that meeting with the intention of being healed, but he supposed now that he would have to return without receiving the needed help. Calling him to me, I inquired concerning his condition. He said that twenty-three years before,

while engaged in a fight, a man struck him on the ear, bursting what is generally called the ear-drum, making him totally deaf in that ear. Doctors examined it and said it would be impossible for him ever to hear out of it again. Just before going to the meeting he had a physician examine it in order that the Lord would get glory in his healing. As we were talking, the Lord seemed to impress me that here was a chance for the power of God to be manifested. Immediately the man was told to come into the tent, and the Lord would heal him. Another brother whom the Lord had been using both in preaching and in practising the Word of God on these lines was present; and when we laid our hands upon him and asked God to heal him, the healing power was manifested, and the man threw up his hands, and said, "I can hear as well out of that ear as out of the other one." He was made every whit whole from that moment.

A brother who stood in the door of the tent and witnessed the same said: "Brethren, we are living in the days of apostolic power. We have a boy here on the grounds, who has been going about on crutches, and we do not feel it to the glory of God for him to continue in that way. We desire that you come and pray for him." In compliance with his request we went immediately and prayed for the boy, and commanded him in the name of Jesus to arise. He threw down his crutches and started to walk, at first with some difficulty, but as he moved forward God sent the healing power, and he had not taken many steps until he was walking with both feet upon the ground and without difficulty. A day or two later, being anxious to know how he was getting along, while looking for him, I found some little children riding his crutches around for horses; so concluded the boy was all right; and when I found the boy, he was every whit whole.

Then there was a woman to be prayed for, who had been paralyzed on one side for twelve years, during which time she was totally blind in one eye and deaf in one ear. She also was healed, and likewise the others who applied. The devil was completely defeated, and did not come around with his discouraging suggestions.

At our next camp-meeting in Oregon there were a number of healings, among which was a marvelous case of the healing of broken bones, an account of which is given on page 366 in the book entitled "The Secret of Salvation: how to Get It, and How to Keep It."

Then the enemy took a new line of suggestions. His first was, "Now as God did this work, let him do his own advertising of it; you say nothing about it, in order that you may keep humble." The suggestion seemed to be such a good one that I thought it probably was from the Lord; but, with other suggestions, I soon found it was from the enemy, who did not want the church in general to know what was going on, as it would increase their faith. The Lord gave me to understand that he could keep us humble; that he desired to have his name glorified among the people; and that the apostles recorded some of the wonderful healings done in their day, and through the publishing of the same our faith is increased. I therefore published an account of some of the healings, which was truly a great help to the faith of the brethren elsewhere.

I then decided that upon my return home I would begin a special column in the *Gospel Trumpet* devoted entirely to the subject of divine healing. Among the special articles I felt led to write was one against the use of medicines. It seemed from that time, as I journeyed from one camp-meeting to another, almost at every meeting shortly before the time came for me to preach on divine healing, I became sick. Then the enemy would suggest that it was not wisdom for me to talk on that subject, as I was not well myself.

But from the experiences I had been having along the way with him, I concluded that he should not defeat me in carrying out the design of the Lord; and as I moved forward, regardless of my afflictions or the oppositions of the enemy, I always received the needed help from the Lord.

While at a meeting in Okhahoma on my way home, one day I felt specially led to give a lesson on divine healing. Two hours before the time came I began to feel quite ill; but I knew God wanted the lesson to be delivered. When the time arrived, I started for the pulpit, but became so violently sick I had to stop and have the elders lay hands upon me. I received considerable help, but was yet feeling very weak. The enemy suggested that I dare not preach very strong on healing that day as I was not well myself. I said, "I will preach stronger than ever, if possible." The lesson was followed by a very precious healing service. Among those who presented themselves were two men—one blind in one eye, the other deaf in one ear. One had been in that condition for thirteen years; the other, thirty-nine. They were made every whit whole, and testified to the glory of God. I knew then why the enemy did not care to have me give the lesson.

It was immediately after that service that a *Trumpet* was handed me in which the editor had written an article almost directly contradicting or teaching contrary to some things I had taught that day. He, through the influence of others, seemed to let down the shield of faith and rather compromise on the line of healing, rather advising the use of remedies, not realizing to what extent it would be a hindrance to the faith of those who would adhere to his teaching. He had not intentionally lowered the standard of faith, but the enemy of souls was working to hinder a general movement on this line. After giving the lesson heretofore stated, a brother handed me that paper and requested me to read the article and asked me what I thought of it. I told him that I did not think the editor desired to compromise at all, but he had undoubtedly started off on that line; but I could not afford to let down the standard, and I would have a talk with him when I reached home. When I met him a few weeks later, I said, "You have tied my hands, as the saying is, from teaching the whole Word of God, if I permit them to be tied; but I can not afford to let down the standard." He said if he had let down the standard, he would raise it up again, which he did.

It is the business of Satan to call in question every advanced step of the children of God, and to hinder and prevent in every way possible. I am safe in saying that God has been urging his ministers and gospel workers on many lines, and that they have simply let Satan defeat them through some of his wily suggestions and oppositions.

PROPOSED TRIP TO HONOLULU.

DURING this trip there was something that proved to be a source of considerable thought and prayer and varied experience. Two years previous to this time I dreamed one night that I had taken a trip to the Pacific coast; and upon my arrival at Los Angeles, I met some of the brothers and sisters with whom I was to remain for a few days, and I was preparing to go on to a foreign field as a missionary. Here among the first ones I met, I very unexpectedly saw Sister Caroline Bobbins, who had in former years lived near my home, although I did not know that she was living in that part of the country. During my dream I thought I went to the ship landing, and I did not know just what ship I was to take. There were the masts of many ships from different countries, and I saw the long line

of different ships. Near the top of one mast was the name in silver letters. I said, "That is not the one."

[Photo 41](#)

Farther on was one in gold, which said HONOLULU. Immediately I felt that was the one I was to take. I awakened, but could not fully understand what it meant.

Two years afterward the Lord moved upon me to take the journey that has just been mentioned; and while preparing to start, it was impressed on my mind that probably Honolulu might be in the trip. This city is about twenty-four hundred miles from San Francisco, out in the Pacific Ocean, on the Hawaiian Islands.

Before starting on the western tour, I made mention to my brother how I had been feeling for the last few days, that probably Honolulu would be included in the tour; but never having been engaged in missionary work in a city, and not being a good public speaker, and knowing nothing about the language of that country, I keenly felt my inabilities. Then came before me the consecration I had made while plowing in the field a number of years before; that I would preach, I would go to Africa, I would do anything; whatever he called me to do I would do. After reviewing my consecration again, I found it was complete and included Honolulu or any other place if the Lord directed; but the Lord desired to test me to the extent of my consecration, as He did Abraham of old.

After arriving at Washington and having talked the matter over with Brother Daugherty, he had decided to go if the Lord so directed. We did not know what the expenses would be. We had only a few dollars, but that was not bothering so very much, as we knew from past experiences that God would supply our needs. We were not working for a salary, neither were we taking up collections, but depending on our needs being supplied by free-will offerings, unsolicited. One day while crossing the campground a piece of paper was found lying upon the ground, which proved to be a timetable giving the rates of a recent excursion to Honolulu. From this piece of paper was obtained the address of the General Manager of the Steamship Company at San Francisco. The fare mentioned on the circular was about \$150.00 for round trip from Portland, Oregon. I said to Brother Daugherty, "The Lord must bring that down to \$25.00 one way for each of us." And remarked to a brother that if my dream had anything to do with it, we were to start from Los Angeles. The brother laughed at me, and said, "Los Angeles is an inland town, and you can not sail from there." It is about five hundred miles from San Francisco, from whence the ship sailed. In looking over the circular again, I found that one of the general passenger agents was located at Los Angeles, and wrote to him regarding the fare and found that the fare from San Francisco was \$75.00 first-class, \$25.00 steerage, and would be the same from Los Angeles, transportation between the two places being given in addition free.

We had a little prayer-meeting at the camp-meeting concerning the matter of going, and a brother prayed that if it was pleasing to the Lord for us to go that our desire to go be increased and if not that the desire be taken away. It seemed from that time on there was an intense desire to go to Honolulu and longing to work for God among the natives. While on our way southward through California we read in a paper that cholera had broken out among the people in Honolulu. Brother Daugherty said, "What do you think of that?" I told him that if only they permitted us to land there we should be all right. Soon we learned that the ports were closed—people were not allowed to land; but this did not seem to discourage us.

The time for the Los Angeles camp-meeting was drawing near, and we were to sail about the middle of the meeting. I had never visited California before, but upon arriving at Los Angeles the scenery about the depot was just the same as I had seen in a dream two years before. Among the first ones met after getting off the train, as we went into the tent where the meeting was to be held, was Sister Caroline Robbins.

We were still preparing to set sail, provided the ports opened, although there were several things which had to be removed out of the way by the help of the Lord before we could go. Already a number of things had been brought about in direct answer to prayer. One was my wife and family were not willing for me to go. But this matter was taken to the Lord, asking him to make her willing if it was pleasing for us to take the journey. When we arrived where she was, she gave no objection, but helped in preparing things for the trip.

We had written for Brother J. W. Byers to come and take charge of the meeting during our absence; but he answered that he was four hundred miles away, and it would be impossible for him to come. We were to start on Sunday at noon. On Saturday morning we went to the Lord in prayer and told him that if He wanted us to go, we desired three things. One was that the ports be opened, another that we have \$40.00 more, and the other that Brother Byers be sent to us that morning. Upon going to the post-office, there was a letter with a money order for me from Michigan of just \$40.00. Some one who had been owing me for some time had paid the money, and it was forwarded to me. We went down to the ticket-office, and while looking for it along the street, we came to a place where there was a bulletin-board giving a list of steamship lines in silver letters, but on that we failed to find Honolulu; looking over the door, there in large gold letters was the word "Honolulu." We went in; the agent said, "The ports are opened at Honolulu." Brother Byers did not come that forenoon, but he came in the afternoon.

That night I had another dream. I dreamed that we went to Honolulu, and upon our arrival went immediately to a certain part of the city to begin work, very anxious to do something for the Lord. When I came to the door of a house, a man was standing in front; he said to me, "You can not enter here." I told him that I came there to work for the Lord, and that I would begin at that house. He repeated, "You can not enter here; there is a man sick in this house." "A man sick!" I said; "the Lord will heal him." He again repeated, "You can not enter here; the man inside has the cholera." I then said, "Praise the Lord, he will heal cholera as quick as anything else." The man, being an officer, was somewhat vexed at my persistency and said, "I tell you, you can not enter here. If you want to work for the Lord, go back on the other side of that partition and work for him." I looked and saw a partition which went the entire length of the city, shutting off that part from the other. Going behind it, I found there were very small rooms or cells where I could do only private work, see one person at a time. There I began my work. In another part of the city was another partition where I could have access among the people to some extent, but could neither hold public meetings nor distribute literature. I was awakened and asked the Lord to reveal what it meant. The Lord seemed to give me an assurance that he would make it clear to me.

The next morning, which was the morning of the day we were to start, we went again to the ticket-office, and the agent said, "The ports are opened at Honolulu, but I would advise you not to go now. It would be to my advantage to sell you a ticket; but if you go, you can do but little, if any, work. Through a part of the city, where they have a line of

special policeman, no one can go beyond that line of police. In another part of the city you can do only private work; and while in the other part you could go among the people, you would not be allowed to hold public services or distribute literature.” Immediately the Lord flashed into my mind the dream that I had had and the interpretation thereof; that the special line of police was the partition I had seen, and it needed no further explanation. He also made dear to me that he did not want me to go at that time, thus put an end to my preparations.

A week later I went to San Pedro, eighteen miles distant, where I took ship for Cayucos, at which place I landed after two nights and a day and a half. This is a small town along the sea coast. There I was met by a brother, and taken to his home fourteen miles away. The next day we traveled twenty-two miles over the mountains and came to a large union meeting-house, where there were a few brethren anxiously awaiting my coming. They said they were not surprised at my arrival.

Some time before, I had written to them, in answer to a very earnest request to come, that I expected to go to Honolulu, and should not likely have time to visit them. They said that upon receipt of my letter they went in earnest prayer, and had a special prayer-meeting, and fasted and prayed until the Lord assured them that I would come.

It was Thursday evening when I arrived. That night it was announced that on Saturday afternoon a special service would be held for divine healing, and the people were requested to bring in their sick friends that they might hear the Word of God preached and get faith for healing.

When the time came the house was crowded, and after talking for about an hour and a half on the subject of salvation and healing, the invitation was given to all who desired salvation or healing of their bodies. Soon the altar was filled, which extended across the entire house, and the people began to drop on their knees at their chairs. I said, “O Lord, what shall I do? how can I instruct all these people?” It looked as if nearly the whole congregation was seeking help. I asked the Lord to speedily instruct them by his Spirit, and make quick work of it. I gave them some pointed instruction on how to believe the Lord. Many received the desired help before I came to them; and scarcely any one required more than one minute’s instruction. After those had received the needed spiritual help there were fourteen left who desired special prayer for the healing of their bodies. The first one upon whom hands were laid, before a short prayer was completed sprang to her feet shouting and praising God for his healing power. One after another in like manner received the healing touch. Finally we came to a little girl, probably twelve years of age. Her mother told me she was almost deaf, could hear only by speaking very loud in her ear. After prayer the impression came to me, Now act out your faith. Walking around to the steps of the high, elevated rostrum, or pulpit, I stood about ten or twelve feet from her and in a common tone of voice called her by name and told her to say, “Praise the Lord.” She immediately repeated the words. I then lowered my voice and stepped back farther away, asking her to repeat the words that I should say, which she did and could hear clearly and distinctly, to the astonishment of the audience, and the name of the Lord was glorified.

The next day being Sunday, a very large crowd assembled. After the sermon was delivered one man arose and asked for the privilege of testifying, which privilege was granted. He said he was an unsaved man; yet he believed in religion, and he believed in God and that his work should be honored. Now said he, “Since that little girl was healed

yesterday, I have heard it rumored among the people here that there was nothing the matter with her.” Turning to the audience, he said, “I know better, and you know better. She was brought up in your midst, and you know that she was almost entirely deaf. You saw her tested publicly yesterday, and know that it was done by the power of God.” He said he made no profession of religion, and knew that he ought to live right and admonished the people to believe in God. His talk was quite effectual as he was a prominent man in that community. Quite a number were baptized after the services.

From there I went to San Francisco. While at that place I concluded to go to the ship landing and see the vessels that sailed for foreign ports. Being very much puzzled as to the leadings I had been having during the past, I was not just satisfied without a better understanding from the Lord as to why such things should be. While walking along the dock with my head bowed in silent prayer, I asked the Lord why it was that he seemingly led me all the way along to go to Honolulu, and there were many things removed out of the way in answer to prayer and the way opened in a miraculous manner, then almost at the eve of starting upon the journey he led me to do exactly to the opposite and not go. Could it have been the enemy leading at one time or the other? If so, how should I ever know for sure when the Lord was leading, and when he was not leading? Therefore I desired for him in some way to reveal to me positively in a satisfactory manner for my own benefit as well as for the benefit of others. Immediately these words came to me by way of impression, yet seemingly as vividly as if they had been spoken aloud: “I the Lord God commanded Abraham to offer Isaac; I the Lord God commanded him not to do it, and it was none of Abraham’s business, except to obey.” This together with the witness of his Spirit made the matter so clear and satisfactory that I no longer questioned his leadings; but knew that he in some way did it for a wise purpose. It has been a source of great help to me at many times.

I also found afterwards that had I gone on the journey, I would have been in that country at the time of the death of Brother Warner, the editor of the *Gospel Trumpet*; That as it was I arrived home a few weeks before his death. At that time I had been for a few years previous, office editor, but now assumed the duties of the editor.

After this time I also took a number of trips, throughout various parts of the United States and Canada, which were accompanied by the blessings of the Lord in the work, and with many varied experiences, which can not be given here for want of space.

During the past few years, as the sending forth of books, tracts, and papers to foreign countries continued to increase, there came, in response, many letters of inquiry from those who were seeking after light, and desiring advice and instruction on spiritual matters. In these different countries God was raising up a people to proclaim his Word in its fulness. Among those chosen for this purpose was Brother A. P. Khan, a converted Mohammedan, who was saved and brought out into the light while attending college in Calcutta. He began working among his fellow students and those with whom he came in contact, and the work soon began to speedily increase in that country.

In 1897 we made a shipment of over one-half a ton of books and tracts for distribution in India, also sent two small printing-presses. Brother Khan began the publication of a paper both in English and native languages. About the beginning of the year 1903 we felt it would be pleasing to the Lord for him to come to this country and visit the different camp-meetings and churches of God throughout the United States and Canada. On the 11th day of April, 1903, he sailed for America, arriving at Moundville,

West Virginia in time for the June camp-meeting, after which for several months he attended meetings in Canada and different parts of the United States. His trip was much blessed of the Lord in meeting with the brethren and acquainting them with the work in India.

A CALL TO FOREIGN FIELDS.

ABout the time Brother Khan started for America I began to feel very much impressed that the Lord would have me visit some of the Eastern countries soon. For years it had been much impressed upon my mind that some day I would visit Rome and some other parts of Europe, Africa, Egypt, Palestine, and probably India. As the time drew near for his return to India it became a matter that must soon be settled. My wide correspondence in foreign lands was of such a nature that I was incompetent to meet the demands and give the proper advice and instruction to the earnest inquirers, because of a lack of knowledge of the manners and customs of the people in those countries and the situation of affairs in general. There were also people of this country who were feeling led to go to foreign fields, and were writing to us for information and advice concerning the work in those countries. We were also feeling that there was not as great advancement being made in preaching the gospel to all nations as the Lord desired to have accomplished; and pure literature was not going forth to those countries as rapidly as it should, because of a lack of proper knowledge and understanding of how to send it and secure its proper distribution. There were many other important things brought to bear upon our minds showing the necessity of some one at an early date visiting those different foreign lands, and by the help of the Lord opening up avenues where the literature could be sent forth more abundantly and the truth established among the different nations.

[Photo 51](#)

Another thing, the higher critics and some professing Christians who deny the whole truth of the Bible have for years been trying to give reasons for the signs not following, which are mentioned in the last chapter of St. Mark and elsewhere. They finally hit upon a plan, that if they could deceive the people and show them that these things were not in the old manuscripts, their unbelief might be excused; and the devil saw he could lead many people into infidelity and thereby gain a good foothold, and thus defeat Christianity.

At the present time there are many critics of the Bible who call themselves “higher critics,” who have many passages of Scripture which they say are not in the original manuscripts. We had met this matter before by publishing the facts of the case through the *Trumpet*; but some would say, “What do they know about it? They have never seen the manuscripts, and the critics have seen them.” Therefore we felt that it would be pleasing to God, while we were traveling through those countries that we should visit the museums and libraries where those manuscripts are kept and examine them.

At a camp-meeting at Claypool, Indiana, in August, 1903, the matter of such a proposed trip was mentioned to a great number of ministers who were present, for their advice and prayers; and later at an assembly at Moundsville in November. At that time it had developed very clearly that it was the will of God for me to accompany Brother Khan on his return home, and all the ministers felt the conclusion was reached by the direction of the Lord. It was decided that such a tour would take at least eight months.

There were several things of importance to be taken into consideration. I had constantly been crowded with my work and office responsibilities, and some one had to be found to assist or take charge of my office work. Knowing that it would be quite expensive to travel about forty thousand miles and be absent about eight months and no money at hand to take the trip was another item to be considered. I had also recently obligated myself to pay \$100.00 on the Office indebtedness, of which amount not one cent was yet paid. My wife and children were not reconciled to my going. By the time arrangements could be made we should be obliged to cross the ocean in mid winter, during the most stormy period of the year, and arrive in India at the beginning of the hot weather, to remain during the hottest months. With these things and many others facing me and a deep burden for precious souls, I went to the Lord in earnest prayer. For three days and nights I fasted and prayed, not so much to know the will of God concerning my going, as the Lord had already settled that in my mind, but that these other things might be cleared out of the way or in some way made satisfactory. I knew the Lord could provide the means to go if he wanted me to go, and he could open the way on every other line.

I was confident my brothers and sisters in Christ would be anxious to help bear the expenses if they had a knowledge of the same, but I hesitated much in asking them to do so. But I desired their earnest prayers. A brother felt led to write an article for publication concerning my trip, and a statement concerning the expenses, and if any felt led of the Lord to send anything for that purpose they should feel free to do so. While this may have occurred to some as almost entirely setting aside faith in the matter, yet I had no evidence as to how much would be sent in for that purpose, and had to call upon God just the same as if no statement had been made.

At the close of my three days' fast God assured me that he would open the way on every line. My wife and children became perfectly reconciled and willing for me to go. A few hours later a brother gave me seventy-five cents, and said, "My wife and I feel led to give you this money. If you go to India, use it for that purpose; or if not, use it as the Lord directs." Knowing that it was almost the last they had in their purse, I hesitated in accepting the same but he assured me that the Lord impressed them to give it. Some one else gave me \$2.00. This was all that was received for almost two weeks. It was then but a short time until we were to start. I had to borrow money to purchase my trunk, satchels, etc.; but in a day or so the Lord had enabled me to pay it.

I began making every arrangement the same as if the money was at hand.

One morning a brother came to me and said, "Do you owe anything on the Office indebtedness

To which I replied, "Yes, sir."

He then said, "How much is it \$100.00"

"Yes, sir."

He continued by saying that during the night the Lord had awakened him out of a deep sleep and told him to pay me \$100.00, which I owed on the office indebtedness. I asked him if he was sure it was the Lord.

"Yes, sir," he replied; "it was the Lord. There is no question about it; and I would not feel right if you did not accept it."

Under the circumstances I could not well refuse, as I had asked the Lord while alone fasting and praying to remove that responsibility if he wanted me to go, and here now he

was answering my prayer. The brother paid me the money, and I immediately settled my account.

While asking the Lord for some one to help take my work in the Office, I was much impressed to write to a brother; and he immediately answered that he and his wife felt led to come and assume such responsibilities as it was in his power to assume. Thus one obstacle after another was removed until the way was clear for me to go.

In the mean time the Lord was moving upon others to accompany us. Brother and Sister G. W. Bailey had for months been feeling their call to the work in India, and had already started on their way from California, going by the way of Oregon and Washington and making a short stop in Chicago, and arriving at Moundsville a few days before time for sailing. In the mean time Sister N. Evalyn Nichols, of Los Angeles, California, was led in like manner, and just a few days before the time made a decision to sail for India.

The time set for sailing was January 23, 1904, from New York City. Brother Khan remained at the Trumpet Home a few days, leaving there about a week before the time of sailing. Brother and Sister Bailey and little Orlen, aged nine months, were there at the time; and the evening before Brother Khan left we had a farewell meeting with the Trumpet Family, and also ordinance service; and hands were laid upon those who were expecting to depart, asking the blessings of the Lord upon them, and imploring God to make them useful in his service.

A FAREWELL LETTER.

After Brother Khan left he wrote the following letter to the brethren of America: To the Saints of God, Greeting: It is with a heavy heart and deep feelings that I take up my pen to write a few lines of farewell salutation, dearly beloved brethren and sisters in the United States and Canada. As the time of my departure from the beautiful shores of America is drawing nearer, my feeble heart, so full of love and fellowship divine, is beating faster at the very thought of separation from those who are so near and dear to my soul, and whose pure love unfeigned and fraternal is enjoyed so much, and with whose hearts my poor heart is so inseparably entwined with indissoluble ties

—“A thousand chords our hearth entwine
Forever and forever.”

How true and prudent are the words of the inspired apostle—that we have been cut off from the wild olive-tree and grafted into the true vine, which is Jesus Christ our Lord! Oh, how intimately and vitally we are connected together as the branches of the same vine and members of the same body, with the same blood flowing through all our veins! Glorious union! Blessed unity! Indeed our hearts are knit together in love! Oh, how I have enjoyed the blessed fellowship and sweet communion with the saints of God! I was asked often and again whether or not I was homesick while in this country, to which my only reply was and is, How can I get homesick when I am at home with beloved saints of God with whom I expect to spend eternity in heaven? Do men get homesick when they are at home? Truly, beloved brothers and sisters, indeed I do not have any occasion to get homesick while in such company, sitting together in heavenly places with Jesus himself. I

enjoy it so much I wish I had more of it. A separation under such circumstances is in no way less painful and heart-rending than the one I had to undergo when I left my native shore. I can scarcely restrain the flowing tears unbidden, at the very thought of separation for life. When I left my beloved ones beyond the briny deep, I had a hope of the reunion in the near future, and persuaded myself the separation was only for a short time; but alas! this my separation, is—shall I say?—perhaps for life. Who knows whether we shall meet again or not and have the pleasure of beholding each other's faces? I hope we shall some day; but alas! that hope is so slender and dim that it can hardly sustain the strain and relieve the suspense. If in this life alone we have hope and no more, I would be the most pitiable man on earth. But blessed be the name of the Lord Jesus Christ, who brought the hope of immortality to light, we have a strong consolation and a hope sure and steadfast that we shall all meet together over there on that brighter shore never to part again.

Joyful, joyful will the meeting be
In our eternal home."

This is the hope that sustains us under all adverse circumstances, and we have joy and peace in believing. Praise the Lord!

Allow me to seize this opportunity to express my sincerest and heartfelt thanks and gratefulness to all the brethren and sisters who showed their kindness and liberality to me, and yet not to me, but to the Lord and his cause, for their words of encouragement and active sympathies. God bless you, one and all. Allow me, also, to ask your prayers on my behalf that I may, if it be the Lord's will, be granted to you again. I am almost afraid I will get homesick for America after my return.

May I further ask your prayers and invite your active cooperation in the responsible work the Lord has called us to in saving precious souls of the dying millions of that dark continent of religious confusion and superstition. Poor India needs your prayers. The Lord is going to evangelize India with the pure and unadulterated gospel of the glorious evening light. Will you help him? He seeks volunteers to help him; will you ask him what He will have you do in this grand soul-saving campaign? Finally, pray for us who are going to that land to preach the full gospel, that we may go with the fulness of the blessings of Christ, and that we may be kept clean and in pure channels only, and that the blessings of heaven may flow through us and the gospel of the grace of God may have a free course, and that he keep us humble.

"If you should never see my face again,
Pray for my soul. More things are wrought by prayer
Than this world dreams of. Wherefore, let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands up there
Both for themselves and those who call them friend?
For so the whole round earth is every way
Bound by gold chains about the feet of God.

But now farewell.”

“God be with you till we meet again.”

With much holy love, I remain your brother and servant in his cause for poor India’s dying millions, A. D. Khan. [Photo 59](#)

TIME-TABLE OF TRAVELS.

THE following list was prepared for those desiring to know something about the time we would be at certain places and countries, which was as near complete as we could arrange at that time:

Leave New York, U. S. A., January 23, 1904.

“ Liverpool, England, February 1.

Tangier, Morocco, North Africa, February 15.

London, England, February 22.

“ Rome, Italy, March 7.

“ Port Said, Egypt, March 15.

“ Jerusalem, Palestine, April 5.

Bombay, India, April 17.

Arrive Calcutta, India, April 21.

Will receive mail at— London, England.

Tangier, Morocco, North Africa.

Rome, Italy.

Port Said, Egypt.

Jerusalem, Palestine.

Calcutta, India.

Address all communications care of POSTE RESTANTE.

Approximate time required in transit of mails:

From New York to London 7 days.

“ New York to Rome 12 days.

“ New York to Tangier 14 days.

“ New York to Port Said. - .15 days.

“ New York to Jerusalem... .15 days.

“ New York to Calcutta 30 days.

Thin paper should be used in writing. Postage of letters, five cents for every one-half ounce or fraction thereof.

E. E. Byrum,
Jerusalem,
Palestine,
Syria.

POSTE RESTANTE.

SAMPLE OF ADDRESS.

This time-table with some further instructions were printed on cards, which also

contained other places along the way where stops were to be made.

LEAVING HOME.

WORDS can not express the feelings of my heart as the time came to bid adieu to my dear family, the workers at the Office and Trumpet Home, brethren and friends of my native land, to go forth into foreign lands among strange people and strange languages and face the dangers of sea and land. But these things were counted as but small matters in comparison with the responsibilities connected with such a trip. The most impressive thought to me was, Can I fulfil the mission my Lord and Savior has directed me to fulfil? I was aware that it would have the appearance to some as that of a pleasure trip, an unnecessary expense, and seeking fame; but I realized that those who understood the necessity and responsibilities, and who would take the matter to the Lord in earnest submissive prayer in the light of rescuing precious souls, had no such thoughts.

The short trips previously taken through various parts of the country had been of untold value on account of the varied experiences gone through, which aided in preparing me to help precious souls in time of trouble and in giving advice to brethren who met with different cases and things in their field-work. It was not my mission to hold a series of meetings in the many places to be visited, as that was not my calling on this trip.

At 2 P. M. Thursday, January 21, 1904, the time came to bid farewell to wife and children, then to the faithful workers at the Trumpet Office and Home. It was hard to break loose from those with whom we were so closely bound by natural ties and holy fellowship.

After our farewell greetings, in company with Brother Bailey and wife and infant son, we started on our journey to New York City. On the train we met Brother V. W. Titley and wife. They had been in the evangelistic work in Ohio, but were now on their way to Pennsylvania. At Pittsburg, Pennsylvania, Brothers McCreary and Pollock met us at the depot. Leaving Pittsburg at ten o'clock at night, our train reached Jersey City, New Jersey, just before noon the next day, it being late. Our baggage was checked for Twenty-third Street Station, New York. At Jersey City the western trains stop, and passengers for New York go aboard the large ferry-boats crossing the river. Instead of crossing over at New York we went by street-car to Hoboken, New Jersey, a distance of about four miles, to the home of Brother Blewitt., where we were to remain until the next morning. Here we met Brother Rhan, Brother J. W. Daugherty, and others, and held a meeting that night in Hoboken. Sister Nichols had not yet arrived. She telegraphed from Moscow, Idaho, stating that she did not think she could arrive at New York in time to sail by January 23rd, and asked if we could wait until the 27th. A message was sent to her telling her to come without delay, and that passage was already secured for her as far as London. It being midwinter and trains liable to be snow-bound in the Northwest, we realized that God would have to almost miraculously open the way for her to arrive in time. She had also sent another telegram from Spokane, Washington, saying she would arrive in New York at 7:40 Saturday morning. About two o'clock Saturday morning another message was received from Buffalo, New York, stating that she would probably arrive at New York City at five or seven o'clock. Many prayers had been offered that God would speed the train and give her wisdom in choosing the right one. Some of the brethren went to the morning trains, but did not find her.

We went aboard the ship, which we were told would sail promptly at nine o'clock. As the passengers were hastening up the gangway, she failed to be among the number. Soon the gangway to our part of the ship was taken up and a partition drawn, which obstructed our vision and cut off all connection with the vessel from that end of the pier. We went to our cabins and held a few minutes' prayer-meeting, asking God to hold the vessel. An officer of the ship was asked if they could not hold the ship there for a few minutes at least. The reply was emphatically, "No! When nine o'clock comes this ship sails. Nothing can hold this ship, as it is a mail-steamer." But nine o'clock came and the ship did not move. Ten minutes passed by, then twenty, and it was still there. Two of the company went into the cabin in earnest agreement of prayer, and said, "Lord, do not let this ship move until Sister Nichols comes." Before another ten minutes passed by, here she came walking down the hallway of the ship, praising the Lord. Her ticket, however, had been given to Brother Blewitt and Brother Daugherty at nine o'clock, that they might deliver it to her; but as the partition of the dock had been closed for half an hour, cutting off all communication with them, we did not suppose they remained there any longer. All we could do was to ask God to send them to another part of the ship, where a gangway was yet open. As we walked down to the foot of this gangway, here we met the two brethren with the check, as we were about to telegraph the agent with instructions concerning it. It seemed the Lord had directed the whole matter and everything was properly arranged, and in a few minutes the vessel began to move. We were told that because of the heavy fog they did not start earlier. Under such circumstances they usually left the pier at the appointed time, and waited outside at the mouth of the river; but at this time God made them wait at the pier.

SAILING ON THE ATLANTIC.

In traveling from one country to another it is frequently necessary for a person to obtain a passport from his own country. A passport is a certificate or paper given by the government, giving a description of the person to whom it is given, which will aid him in identifying himself in foreign countries, and also often enable him to obtain proper recognition and receive protection. Some of our company had obtained their passports before sailing, while others had not, but had to make application through the American Consul at Liverpool. It is best for a person before leaving to secure the passport in America. Application, accompanied with a fee of \$1.00, is made to the Secretary of the United States at Washington, D. C. First make application for a blank, which upon receipt is to be filled out and sent, and the passport will then be mailed to the applicant.

[Photo 65](#)

About eleven o'clock on Saturday morning, January 23, 1904, we lost all trace of land, and were out upon the bosom of the ocean. We were all upon the promenade-deck to take our farewell glimpse of the American shores, and at the same time take a little survey of the steamer. It was the *Lncania*, one of the fastest steamers of the Cunard Steamship Company. It has four decks: the main-deck; the saloon-deck; the upper deck, where the dining-room is located; and the promenade-deck, where are the ladies' parlor and gentlemen's buffet smoking-room. This ship is six hundred and twenty feet in length, and like a four-story building, with deep basement below. It being the stormiest time of the year, there were not so many passengers as usual. There were four hundred steerage

passengers down below on main-deck, eighty in second cabin, and one hundred and fifty in first-class. We traveled at the rate of four hundred and sixty miles a day.

The first part of the journey was smooth, with beautiful weather. By Tuesday the sea became pretty rough, and the large vessel began to roll from side to side. After Saturday evening many of the passengers were affected with seasickness. We all had a slight touch of it, except the baby and Sister Nichols. The third day at sea, in the afternoon, passengers were ordered off the deck to avoid their being swept overboard by the heavy waves of the sea, which occasionally swept over the ship at that time. From that time, with the exception of one day, the gale increased, and the waters were more violent until after we reached the Irish Sea.

Probably it was not what sailors would consider a violent storm, although some who had crossed many times said it was worse than they had ever witnessed before. Words and peu can not describe the grandeur and sublimity of the ocean in a storm. The waves over the face of the deep were at first like foot-hills to distant mountain ranges. The waters were in a great turmoil, and would rise in great heaps, and sometimes burst at the top with a magnificent spray ascending, giving it the appearance of a volcano in action. At times there were great mountains of water on both sides of us and behind, and we were in a deep valley; but, like the children of Israel crossing the Red Sea, the Lord did not permit the waters to destroy us. In a few minutes our huge vessel would be wafted high in the air, as if located on a small mountain with valleys round about. At times the great waves would sweep over the ship sending many barrels of water at a time down the huge hatchways. At one time the doors were left open or burst open in some way, and the water came rushing down the stairways through the halls, by our cabin door, giving the hallways the appearance of a river overflowing its banks. But the doors were hurriedly fastened before another wave could reach us. As the ship rolled from side to side the water rushed back and forth down the hallways and the stairs, and servants hurriedly dipped it up, took up the carpets, and soon had things in order again. For two nights a crew of men were constantly bailing water out of the ship.

It was interesting and quite often amusing to be in the dining-room at meal-time. The legs of the tables and stools or chairs were all fastened to the floor. In fact, almost every piece of furniture in the room had to be fastened down. The table was covered with a frame of small panels of woodwork about fourteen by twenty-two inches and three inches in depth. In these small panels were placed the plates, cups, and other dishes, and the eatables. The framework of panels was fastened to the table, and was for the purpose of preventing the dishes from sliding off the table. But while the billows were rolling, tossing the ship from side to side, the ends of the table being towards the sides of the ship, there was a considerable amount of moving the dishes back and forth. During the stormy time the vessel would seem to gently lie down upon its side, and those sitting at the table would brace themselves with their feet and hold to the table with one hand, and try to hold the dishes in the panel before them with the other. Then there would be a gentle upheaval of the waters beneath, and the top of the ship would be carried over on the other side, and the dishes were inclined to slide to the other end of the panel and if not held in their places would sometimes slip over the top of the panels into the next place and sometimes off on the floor. The waiters were accustomed to walking, and under such circumstances could take a tray of dishes while they walked at an angle of almost forty-five degrees, straightening up as the vessel moved from side to side. But most of the

passengers in walking to and fro had to hold to tables or grab almost anything within their reach. Sometimes a pile of dishes would tumble over from the table or cupboard and fall down with a crash. While the waves were thus rolling and the ship tossing, Brother Bailey remarked, "This ship will not go down; there are a thousand prayers hooked on to it." "Yes, ten thousand," we replied. We knew that the brethren everywhere who knew of our voyage were sending up prayers for our safety; consequently we were not in the least alarmed.

Among the passengers was a young man from Kansas City, who was going to England to see his mother. He was very sick with consumption and diabetes. The steward attending him became somewhat alarmed regarding his condition as to whether he would outlive the voyage. He came to us desiring that we visit the young man at his room. He said the man was in a critical condition and would likely be buried at sea, and if not, as soon as he touched land he would die. We visited him and found that he was a Roman Catholic and that he had been in the liquor business for four years. In answer to an inquiry concerning his soul, he tried to persuade us that he was all right and did not need the prayers of any one. However, after talking with him for a time, he consented to let us pray for him, which we did, asking the Lord to have mercy on his soul and to raise him up that he might be able to meet his friends, and give his heart to God. In a day or two after we had prayer for him he was able to go to the dining-room and take his meals, and upon our arrival at Liverpool he was able to go out without any assistance. Truly the Lord had compassion upon him.

As the money for my trip had not yet been received, and we were expecting to receive it after arriving at London, I was asking the Lord to supply me with enough money to pay my expenses while in England. We were then in mid-ocean. As I went to the reading-room, a lady whom I had never seen before learned that we were missionaries, and came where we were. I noticed she had something in her hand. After a few words she said she felt impressed to give me something to help me along the way, and thereupon handed me \$2.00. I realized it was in answer to prayer. Thus God was true to his Word along the way in supplying our needs, sometimes from very unexpected sources.

FROM ENGLAND TO AFRICA.

The ocean being too rough, we could not land at Queenstown, Ireland. It was about ten o'clock on Saturday when we arrived at the harbor at Liverpool, England. Some brethren from Liverpool and Chester were at the landing to meet us; and after landing, our baggage was taken to the custom-house for examination by the custom-officers. We were told to unlock our trunks and open our baggage, and were asked if we had any cigars, tobacco, liquor, matches, etc., and as we had none of those things, they hurriedly marked our baggage and let us remove it. Instead of it being baggage any longer it was now called luggage. The railway ticket-office is called booking-office. The conductors on the trains are called guards.

Our company, with the exception of Brother Khan and I, went to Chester, a city about fifteen miles distant, where they began meetings that night. One woman gave her heart to God in the first meeting. We were to come the next morning. We spent the afternoon and until late at night making some important investigations concerning the Mohammedan movement in England. It is reported in India and other Oriental countries by the

Mohammedans that thousands of the European people are accepting the Mohammedan religion and turning front the Christian faith. By asserting these things as facts they make it a strong point of opposition for Christian missionaries who go among them to work. We learned that the vice-consulate of Persia, Mr. Quilliam, an European located in Liverpool, was the founder or at the head of the movement. It being after office hours, we called at the mosque, and not finding him there, we went to his residence, where we were kindly received. Here we learned that he became a Mussulman, or accepted the Mohammedan faith, over fifteen years ago, and has since been an earnest advocate of that faith, and became the leader and founder of that work in England. They have a membership of forty or fifty in Liverpool, with an attendance of fifteen or twenty at the mosque. His son told us that there was no other institution of the kind anywhere else in England. Instead of there being thousands of converts among the Europeans in England, there are less than one hundred, and they are as far from the faith and practise of true Mohammedanism as modern Methodists are from the teaching and practise of John Wesley. Mohammedans believe in God, and that Mohammed was his prophet. They accept the teaching of Mohammed as Christians accept the teaching of Christ. They believe in polygamy, but one man is not allowed to have more than four wives, yet may have concubines. Mohammed himself had fourteen wives. They believe in the seclusion of women during prayers and worship, and of wearing the old style of Mussulman dress. However, we found that the Mussulman in England do not prohibit women from being in the congregation of worshipers, and they conform themselves to the latest English style of dress. They also have an orphan home and school of about twenty children.

On Sunday morning we went to Chester, where we met the others of our company, and held services in a hall in the forenoon and afternoon. Here we found some who were out for the whole truth of the Bible. Brother and Sister Bowker were present, who had been for the past few years working in evangelistic and gospel work in villages and cities with the Gospel Van, which was a wagon made especially for street preaching, also working in halls and homes wherever there was an opening; and precious souls were being led into the light and truth.

At night we all went to Great George's Square, Liverpool, where Brother Khan preached. There were a few there who were once out in the evening light, and had drifted under the influence and power of a false spirit. They believe themselves to be far in advance of almost any one on earth in religious experience, and have but little confidence in the ministry of this reformation. They contend earnestly for the wearing of gold rings, and other worldly conformity, and oppose having a public altar, where those seeking salvation may come and be instructed by others. They believe in being led by the Spirit; but the trouble is, they are led by the wrong spirit, and will blindly follow their spirit even when the Lord in his Word teaches to the opposite. It is the spirit of compromise and exaltation and rank deception. In the name of Jesus we kindly warned them of their danger, and prayed God to deliver all who would yield to his gentle call.

Leaving the remainder of our company at Chester to continue the meetings, Brother Khan and I made a short stop at Oxford and London to examine the ancient manuscripts of the Bible, of which mention is made in another chapter.

In purchasing our ticket for London the ticket was to Paddington, one of the main stations of the city of London. It was night when we arrived. There we were, in the largest city in the world. Having our trunks and satchels with us, we desired to find a

suitable place where we could remain for a few days and leave our luggage until our return from Africa. Having the address of the Foreign Missions Club, we secured a cab to take us to that place. It was several miles, and with considerable difficulty we found the place after a drive of about two hours, we found it to be a hotel or boarding-place for missionaries passing through. The spirituality of the place was at a very low ebb, formality having taken the place of spirituality. However, it was considered a good safe place for travelers. After remaining in the city for two or three days, we were to go to Tiliberry Dock, about twenty miles from the place where we were staying, at which place we were to take ship for Gibraltar on our way to North Africa. From this place we set sail and spent four or five days crossing the English Channel and the Bay of Biscay and along the Atlantic coast until we reached the Strait of Gibraltar. This was a very rough voyage. Most travelers dread sailing over these waters on account of their generally being so rough. [Photo 73](#)

On the 9th of February as we were about to land we recognized the smiling face of Brother Fred Weiss, of Tangier, who had come to meet us, and was standing on the shore anxiously awaiting our arrival. Although we had never met before we could greet him in Jesus' name. He had secured rooms for us at the Salvation Army Home.

We had to wait two days at Gibraltar for a boat to Africa, as we had anticipated before leaving London. Our stay, however, was ordered of the Lord, and resulted in a wonderful opening for the spread of the gospel to all nations. The Captain of the Salvation Army turned the meeting over to us both nights, and we had an audience of earnest listeners to the pure gospel. Three young men gave their hearts to God. We found a number here who were saved and had not joined anything, and others who were disgusted with sectism.

Gibraltar was once under Spanish and Moorish rule, but now belongs to the British government. The point, or rather rock, is about three miles in length and consists of a large mountain of rock, which has been converted into one of the strongest forts in the world. This great rock has hundreds of openings in its towering sides, where massive guns and cannon are placed for defense of the surrounding waters. From these openings are hallways leading to the interior of the rock. Here a sufficient quantity of ammunition and food is stored for a siege of months and years. The Strait of Gibraltar lies between Spain and Africa, and is twenty miles or more in width, connecting the Atlantic Ocean with the Mediterranean Sea. Here is one of the great gateways to all Eastern cities as well as to the West. Battle-ships with hundreds of men are constantly in the harbor or passing through, besides a number of other large vessels bound for different countries.

No one can remain in the city over night without a written permission from the city officials. For a person to neglect this makes himself and the keeper of the hotel at which he stays liable to arrest. The entrance of the city is protected by two strong walls extending along the front.

In one sense, it seems strange that we should take a side trip from London and return, coming to this place and Africa only, to remain less than a week, sailing over the rough sea in the English Channel and the Bay of Biscay, with an expense of \$50.00 each for fare alone. But knowing God was directing in the matter, it was for us to obey and not to question his leadings. Had we not with all assurance known that we were in his order and under his guidance, we might have had many misgivings and doubts as to how our usefulness for so short a time would equal the expense, and hardships while tossing o'er

the billows of the deep. But the blessed assurance of the Holy Spirit constantly witnessing within left no room for a doubt, and we realized that our weakness only made the strength of God the more manifest.

We had been praying the Lord to enable us to find some reliable person here who would handle our literature and distribute it among the thousands of sailors and soldiers who are stationed here, and those who are located here a few days or weeks on their way to other countries; also to tourists, missionaries, and gospel workers bound for all parts of the world. True to his Word, the Lord answered prayer, and enabled us to find a man who is out of sectism, and for seven years has been saved and telling the people of the power of God to save. He has a special call and abilities for distributing tracts and books on the vessels coming and going. He has a small sailboat with a large box of tracts and literature and spends his time visiting the boats as they come and go. These go to all parts of the world. Before visiting him we made special investigation as to his reliability, and after meeting him felt sure it was by the direction of the Lord. He was anxious to have an abundance of literature, and promised faithfully to place the same before the people; and he can thus judiciously send tons of gospel literature to all parts of the world during the year. We at once arranged to ship half a ton of literature free of charge, freight prepaid, and made arrangement as to the best mode of their disposal in a way that they would most likely be read. Since that time we have been learning of the good effects of some of this literature, as letters of appreciation are being received from South Africa and elsewhere, with orders for more literature for distribution; and also testimonies have been received from those who have been led out into the light of the full gospel. This literature will open the way for the truth to be preached in all its purity in the various countries where it is sent. Here and in other countries visited we found some of our books in libraries, and those who had read them were anxious to hear the pure gospel preached. One young officer in the British army had read a copy of the "Secret of Salvation" and was happy in the Lord when we met him and anxiously awaited our coming. He is out of sectism. [Photo 77](#)

Brother Weiss accompanied us to Tangier, Africa, which is about forty miles from Gibraltar, and took us to his home. As the ship sailed along over the sea nearing the shores of Africa, another scene came vividly to me. It was that of the old *homestead farm*, and for a few moments my mind was vividly carried back to the time I was plowing in the field when the Lord first gave me a special call to his work. It brought memories of the struggle concerning the work of the ministry and going to Africa. The words of my consecration seemed to still stand out in bold letters, wherein I promised the Lord years ago concerning my willingness to obey him, and even go to Africa, or wherever he called me into his work, let it be whatever it would. This time it was not merely a test of my faith, as it was concerning the Honolulu trip a few years ago as to my willingness to go, but it was an actual carrying out of my consecration, and here now we were nearing the shores of Africa with a longing desire to enter the land; but still the thought came, What can I do? This part of the matter was to be left with the Lord for him to direct according as circumstances presented themselves. Soon the vessel entered the beautiful bay near the city of Tangier, where we were soon to land on the shores of Africa.

Africa is a vast expanse of country, in many parts of which the gospel of Jesus Christ is almost entirely unknown. During the past few years missionaries have been entering various parts of the country, and little by little the Word of God is finding its way into the

interior, but little work has been done in North Africa. In the northwestern part is the division of the country called Morocco, which consists of an area of about 260,000 square miles, equal to about five times the size of England. It has a population estimated at eight million or more people, and is governed by a sultan. The sultan who was ruler at this time was a young man of about twenty-five years of age. His views were more progressive and more favorable to Christianity than his predecessor, and more so than those of a great majority of the people of the country over which he rules. In many districts of Morocco the people scarcely acknowledge the authority of the Sultan, thus causing a general turmoil and unrest throughout the country, with frequent outbreaks of mob violence and war.

It is no uncommon thing, and even of recent occurrence, in time of war for the victors to come from the field of battle with donkeys laden with baskets of human heads. With great glee they bring these human heads and place them upon the gates of the city to be viewed by all passers-by.

The religion of Morocco is almost entirely Mohammedanism. These Moslems hate Christians, Jews, and, in fact, any civilized white person; not only so, but they despise civilization itself. The people are dark-skinned, and speak the Arabic language. In the extreme north but comparatively few real black people are to be seen, and most of them are brought from the Soudan country as slaves. Slavery has not been abolished in Morocco.

Our steamer anchored in Tangier Bay about a quarter of a mile or more from the shore, and the passengers were transferred to rowboats and taken to land. It was quite interesting to watch the natives crowding their boats together along the side of the ship after passengers and baggage.

Their loud protestations and janglings with each other, speaking in the Arabic language, made it appear as if they were almost ready to fight; sometimes pushing and striking each other, and talking at the top of their voices in the greatest confusion. A stranger would think that most of them were filled with intense anger; but as soon as the last passengers and pieces of luggage, produce, and such like were in their boats, every one seemed to become quiet and peaceful. After going a short distance, near the dock we came to the custom-office, where our luggage was examined and marked for admittance to the city. Next we came to a narrow passage through the walls of the city. After passing this gateway, where a penny was charged for entrance, instead of entering into a broad, spacious street, we were ushered into a narrow, winding thoroughfare, twelve or fourteen feet in width, paved with cobblestones, and high walls on either side. This was the main street in and out of the city leading to the sea, and was thronged with men, women, and children, and with donkeys and mules heavily laden with all kinds of produce and fruit. In some places in the city the streets widen to twenty feet or more for a short distance, while in other places some of them are not more than six or eight feet in width. The buildings have a very ancient appearance.

In the *soic* (market) women sit on the ground, selling bread; others sell fruit and vegetables. The remainder of the space was well filled with people and donkeys.

As we entered this country, in some respects it seemed that we had suddenly been carried back to the days of Abraham. The men and women dress very much alike, the men wearing *gelabs*, or gown-like clothing, with a hood attached; while the women in addition wear shawls, with which they keep their faces almost entirely concealed,

especially when meeting any one.

There are no railroads in Morocco. While there we did not see a wagon, a buggy, or even a cart, and but few modern improvements. Some time ago the Sultan and others consented to have a railroad built between two cities of the interior. After the work had begun the people arose in a body in opposition and murdered the governor of that district and a few others, and threatened still greater violence if the work continued, and the Sultan had to order an abandonment of the work. The natives say they believe in leaving the country as God made it, and have no use for modern improvements. Public roads are not made as in other countries, but people are generally left to choose their way among the hills and valleys as they travel.

A TRIP INTO THE INTERIOR OF AFRICA.

During our short stay in Africa we made our home with Brother Weiss and family, about two miles from the city of Tangier. A road had been built there by government officials and other foreigners. Their home was situated upon a high elevation, as the immediate surrounding country was rather mountainous.

On Saturday we procured mules to take a trip into the interior to visit some native villages. The villages are surrounded by hedges of cactus. We found no roads built through the country, but heard considerable about the main road to the city of Fez, as we had been traveling over the hills and rolling country wherever we could best pick our way. We were expecting to find a good road, but upon reaching the nearest point found it was a place much traveled by people walking and by caravans, donkeys and mules carrying burdens, and in some places instead of there being a road they traveled in rather a general direction for a certain place. In some places it looked like a marked-out road. It would be very difficult to give a description of such a road and the kind of traveling, as there they do not work and improve the highways; and when the way becomes muddy and too difficult for traveling, a better place is sought out near by.

After riding until after noon passing a few villages, we concluded to visit one of them and eat our luncheon; but as we were nearing the place, the overseer of the village came running out, demanding to know who we were, what we wanted, and why we were coming there. We had with us a native guide and a native colporteur and teacher and Brother Weiss. The guide could understand no English, the colporteur could speak but very little English, and Brother Weiss could speak and understand some Arabic. However, we understood that we were not wanted there. After some explanation by our guide we were permitted to stop at the entrance, where we dismounted, and little by little the overseer became less suspicious of us, and brought a mat and spread it upon the ground where we were preparing our dinner. He sat down a few feet away. We were told that if the people of those native villages would break bread with us, it would show a sign of friendship; but if they refused to do so, then they were considered our enemies, and we should have to look out for our lives. A number of dirty, ragged children came near where we were, and we gave them our bridle-reins to hold, and let them have the care of our mules. This seemed to somewhat please the overseer, to know that we had paid some special attention to the children. After seating ourselves on the mat ready to eat our dinner, we returned thanks and also asked the Lord to enable us to enter the village. We took a piece of bread and broke it and handed it to the colporteur, and he passed it on to

the guide; the guide in turn offered a piece to the overseer. At first he rather hesitated, but a few words from the guide seemed to make it all right, and as soon as he had taken it into his hands and eaten a small portion, he became intensely friendly. He went to the house, brought some fire, a teapot and kettle with some tea, which he soon had ready to serve all who would drink it. After the dinner was over he yet had some hesitation about permitting us to enter the village, as he and all who lived there were Mohammedans and feared that the place would be defiled if a Christian entered it. Finally we were permitted to visit the gardens within the enclosure, and they were pleased to know that we were interested. Upon our return we were permitted to go nearer the houses. The women and children all came out of the houses, and we were as much of a novelty to them as the houses were to us. Then we were permitted to go even to the doors, but not to enter.

The houses are made of grass, weeds, and brush daubed with mud, with a roof near the ground and a small place on the side for a door. The houses have ground floors and no furniture. The place abounds with filth, lice and other vermin, itch and disease. We noticed that the hands of the children who were holding the reins of our animals were sorely afflicted with itch; not only their hands, but their heads and bodies.

We also became much interested in their method of caring for and preserving their grain. They had a kind of grain which had something the appearance of buckwheat. There was a place in the yard in front of the house where a hole was dug about eighteen inches in depth, three feet wide, and six or eight feet in length. A few bushels of grain were poured into the hole and then covered over with manure from the stable. When any of it was wanted for meal or bread, it was taken, dried in the sun, and in some way ground into meal or cooked whole, when not eaten raw. But little cooking is done in such places on account of the scarcity of fuel. After a rain the grain is taken out of these holes and poured upon a mat to dry, then put back again. There having been a recent rain the grain was being put through a process of drying while we were there. I do not know whether it ever entered their minds or not to keep the grain under shelter in the house, or have a special place built for that purpose. There were five women and a number of children, who, we were told, all belonged to the overseer.

It would not be difficult to imagine how hard a looking country it must be, when told they have no improved machinery or farming implements. While passing through the country we came to a place where there had been some recent plowing. The plows were left by the wayside, and they were of such a peculiar nature that we dismounted to examine them. They were made of some kind of a long crooked stick, to which a pole was fastened for a tongue, and to this some cattle had been yoked. The yoke was about as much of a novelty as was the plow. The plow made about as much impression in the ground as a harrow-tooth in our country would make.

After leaving the village, as we returned to the city in the evening, there were many blind beggars by the wayside.

Sometimes as many as ten side by side. The eyes of most of them had been put out as a punishment for stealing or other offenses, it is often the case that when a person is caught stealing he is taken and his hands and feet tied and staked to the ground, then with red-hot irons his eyes are put out.

During the month called Ramadan the Mohammedans are not allowed to eat from sunrise to sunset, as this is their month for fasting; and it means death for a person to cook and eat anything during the day in this month. At sunset a gun is fired as a signal for

the people to eat; and during the night the people are again awakened, so that they may eat once more before sunrise. Some one is sent around at certain hours in the night to beat a drum or in some way make a noise sufficient to awaken the people. We met a converted Mohammedan who some time ago was frying some meat in the daytime in the month of Ramadan. Some of the Mohammedans learned of it, and some went for kerosene, and one for matches, others for stakes and ropes, intending to burn him to death. The prompt action of some missionaries, who came running with uplifted canes, saved his life. For a person there to leave Mohammedanism and become a Christian is to place his life in jeopardy. A Moorish boy about sixteen years of age, who has become a Christian, much desired to have me return home by that way in order to bring him to America, where he could receive some Christian training and a better education. The natives have scarcely any school privileges. We were told that only two persons out of one hundred can read.

[Photo 86](#)

THE HEAD-CHOPPERS OF NORTH AFRICA.

In Morocco are a people called the "head-choppers." They generally give their performance in the more interior places, but occasionally go to the seaport cities. It is a terrible sight to witness their performances as they go through with their manifestations and maneuvers. Sometimes about sixty of them go into a city, and in the evening occupy the *sok* (market-place), which is an open place near the center of the city. Their performances are late in the evening or at night. With their great, long-handled hatchets or battle-axes in their hands and their strange attire, a queer dancing performance is begun. The air is filled with shrieks, howls, yells, and screaming, accompanied by the most weird performances and noises imaginable, until they are aroused to the highest pitch of nervous demonstration and excitement. They begin striking a certain place on the top of their heads with their hatchets, and continue until the blood flows freely from their faces and bodies. Then the demonstrations become violent in the extreme, and their maneuvers and manifestations, together with their horrid appearance, seem beyond that of human beings. In this state of nervous excitement they seem to almost lose their reasoning powers.

It is said that they are kept in the enclosure, and people standing without witness the scene; but if a European or especially a Jew gets within reach of them, his life is in extreme danger. If a goat or sheep is near by, some one of them makes a sudden grab for it, and in a few minutes it is literally torn to pieces, and in their bloodthirsty state the entire animal is eaten. They devour it like a pack of so many hungry wolves.

An eye-witness of one of these scenes said that the women would take a slice of fresh bread and lay it upon the heads of bloody head-choppers and when thoroughly soaked in blood would distribute it among other women and children, and the same was greedily and speedily eaten. This may seem like the height of barbarity, but such is the condition of things within a few miles of some civilized nations.

DEVIL-DANCERS IN WEST AFRICA.

FARTHER south along the western coast of Africa is an almost different race of

people, who have many similar performances. One is known as the devil-dance, and is performed in the center of a large open place surrounded by people, and during the darkness of the night. In the center of the circle near a glaring light is the devil-dancer with a great crocodile's head, long grass-like hair dangling from his body and legs, swaying as he moves, beating time with his feet to the beat of the drums. Women in a double row wail and chant and strike their palms together with slow measure. Those in the front row bow down between each beat. Young men in long robes and caps wail with the women. They look dazed to begin with, but gradually work themselves up into a frenzy. The dark faces, the monotonous wailing, the crying, the thrumming of the drums, the rattling of the clackers, and the beat of the devil-dancer's feet, make a strange scene.

After tribes have been at war or at enmity with each other and peace is declared between them, the peace devil-dancer comes leaping into the town. If he stumbles or falls, it is considered a bad omen, and he is put to death.

This barbarous country is surely in great need of the gospel of Jesus Christ. We had the privilege of meeting and visiting a few missionaries while in Africa. Those who have the cause of our Master at heart are hoping and trusting and praying that the Lord will send some other faithful laborers into that vineyard, and that the government and people may be turned to a more favorable attitude toward the gospel of Jesus Christ. As it is at present, they will not tolerate street and out-door meetings. The consuls of other governments stationed there can not offer protection to any one who takes the responsibility of thus holding meetings. The way must be opened by the Lord in some way, and can be done through prayer and the faithfulness of his children. Surely God will move upon more faithful workers to go to that country with the pure gospel.

THE WORK OF THE KIDNAPPERS.

A FEW weeks after we left there, two persons were kidnapped only a mile or two from where we made our home while in that country. One was an American citizen named Ton Perdicaris, and his stepson Cromwell Varley, a British subject. They were carried away by the well-known Moroccan bandit Raisuli and his followers on the night of May 18, 1904. As soon as it was known in America, the government officials at Washington took steps to secure the release of Perdicaris. A message was sent to Rear-Admiral Chadwick of the South Atlantic Squadron, directing him to proceed with his whole squadron to Tangier, Morocco. Special instructions were cabled to the United States Consul General at Tangier for him to act with great vigor, and to demand that the government of Morocco take the most sweeping measures to secure the release of Mr. Perdicaris, even if necessary to grant the terms of the brigands. The men who were kidnapped were carried into the mountains, where pursuit was almost impossible.

The brigand chief was a man of considerable influence and authority in certain parts of Morocco. Some time before this a considerable amount of his property had been destroyed, and upon his appeal to the Sultan for reparation his request was not granted. He therefore concluded to take measures that would force the government to comply with his terms.

In 1903 he captured an Englishman. Realizing what effect it would have upon the government in bringing the condition of affairs before other nations, he concluded to bring about these things by awakening both the American and the English governments

in an effective way. Some of his men had already been taken captive. His first demands were as follows: For the release of the men who were kidnapped. \$70,000 in cash as a ransom of his captives; that his own followers who were in prison be set free; and that the Sultan of Morocco give him a subordinate kingdom, with the right to levy taxes throughout a region embracing thirty-eight square kilometers directly along the main route from Tangier to Fez.

The American fleet was soon in the harbor at Tangier. The brigand chief increased his demands, and insisted upon the dismissal of the pasha at Tangier, his own nomination as governor of the district, the payment of the indemnity of \$70,000 for the recent attack upon his village by Moroccan troops, and the imprisonment of the chief who formerly held him a prisoner.

The United States government made their demand to the Sultan of Morocco for the release of the American citizen held in bondage. The Sultan expressed a willingness to pay the \$70,000 if necessary, but objected to complying with the demands from a political standpoint. For the United States government to press the matter and open warfare upon Tangier or pursue the bandits, meant almost sure death to the two men who were held as captives, and their captors had intimated that the men would be murdered in case such action was taken.

There was considerable delay on the part of the Sultan, and more than a month had passed by when the American government deemed it necessary to take steps to hasten the release of the men. On June 22 Secretary Hay sent the following cable message from Washington to the Sultan of Morocco: "Perdicaris alive, or Raisuli dead." This spurred the Sultan to action, and the prisoners were surrendered to the ransom parties. When the men arrived at Tangier, Perdicaris was received at the town-house by the authorities, the admirals of the fleets, and numerous personal friends. His Moorish servants made a great demonstration of joy, kissing their master's hands and clothes.

A few days later Morocco seemed in a more critical condition than theretofore. Fighting occurred daily in the vicinity of Tangier, amid Raisuli was only a few miles from Tangier, attacking villages along the way, stealing their cattle, and causing a general terror and turmoil wherever he went. What the final outcome will be can only be known by the developments of the future.

After remaining a few days in Africa, we again set sail for London by way of Gibraltar.

THE BULL-PENS OF SPAIN.

Passing over a narrow neck of land from Gibraltar, we were soon upon Spanish soil, among people of a strange tongue or language. When we arrived at the custom-house we saw a number of officers searching the people who passed through the custom-house from Gibraltar into Spain. But when we came into their presence, they merely touched one of us with their hands and let us pass on unmolested, while the next ones behind us, as well as those before us, were many of them thoroughly searched. We were now in the Spanish town Algeciras. The houses are quite ancient-looking, with tile roofs and cement or stone floors. Most of the houses are painted white. The streets are very narrow.

After traveling through the city for some time we came to the bull-pens. This is considered a very important place in every Spanish city. The bull-pen is built like the

wall of a house made of brick or stone. The wall is twenty-five or thirty feet high, and is built so as to form a circle. Each somewhat resembles the ancient Roman Colosseum and amphitheaters. There are rows of seats from the top of the wall down to another wall on the inside about eight feet high. Thousands of people can be seated here, who come to witness the sports. Below the seats underneath is a ground floor where there are many small rooms, where bulls and horses are kept and trained for the fight. As these animals are often ferocious, they are fed from a hole above. There is no cover over this building, except over a few seats. The bull-ring, or place for fighting, is from one hundred to two hundred feet from one side wall to another.

When the people are seated in the seats above, and the proper time comes, the door is thrown open, and a man on horseback enters, sometimes also attended by a man walking; another heavy door is thrown open, and a large bull that has been tortured with spears comes tearing into the ring. The man standing near by is to fight the bull or defend himself as the animal comes rushing in. The man has a very small sharp spear to stick into the neck of the bull if he does not seem to be inclined to fight. If the man is likely to get killed, the one on the horse will ride near to attract the attention of the animal and get him started in another direction. Men and horses are sometimes killed or nearly torn to pieces by the horns of the enraged animal. The people of Spain will sit for hours and enjoy such sport, but have little desire to worship God. There were no bull-fights while we were there.

Some little Spanish boys followed us, throwing stones at us because we were Americans. No doubt because of their teaching and enmity on account of the recent Spanish-American War.

As we sauntered around through the city, we became hungry; but as we could understand none of the signs over the doors of the houses, it was difficult to find an eating-house, for there was no other outward, visible sign. There was so much filth to be found along most of the streets that we questioned whether it would be possible to find a place clean enough that the food would be palatable. However, we soon met a policeman who had evidently met English-speaking people before, as he knew a few words of English. After some time, by many signs and movements with our hands, he was made to understand that we desired a place where we could get something to eat, and he directed us to quite a neat little private boarding-house. But again we were confronted with difficulties. The servant could not understand a word of English. She undoubtedly asked us what we would have to eat; but as we could not understand or speak Spanish, we were unable to tell her.

She called the lady of the house, but we failed to make her understand. Then the proprietor himself arrived, and soon we enabled him to understand that we wanted something to eat and for them to prepare such as they had. We had been there only a few minutes when a Spanish soldier came in and sat at the other end of the table and also pretended to eat a meal. He undoubtedly came as a detective, as we learned that all foreigners were closely watched while in that place. After finishing our meal we took some of the bread along with us as a relic. Having only a short time until the sailing of our vessel, we did not make any further visits into the interior of Spain. We were reminded of the account of Paul's visit to Spain, and wondered if the people of those days were so far from being religiously inclined as those at the present time. From here we returned to Gibraltar, and set sail for London.

CHRISTIANITY IN ENGLAND.

THE pathway of the history of Christianity in England during the past centuries has been strewn with blood, oppositions, and severe persecutions. Thousands of innocent men and women have been slaughtered to satisfy the spirit of vengeance and retaliation. It is not known how Christianity was brought to England, but for about three hundred years at the beginning of the Christian era, Christianity undoubtedly existed in that country. These early Christians were free from doctrines of Roman Catholicism and traditional ecclesiasticism of that line of the apostasy. In making mention of the early Christians, the English historian D'Aubigne says they "knew nothing of transubstantiation . . . or of auricular confession, or of prayers for the dead or tapers or incense, . . . and papal supremacy was unknown."

The Romish power had a longing to have a governing power over England and the Christian people of that country. In the year 597 Augustine, a Catholic monk, arrived in England as a missionary from Rome. He was the first Romish priest that came to England. He established himself in Canterbury, and was appointed archbishop by the pope. His next step toward the fulfilment of his ministry was to demand subjugation of the British Christians to the authority and supremacy of Rome. This the British resented at once, and one of their bishops simply replied, "We desire to love all men; and what we do for you we will do for him also whom ye call the pope. But he is not entitled to call himself the Father of fathers; and the only submission which we can render him is that which we owe to every Christian." Thus hostility ensued between pagan Rome and the simple Britons from the beginning. Finally Augustine haughtily declared, "If you will not receive brethren who bring you peace, you shall receive enemies who will bring you war," and thus revealed the true character and the inner principle of Roman policy. Sure enough the war broke out between the Saxons and the Britons, and twelve hundred Christians were barbarously massacred while they were on their knees calling upon God with prayer and fasting. This probably was the first Christian blood that was shed in the country, and this was the beginning of the sanguinary stream that flooded the entire land for centuries to follow. It is impossible to trace the winding trail of the persistent and determined struggle, which cost the precious blood of thousands of martyrs and noble reformers of England in the cause of religious liberty and freedom of conscience, but suffice it to say that the English church underwent great changes and varied experiences in its social upheavals and ecclesiastical revolutions. The next great struggle, which arose between the king and the barons of the country, and which ended in cruel bloodshed and extensive massacre, was through the interference of Rome during the reign of John. But the triumph of Rome did not live very long.

Next came the able reformer John Wyclif to the field. As we passed through the famous University of Oxford, our memory was refreshed of this sainted teacher, who attempted the first translation of the Word of God into the Anglo-Saxon tongue, so that the people might read the sacred oracles, and understand the revealed will of God and their duty to him; for the clergy had almost banished the Bible from the land, and kept the people ignorant about it, to make it the more convenient to impose upon them, and to take advantage of their simplicity with pretentious legends and heresies, worship of images and sanctity of shrines, and relics of saints (so called). This famous translation of the

Bible was finished in 1380, and copies were made by skilful scribes and spread over the country. Wyclif's teaching as a professor and preaching drew followers of the new teaching, and he sent them all over the country to preach the simple gospel in its original purity. These "poor priests," as they were called, did much for the cause of reformation in England. They went about barefooted, singing psalms as they went along, for which custom they received the name of "Lollards," or psalm-singers. These preachings and teachings made the Romish pontiff mad against Wyclif, and several plots were laid, and schemes were contrived to put him out of the way; but the hand of God protected him, and it was almost by divine interposition that he escaped martyrdom. It is interesting to know that it was the reading of Wyclif's writing that kindled the first fire of reformation in the continent. John Huss was one of those who suffered at the stake for the views that he imbibed from Wyclif, and it was Huss who prepared the way for Luther.

Wyclif's mantle fell upon his followers at his death, and the spirit of reformation did not die with him. At this juncture Rome succeeded in persuading Henry IV, an usurper of the royal throne, to begin a severe persecution of the reformers. William Sawtree, the English priest who dared to say, "Instead of adoring the cross on which Christ suffered, I adore Christ who suffered on it," was the first to fall victim, and was burned at the stake in 1401. Then followed a period of great darkness in England. Constitutions were passed which forbade the reading of the Bible, and styled the pope, "not a mere man, but a true God." Hundreds of reformers and Lollards were arrested and imprisoned, and were hanged or burned. During the next two reigns, namely, that of Henry VII, and the first part of Henry VIII, several pious and simple Christians were martyred. Henry VIII at first was a bitter enemy of reformation, and even wrote against Luther, for which he received the title of "Defender of the Faith" from the pope. But later on when the pope did not yield to his carnal gratification, he turned from him and favored the reformers. Thus through an infamous motive the entire Christian community turned from the Romish tyranny and popish yoke. The whole Bible was translated into English by Coverdale, with the royal sanction, and the king ordered the whole Bible to be kept in every church, and to be read by the public. That was a great day for England. Cranmer was the champion of the cause of reformation during this period, and he succeeded in introducing many helpful and favorable views in the constitution of England. Many Roman Catholic institutions and monasteries, which were the strongholds of papacy and headquarters of many a black deed and abominable practises, were demolished, and their benefits were confiscated.

After the death of Henry VIII, his son Edward came to the throne and ruled England as Edward VI. He was quite favorable to the reformation, and it was during his reign that the present prayer-book of the church of England (Episcopal) was first compiled and printed. By this time the reformed Christianity of England drifted far away from the primitive simplicity of British Christianity. Coming in close contact with the Romish apostasy, they lost their simple faith, and became entangled with more or less erroneous teachings of traditions of men. In short, the reformed Christianity of England assumed the shape of present Anglicanism of Episcopacy.

Young King Edward died in 1553, and his elder sister, Mary, succeeded him to the throne. Mary was bitterly opposed to the reformation, and her reign is conspicuously notorious for a long and determined persecution of the Protestants in England. Two hundred and seventy-seven persons were burnt alive for heresy during this bloody period.

Among these were five bishops, twenty-one clergymen, eight lay gentlemen, eighty-four tradesmen, one hundred husbandmen, servants, and laborers, fifty-five women, and four children. Cranmer, Latimer, and Ridley were burnt at the stake during this period, in Oxford, and the very spot is identified by a high column built in their sacred memory. The strong monument well represents the noble firmness with which they sealed their faith with their own blood. After Mary, Elizabeth came to the throne. She was not in favor with the Romish church, so the pope lost England almost forever. James II. was the last Catholic king that tried to revive Roman supremacy again in England.

Thus ended the long and protracted warfare between papacy and British Christianity in England; and though the former did not conquer in the end, it left its impress quite visible in the latter. While we passed through the country we could not refrain from praising God for gratitude in giving us freedom of conscience in religious liberty in these days. All the great reformations had to wade through bloody rivers on their way to success, and how thankful ought we to be for living in a time when we can preach the whole counsel of God without hindrance, and can read the Word of God in our own tongues.

As a mighty river, taking its rise from the lofty mountain-top, flows down the valley to the sandy plain, its crystal waters becoming more and more foul, being mixed with the dirt and impurities of the soil through which it flows; so the divine truth of Christianity had its origin from the throne of God, but as it flowed past the high apostolic region to the land of apostate medieval ecclesiasticism, it became impure with a considerable admixture of human tradition and erroneous superstitions.

The only way to purify the stream would be to interpose filters of immense size to cleanse the dirty stream. If one would not wholly purify and restore the water to its original purity and transparency, each process of filtration will help to bring about the desired result. So we find all the former reformations by their preaching and teaching of the Word of God interposed in the foul stream, and each helped in its way to restore the primitive glory of the morning church, till at last it was reserved for this evening time that the church should appear in her primitive glory again in beauty of holiness. Let us praise God for the great privilege of seeing the day when the earnest desires of the ages gone by are being realized and appreciated.

After long and successive struggles with conventionalism and apostasy the true light is shining now in England, and the Lord has gathered quite a number of his own "little flock" in Great Britain. We had the privilege of meeting them in sweet communion and fellowship, and had a glorious time with them at the throne of grace. Our hearts were truly refreshed and blessed in their company.

As the Word of God went forth in Chester and Liverpool, there was realized the fulfilment of Ezek. 34: 11-14: "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."

On our way from Africa, instead of remaining on the ship until we arrived at London, we stopped at Plymouth. This was the first port we had reached since leaving Gibraltar, and having had a few days' experience of seasickness, being tossed about by the waves, we were anxious to make our voyage as short as possible. It was night when we arrived in this city in which we remained until the next morning. Here is the place of the founding of the sect known as the Plymouth Brethren. The next morning after our arrival we went on to Bristol, a few hours' ride by train to the orphan homes of the great work on that line started by George Muller, who was a man of great faith and prayer. There were five large buildings, with about two thousand orphan children. George Muller had been dead about six years, and the work at the time of our visit was being conducted by his son-in-law, Mr. Wright. The work is still carried on in a similar manner to that of its founder. It being rather an independent or undenominational line.

EXAMINING MANUSCRIPTS OF THE BIBLE.

As it has been stated, one of the objects of our mission was to examine ancient manuscripts of the Bible, some of which are kept in England. The first place visited for that purpose was the famous Bodleian Library, Oxford, England. There are probably not more than two larger libraries in the world than this one. Besides the several hundred thousand printed books, there are 32,000 manuscripts. However, there was only one manuscript at that place in which we were specially interested, and that was the volume which contains the New Testament Scriptures, and known as Codex Tischendorfianus IV. This manuscript is a volume in old-fashioned design, and made up of parchment leaves of over 1,100 years old, not printed in type, but written in large square capital letters of Greek, without any punctuation or division between words, having only paragraphs here and there. It is the oldest New Testament that Oxford possesses. While in conversation with a librarian we soon learned that he was a higher critic, and in making mention concerning the ancient manuscripts and especially concerning the Gospels, he said: "You are no doubt aware that the last twelve verses of the last chapter of St. Mark are spurious."

We replied, "We are not aware of this being the case, although we have frequently heard it so stated."

To this he said, "it is not in the old manuscripts," and aimed to leave the impression on us that it was not in this manuscript.

He further stated, "I have written a commentary on St. Matthew and also on St. Mark. The one on Matthew has been published; the one on Mark has not."

We soon found that he was not very much of a believer in preaching and practising the whole Word of God in these days. We told him that we should like to examine the ancient manuscript, and especially the last chapter of St. Mark. To this he replied, "It would do you no good, as the passage is spurious."

However, we made application according to the rules of the library, and he could not refuse letting us see the manuscript. Upon examination we found the sixteenth chapter of St. Mark in full, as we had anticipated. Other questionable passages were also to be found in this manuscript. The questionable verses in St. Mark in the Common Version read as follows: "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that

had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not. After that he appeared in another fonn unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.” Mark 16: 9-20.

From Oxford we went to London to continue our work regarding the manuscripts at the British Museum. This is one of the greatest museums of the kind in the world. There are several large rooms in this spacious building containing only manuscripts. Some of them contain the most ancient in existencce. As we had only two or three days in which to complete our work there, we had to ask the Lord to open the way before us. The rules of the Museum were that those desiring to examine the manuscripts were to take out a reader’s certificate for three or six months, and three days were required after application was made before time certificate was granted. By the time of the expiration of three days it was necessary that we be on our way to another country. Having a letter of introduction to Lord Cunaird we visited him, and he gave us a letter to the secretary of the Museum, asking him to let us have such privileges as we desired at that place. The secretary was very kind, and gave us special favors, and waived the rules, giving us immediate admittance, and mailing the notice concerning the certificate three days later in fulfilment of the rules of the library. Through these special favors by the help of the Lord we not only had the privilege of examining the photographic copies of the old manuscripts, but were perinitted to examine the old manuscripts themselves. Upon these old parchments the Bible was written hundreds of years ago. They were kept in places hidden away until almost forgotten. Since they have been discovered again, and are kept in museums and libraries. They were written in Greek, Hebrew, or Latin, which have since been translated into the English and other languages, and Bibles have been printed.

Here we examined three of the ancient manuscripts of the Bible. The first of these, Codex Alexandrinus, one of the three most ancient manuscripts of the Bible in the world, was written in Greek paleography about 1,500 years ago, on fine parchments that have so well stood the hostile attacks of unfavorable ages, and the wear and tear of centuries past, standing as a firm and strong monumental witness to the providence of God in preserving the Saerced Oracles in record. The original of these precious documents is kept with great care, and is not for public handling or inspection; but a perfect facsimile, photographic copy is allowed to be used. At first they refused to allow us to examine the original. However, through the grace of God we had the privilege of reading the very original volume, but the superintendent of that department of the library stood by and turned the leaves for us, not permitting us to handle them. In this volume we found the entire passage of Mark 16: 9-20.

Then we examined Codex Harleianus, a manuscript of the ninth and tenth century, and Codex Burneianus of the eleventh century, both of which contain the disputed conclusion of Mark uncut. Besides this passage we examined some other New Testament scriptures, the genuineness of which is sometimes questioned by the scholars (so called) ; and we are glad to say that we found them all right in these manuscripts. Now these are all of the most ancient manuscripts of the kind in the British Museum.

A few days later we continued our work with the manuscripts at the Bibliotheque Nationale at Paris. At first everything seemed to go against us in obtaining admittance to the library; but after working hard all day, traveling from place to place, we had made the necessary arrangement, which gave us admittance early the next morning to the National Libraries of Paris. Here we examined the important and curious manuscript known as Codex Ephraemi, which is one of the most ancient manuscripts of the Bible. In value it is as important as Codex Alexandrinus of the British Museum, and in antiquity it stands fourth, if not earlier; Codex Sinaiticus in St. Petersburg, the Vaticanus in Rome, and Codex Alexandrinus in London, are the first three. But this manuscript is perhaps the most difficult to read, as it is most obscure and blurred, as if blue or black ink had been smeared over the pages of the sacred volume. This was the result of a chemical which the parchment folios underwent in order to bring to light the almost obliterated sacred writing, which was rubbed out to receive a later inscription. The manuscript is about 1,500 years old. We examined this codex and found the last twelve verses of Mark's Gospel in it all right.

Then we examined the Royal Manuscript of Paris, which is about 1,200 years old. This is the only manuscript, so far as we know, that contains an alternative conclusion of Mark, but it gives in full the usual revision of the text page. The eighth verse ends about the middle of the second column and the entire third column is left vacant, leaving sufficient space for the remainder of the chapter. The Gospel of St. Luke begins over on the next page. Now, there is no other similar instance in the whole New Testament portion of the manuscript. If a book ends in the middle of first column, the next book always begins at the next column. We examined the whole of the New Testament, and found no other unnecessary vacancy anywhere else. This singular fact decidedly proves that the original manuscript from which this copy was made must have contained the verses nine to twenty in full, but for some reason or other the transcriber did not copy them. It may be the signs and wonders promised to the church had almost ceased at that time because of the unbelief of the apostate professors, and in order to free themselves they kept the truth hid from the people. Nor is this a wild imagination and groundless fancy, for humanity is so deceptive and deluded that it would sooner doubt God than itself. [Photo 107](#)

At the present time many do not believe in the genuineness of these verses, because of their inability to work the signs that are to follow the believers. For such reasons the omission of the passage from this manuscript can be accounted for. Besides this, it may also have been because that in the original manuscript this was the last leaf and it was torn off, which caused the absence of the section in subsequent copies of which this manuscript in the Vatican is a sample. This idea has been entertained by several of the able scholars of Biblical criticism; for they are all united in declaring that the gospel could not have been ended with verse eight, the last word of which is a conjunction "for," which can never close a book without doing severe violence to the simple and elementary

laws of composition and rhetoric. There are many other internal and external reasons in favor of the genuineness of the passage. In fact, all the manuscripts that we examined contained the passages, except this one. Another one at St. Petersburg, which we have not seen, does not contain it. But we have since received facsimile pages of the last chapter of St. Mark and the first chapter of St. Luke from this manuscript. It is to be found in all the ancient versions and in the writings of the Fathers. One of the earliest Fathers, Irenaeus, who was the disciple of Polycarp, a disciple of John the Evangelist, quotes the passage in his treatise against the heretics. There are many other overwhelming evidences of the genuineness of these scriptures.

HOW WE GOT OUR BIBLE.

“We live in a land of Bibles” is an oft-quoted expression. But the inquisitive reader asks, “Whence came this Bible! Have we the original manuscripts and books written by Moses, the prophets, and the apostles!” When we reply that none of these original books or writings have been discovered in this age of the world, then the question comes, “What evidence have we of the genuineness of these Scriptures?” Some say that it was handed down from generation to generation by hearsay until centuries after the time of the apostles; but such is not the case.

The Pentateuch, or first five books of the Bible, whose writing is ascribed to Moses, and which is sometimes called “the book,” or “the book of Moses,” was a written book. It was sometimes called “the law,” or “the book of the law.” Moses gave the law to the people, and after his death we find Joshua having the people gather together between Mount Gerizim and mount Ebal, near Shechem, and the law was read to them.

Centuries after this we find about the time Nehemiah was preparing to rebuild the walls of Jerusalem, he had the people gather together, and told Ezra to “bring the book of the law.” Neh. 8:4. And the book was brought, “and Ezra opened the book” and read to the people. We find, also, in the Old Testament where it is stated that the acts of the kings are recorded in the book of the Kings and in Chronicles, etc. These records were preserved and handed down from generation to generation, and the people of God were made acquainted with their teachings.

When Jesus Christ came and began His ministry, He frequently referred the people to what had been written. In St. Luke 4: 16-20 is an account given of the time when Jesus began his ministry at Nazareth, which says, “He went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias [Isaiah]. And when he had opened the book, he found the place where it was written, “The Spirit of the Lord is upon me,” etc. “And he closed the book, and he gave it again to the minister, and sat down.” They not only had in those days the book containing the Law, but here Jesus read from the book of Isaiah the prophet, which told concerning himself. It was a book which could be opened (verse 11), and it says he “closed the book.” Verse 20.

It is plain to see that they had the Scriptures recorded in book form, not only during the centuries before Christ, but at the time he began his ministry, and no doubt they had

copies of these Scriptures in all the synagogues. It would not, therefore, be a strange thing if many copies of these ancient manuscripts were sealed up and kept in some secluded place for centuries and many copies were made from others. In consideration of the fact that the Scriptures, or Old Testament, were so made into book form and were carefully preserved before and during the time of Christ, it would not seem strange if his own words and the words of the apostles were also carefully preserved in book manuscript, written upon the durable parchments of that day.

When the devil came to tempt him, Jesus said, “It is written,” etc. To the Jews who were not willing to accept Jesus as a Savior he said, “Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” John 5: 39. Now, he would not have told them to search the Scriptures had there not been some records for them to search. There was a book of Psalms (Acts 1:20), which David wrote (Luke 20:42); and Jesus told of what was “written in the law of Moses, and in the prophets, and in the psalms.” Luke 24: 44.

After the death and resurrection of Jesus Christ we find Paul preaching to the people, as recorded in Acts 17: 11, “and they searched the Scriptures daily.” Upon this occasion there were “noble” Jews, and also “honorable” men and women among the Greeks. At one place was a man named Apollos, of whom it is said, that he was “mighty in the Scriptures.” Acts 18: 24. These Scriptures were without doubt the books or writings of the Old Testament. Paul in his second Epistle to Timothy spoke to him about the cloak, which, said he, “when thou comest, bring with thee, and the books, but especially the parchments.” 2 Tim. 4: 13. It is very likely that some of these books mentioned were not only the Old Testament, but also the Gospels; and the parchments were to be brought that Paul might complete the writing of the Epistles. The parchments were prepared skins of goats or of some other animals. They were prepared in such a manner as to very much resemble paper, although very strong and durable.

The Old Testament was originally written in the Hebrew language, while the original language of the New Testament was Greek. A knowledge of this fact explains the different use of words. For instance, 1 Kings 18: 41-46, which relates the circumstances of the prayer of Elijah after the famine of three years and six months. In referring to him, in translating from Hebrew to English, his name is called Elijah. In Jas. 5: 17, referring to the same occurrence, the same name translated from the Greek is Elias, meaning the same person. There are a number of similar changes.

The earliest Hebrew text known of the Old Testament is one in the British Museum, which dates back about to the ninth century A. D.; but there are many other evidences of the writings of the Old Testament in existence which date back much further. Aside from the Talmud and the Targums, there is the Samaritan Pentateuch. This is a very ancient manuscript in the form of a roll, written in Samaritan or Old Hebrew characters, independently of the Orthodox Jews, and is supposed to be almost as ancient as the Hebrew. It contains the first five books of the Bible. It is kept by the Samaritan people at Nablus, a city which is built on the site of the ancient city of Shechem. It is claimed that this manuscript was written by the great grandson of Aaron. In our travels through Palestine we remained one night in this city, where there are about one hundred and fifty of the Samaritan people still living as a colony. They take much pride in the preservation of these manuscripts. [Photo 113](#)

THE SEPTUAGINT VERSION.

We have to-day what is called the Septuagint Version, or version of the Seventy. This is a translation of the Old Testament made in the Greek language at Alexandria by seventy-two Jewish scholars, and for this reason it is called the Septuagint or Seventy. It is said that Ptolemy Philadelphus, king of Egypt B. C. 284-246, while preparing his large library, desired to have reliable books on every theme from the best authority possible; therefore sent an embassy to Eliazar the high priest at Jerusalem to obtain copies of their sacred books and of the Hebrew law, and make a translation of the same. This high priest sent the copies requested, together with these seventy-two translators. It is said that they were separated from each other, and that when their translations were compared they were exactly the same. However, let that be as it may, a translation of the books of the Pentateuch was made about two hundred and fifty years or more before Christ, and the other books completed a few years later. Thus the entire Old Testament was translated into Greek over one hundred and fifty years before Christ. There have been a number of other versions since that time. But, it is the New Testament that we desire more especially to dwell upon.

THE NEW TESTAMENT.

We have a Bible to-day consisting of both the Old and New Testaments. We have shown that the Old Testament existed in book form before and at the time of Christ and his apostles; but it is almost nineteen centuries since that time, and the question comes to us now, How was this Bible handed down to us from generation to generation and from century to century? or, in other words, How did we get our Bible? as none of the original manuscripts of the apostles' writings are known to be in existence to-day. The evidences by which we may know the facts concerning the reliability and genuineness of our Bible are through the versions, manuscripts, and quotations from the Bible by early writers. There are, however, a few things that we do know beyond doubt. One is that we have to-day a version of the New Testament called the Twentieth Century Testament given in modern English. Then, we have what is called the Revised Version of both Old and New Testaments, dated 1881-95. Also, the authorized or King James' Version, dated 1611. This is the one in general use to-day. No one calls in question that King James I. almost three centuries ago ordered it to be translated and printed. Neither do they believe that King James or any one else in his day wrote this book in order to deceive the people. Consequently there must have been some versions or manuscripts older than this one.

We have heretofore stated that the original language of the New Testament was Greek. About the eighth century some portions of the Scripture were made into Anglo-Saxon, and into English about the thirteenth century. About 1380 Wyclif, with some of his followers, translated the entire Bible into the English from the Latin Vulgate; but as this was before the days of printing, it existed only in manuscript form until about the year 1848 or 1850, when it was published in type. In 1525 William Tyndale began the publication of his translation of the New Testament. In 1534 he published a revised edition of the New Testament. In 1535 Miles Coverdale translated the Bible from the Swiss-German Bible and the Latin Version of Pagninus. This was the first version of the entire Bible published in English. Then came what was known as Matthew's Bible, 1537;

Taverner's, 1539; the Great Bible, 1539; the Geneva Bible, 1560; the Bishop's Bible, 1568; Beims' New Testament, 1582; then came the Authorized Version, 1611. King James had fifty-four scholarly persons assigned to the work of translating and preparing this Bible. They were located at Westminster, Oxford, and Cambridge. It was not particularly to be a new translation, but to be a better one, as many errors had been made in the former translations. They were to follow the text of the Bishop's Bible with as little alteration as the truth of the original permitted. They used the text of Beza's Latin and Greek Testaments of 1598, and also made considerable use of the Geneva of 1560 and the Ikim's New Testament of 1582. They did not at that time have access to the older Greek manuscripts, the most reliable of which have been discovered and brought into use since that date.

After some of these older manuscripts were found it was deemed necessary to get out a revised edition in order to correct some of the errors that were clearly pointed out through the reading of the older manuscripts, and some also found to be made by those who copied the manuscripts in later years, although there was nothing of such a serious nature as to change the doctrine or teachings to any great extent. Another reason for the change was to bring the expression in the English up to date, as many of the English words formerly used have become obsolete.

But now we must go further back than the English versions, and see what we can find among the manuscripts. A version is that which is translated from another language. For instance, from Greek to Latin or from Greek to English or some other language. The manuscripts are written on parchments made of the skins of animals. They very much resemble paper, and the words are printed and written with ink. There are two classes Greek writing; the oldest being written in capital letters, which is called *uncial*. These are written without any extra space between the words, making it quite difficult to read. It is not divided into sentences, and is without punctuation. However, about the ninth or tenth century another style of writing was used, which is called the *cursive* style, which is a kind of running hand.

There are about one hundred of the old uncial manuscripts and nearly three thousand of the cursive manuscripts which are to be seen and examined. The most important of the old Greek manuscripts that have been found are the Codex Sinaiticus, the Codex Vaticanus, the Codex Alexandrinus, and Codex Ephraemi. These date back from A. D. 300 to A. D. 450. Some claim the Codex Vaticanus to be the oldest, while others believe the Codex Sinaiticus to be the oldest volume. There are strong evidences that both of these were copied from other manuscripts between the years 300 and 400 A. D.

The three oldest Greek manuscripts of the Bible in the world are the Vatican, Sinaitic, and Alexandrian. Frequent use of them was made in making the Revised Version in 1881 and 1885; but none of them were used by the translators of the Authorized or King James' Version. The two latter manuscripts were discovered and brought into use at a later day and the Codex Vaticanus was not accessible at that time. These manuscripts give us positive evidence of the existence of the Bible soon after the apostolic days. From the days of the apostles and their original writings to the time of these manuscripts just mentioned, is about the same period of time as from the date of the King James' Version to the time of the Revised Version and later versions.

The Alexandrian manuscript, the youngest of these three great manuscripts, is preserved in the British Museum. It was presented to Charles I. by the Patriarch of

Constantinople, A. D. 1628. This was seventeen years too late to be used in preparing the Authorized Version. Only ten leaves are missing from the Old Testament; but of the New Testament twenty-five leaves have been lost from the beginning of Matthew, two from John, and three from Corinthians. It is written two columns on a page. The Vatican manuscript is written three columns on a page, and the Sinaitic has four columns.

The Vatican, or the Codex Vaticanus, which is generally considered the most ancient in existence, has been in the Vatican Library for at least four or five hundred years. The early history of this manuscript is not known. It contains over seven hundred leaves of the finest vellum, about a foot square, bound together in book form. Gen. 1 to 46 is lost, also Psa. 105 to 127, and all after Hebrews 9:14 of the New Testament. In this manuscript, which is generally claimed to be the oldest one, the last twelve verses of the last chapter of St. Mark are omitted. But for some reason, enough blank space is left on the page, showing that the scribe knew of its existence; but for some reason it was not inserted, although in other old manuscripts and still older versions in other languages these verses appear; also in the writings of the early church Fathers. This manuscript having been kept in the Vatican Library by the Roman Catholics, it was not until recent years that any one but the Roman Catholics had access to it, and at the present time it is very carefully guarded, and a hard matter to obtain the privilege of examining it. A number of years ago Dr. Tregelles, who is said to be one of the most eminent of textual critics, made an attempt to examine the manuscript; but he said they would not let him open the volume without first searching his pockets and depriving him of pens, ink, and paper. The two priests who were left to guard and watch him would try to detract his attention if he seemed too intent on any passage, and if he studied any part of it too long they would snatch away the book. Since that time, by order of Pope Pius IX., facsimile pages have been made of it, and bound volumes are to be found in many of our chief public libraries.

[Photo 119](#)

When Brother A. P. Khan and I asked for the original, we were at first refused. They gave us a facsimile volume, and told us that we could look at the original open book through a glass case. To this we replied that we had special reasons for desiring to examine the original manuscript, as we were there under peculiar circumstances, and were expected to examine the original without fail. We had already presented our letters of recommendation and our cards showing that we had examined the manuscripts in London and Paris, and after some hesitation the original manuscript was brought forth and was at our disposal, although closely guarded with the greatest of care.

The Sinaitic manuscript, which was copied about the same time of the Vatican manuscript, was of more recent discovery. The story of its discovery is quite an interesting one. Tischendorf, who for some years had been spending his time principally in examining all the old manuscripts he could find, decided to make a special tour through the East and visit the old libraries and convents in order to find more ancient manuscripts of the Bible. From the very earliest age of the Christian era the Greek texts had been translated into different languages—into Latin, Syriac, Egyptian, etc. Ancient manuscripts of these versions had been brought to light where for centuries they had been hidden away in old libraries and convents. But it was the ancient Greek manuscripts that he was more anxious to obtain.

In the year 1844 he embarked for Egypt, and was soon at the foot of Mount Sinai in the convent of St. Catherine. While here, in the month of May, he found in the middle of

a great hall a basket full of old parchments. The librarian told him that two heaps of papers like those had already been committed to the flames. Tischendorf looked over this pile of papers and found several sheets of a copy of the Old Testament in Greek, which seemed to him the most ancient of any he had ever seen. The authorities of the convent allowed him to take one-third of the pile of parchments in the waste-basket, or about forty-five sheets. He was so delighted, and gave expression to his feelings to such an extent that they suspicioned the manuscript was of great value and refused to allow him to take any more than the forty-five sheets. He tried in various ways to procure the others, but failed.

In February, 1854, he again visited the convent at Sinai. This visit was successful in some ways, but he was not successful in procuring the desired manuscripts. He was not able to discover any further traces of those he had seen in 1844, although he found in a roll of papers a little fragment written on both sides which contained eleven short lines of the first book of Moses, which convinced him that the manuscript originally contained the entire Old Testament, but that the greater part had been long since destroyed.

On January 18, 1859, he made a short visit to the convent, hoping to make some further discoveries. After remaining a few days looking over some other ancient manuscripts, he made arrangements with his Bedouin guides to make ready for their return journey soon, when a peculiar circumstance took place. To give it in his own language, he says:

“On the afternoon of this day I was taking a walk with the steward of the convent in the neighborhood, and as we returned towards sunset he begged me to take some refreshments with him in his cell. Scarcely had he entered the room when, resuming our former subject of conversation, he said, ‘And I too have read a Septuagint, that is, a copy of the Greek translation made by the Seventy’; and so saying he took down from the corner of the room a bulky kind of volume wrapped up in a red cloth, and laid it before me. I unrolled the cover, and discovered, to my great surprise, not only those very fragments which, fifteen years before, I had taken out of the basket, but also parts of the Old Testament, the New Testament complete, and in addition, the Epistle of Barnabas and part of the Pastor of Hermias. Full of joy, which I had at this time the self-command to conceal from the steward and the rest of the community, I asked, as if in a careless way, for permission to take the manuscript into my sleeping-chamber, to look over it more at leisure. There by myself, I could give way to the transport of joy which I felt. I knew that I held in my hand the most precious Biblical treasure in existence—a document whose age and importance exceeded that of all the manuscripts which I had ever examined during twenty years’ of study on the subject. I can not now, I confess, recall all the emotions which I felt in that exciting moment, with such a diamond in my possession. Though my lamp was dim and the night cold, I sat down at once to transcribe the Epistle of Barnabas. For two centuries search had been made in vain for the original Greek of the first of this epistle, which has been only known through a very faulty Latin translation. And yet this letter, from the end of the second down to the beginning of the fourth century, had an extensive authority, since many Christians assigned to it and to the Pastor of Hermas a place side by side with the inspired writings of the New Testament. This was the very reason why these two writings were thus both bound up with the Sinaitic Bible, time transcription of which is to be referred to the first half of the fourth century, and about the time of the first Christian emperor.

“Early on the 5th of February, I called upon the steward and asked permission to take the manuscript with me to Cairo, to have it there transcribed from cover to cover; but time prior had set out only two days before for Cairo, on his way to Constantinople, to attend at the election of a new archbishop, and one of the monks would not give his consent to my request. What was then to be done? My plans were quickly decided. On the 7th, at sunrise, I took a hasty farewell of the monks, in hopes of reaching Cairo in time to get the prior’s consent. Every mark of attention was shown me on setting out. The Russian flag was hoisted from the convent walls, while the hillsides rang with time echoes of a parting salute, and the most distinguished members of the order escorted me on my way as far as the plain.

“The following Sunday I reached Cairo where I was received with the same marks of good-will. The prior, who had not yet set out, at once gave his consent to my request, and also gave instructions to a Bedouin to go and fetch the manuscript with all speed. Mounted on his camel, in nine days he went from Cairo to Sinai and back, and on the 24th of February the priceless treasure was again in my hands. The time was now come at once boldly and without delay to set to work to a task of transcribing no less than one hundred and ten thousand lines, of which a great many were difficult to read either on account of later corrections or through the ink having faded, and that in a climate where the thermometer through March, April, and May is never below seventy-seven degrees Fahrenheit in the shade. No one can say what this cost me in fatigue and exhaustion.” On the 27th of September Tischendorf returned to Cairo, and received from the monks under the form of a loan the Sinaitic Bible, which he took to St. Petersburg, where it was accurately copied.

Since my return from India, in the month of November, 1904, I received two facsimile pages from the original manuscript, which is now at St. Petersburg, Russia. These consist of the last chapter of St. Mark and the first chapter of St. Luke.

There is another quite important one of the uncial manuscripts, called Codex Ephraemi. This is, however, called a *palimpsest* or *rescript* manuscripts that is, the original writings were rubbed out in order to make room for other writings. It was first written in uncial characters, and about the twelfth century these pages were washed and pumiced, and on it were placed the writings of an old church Father by the name of Ephraem Syrus. This last writing was done in the cursive or running hand style of writing. About two hundred years ago a Swiss theologian attempted to decipher a few traces of the original manuscript. Some time after that another man undertook it with but little success. In later years an attempt was made to bring out the characters by means of chemicals. But after all these attempts proved to be unsuccessful, Tischendorf tried his skill at the manuscript, and by the use of chemicals was enabled to be successful in his efforts, inso-much that he was able to completely decipher the whole of it and distinguish between the dates of the different writers who had been engaged upon the manuscript. This manuscript is kept in the Royal Library at Paris. [Photo 125](#)

THE BRIDGE OF TIME FROM THE APOSTLES TO A. D. 400.

We have heretofore shown that the Old Testament Scriptures were handed down from generation to generation in book form to the days of Christ, and that Ptolemy, king of

Egypt, had the Septuagint Version made about two hundred and fifty years before Christ for the great library at Alexandria. We have also shown that from A. D. 300 to 400 up to the present time there have been manuscripts in existence of both Old and New Testaments; that these manuscripts are still in existence, and that we have personally examined the oldest of them. But now there is the space of about three hundred years from the time of the apostles to the time when these old manuscripts were copied, which time must be bridged over by unquestionable evidence; otherwise we shall be at sea, as it were, regarding establishing the truthfulness of the foundation of the Bible. Skeptics, too, will say, as one said to me a few months ago while we were sailing on the Pacific Ocean.

He asked, "How old are the oldest manuscripts of the Bible in the Greek language?"

I replied that they dated back to A. D. 300 to 400 years.

"Then, there are no older manuscripts in existence? the original can not be found?"

"No, sir. The original Greek manuscripts have never been discovered."

"If that is the case, that the oldest manuscripts date back only to about A. D. 300 to 400, I suppose some impostor just wrote it up about that time, don't you think?"

But we have an abundance of substantial evidence with which to bridge over these few centuries of time. There is no questioning the fact that there was at one time a man living whose name was Jesus, and that there were twelve apostles and others who were his followers and to whom he gave the Word. After Jesus' death Saul of Tarsus, who was afterwards called Paul, became a believer in the Christian religion, and went forth preaching the gospel, and also wrote a number of epistles. History tells us of these men.

Constantine, who lived A. D. 272 to 337, became the emperor of Rome. He was the first Christian emperor, and required the people to recognize Christianity, whereas before this time the Christians had undergone the most severe persecutions of torture of every kind, and thousands upon thousands were put to death.

In the year 325 the Nicæan Council was held, where certain authoritative steps were taken concerning this affair. Before Constantine's time, during the great persecutions of the Christians, a special effort was made by the rulers of the land and others to completely wipe out of existence not only the Christians themselves, but their doctrine by also destroying the manuscripts. Many of these sacred volumes were delivered up and burned, but others were hidden away and sealed up in caves and vaults and in some way preserved. Constantine, desiring to reestablish the work on this line and preserve the Scriptures, gave orders that fifty copies of the Bible be made for use in the churches at the various places. Eusebius Pamphili, bishop of Caesarea, who lived during the time of the Emperor Constantine and died a few years later, wrote a history of the life of the Emperor. This great Christian historian, who was a personal friend of Constantine, in giving his account of Constantine says:

"Ever careful for the welfare of the churches of God, the Emperor addressed me personally in a letter on the means of providing copies of the inspired oracles. His letter, which related to the providing of copies of the Scriptures for reading in the churches, was to the following purport:

" 'VICTOR CONSTANTINE, MAXIMUS AUGUSTUS, TO EUSEBIUS:

" "it seems highly requisite, since that city is rapidly advancing in prosperity in all other respects, that the number of churches should be also increased. Do you, therefore,

receive with all readiness my determination on this behalf? I have thought it expedient to instruct your Prudence to order fifty copies of the sacred Scriptures, the provision and use of which you know to be most needful for the instruction of the church, to be written on prepared parchment, in a legible manner, and in a commodious and portable form, by transcribers thoroughly practised in their art. The procurator of the diocese has also received instructions by letter from our Clemency to be careful to furnish all things necessary for the preparation of such copies; and it will be for you to take special care that they be completed with as little delay as possible. You have authority, also, in virtue of this letter, to use two of the public carriages for their conveyance, by which arrangement the copies, when fairly written, will most easily be forwarded for my personal inspection; and one of the deacons of your church may be entrusted with this service, who, on his arrival here, shall experience my liberality. God preserve you, beloved brother.'

"Such were the Emperor's commands, which were followed by the immediate execution of the work itself, which we sent him in magnificent and elaborate volumes of a threefold and fourfold form. This fact is attested by another letter, which the Emperor wrote in acknowledgment."—EUSEBIUS: *Life of Constantine*, Bk IV, Chap. 34-37.

[Photo 129](#)

Here we find that fifty copies of the Bible were prepared by the hand and at the expense of the Roman emperor for the benefit of the congregations in the different places. And when Tischendorf found the Sinaitic manuscript, he was quite well convinced that it was very probably one of these fifty copies ordered by Constantine, which had been presented to that convent.

Infidels admit that the New Testament as we have it existed at the time of the Council of Nice in the year 325. Then, we have only to bridge over a chasm of less than three hundred years in order to meet the apostles with their original writings and work.

As Jesus Christ was the foundation and chief cornerstone of the church of God, and he gave his gospel to his apostles, we will now begin building our bridge, using him for our foundation-stone and place of starting. He gave the word and the Twelve and the Seventy who went forth preached it. Matthew, Mark, Luke, and John wrote the Gospels. Paul and others wrote the Epistles. Paul in writing to Timothy told him when he came to "bring the books, but especially the parchments." He no doubt at that very time had been writing his Epistles to the churches, which have been handed down to us as a portion of the New Testament. John, who was one of the apostles, and who wrote a part of the New Testament, lived until about the year 100. Polycarp, who was a great writer, and whose writings are to be found to-day, lived from about the year 69 to 165. He was also bishop of Smyrna, was acquainted with John, and was not only acquainted with John, but was one of his disciples, who sat at his feet and learned from the blessed apostle.

Among other writers whose writings are still extant is Justin Martyr, Who lived from about the year 105 to 163, who was well acquainted with Polycarp, and had heard him tell of his conversations with John and of hearing John preach. There were other noted writers of about the same time. One, Ignatius, who died about A. D. 115; another, Clement, who was bishop of Rome from A. D. 91 to 101. Then, there was Iremeus, bishop of Lyons, who died about A. D. 202; Tertullian, A. D. 150 to 230; Origen, A. D. 185 to 253; Gregory, 210 to 270; Constantine, A. D. 272 to 337; Lactantius, A. D. 301 to 325; Eusebius, A. D. 264 to 349.

As we have heretofore stated, infidels admit that the New Testament existed at the time of Constantine. We have now bridged the chasm over to the apostles by a number of noted reliable writers, whose writings are now extant and a copy of the same before me as I write. We will now proceed to quote a few expressions from the writings of some of these men. As the dates have already been given at the time which these men lived, it will be unnecessary to make mention again all the dates of their life and writings. However, we would say that Irenaeus died in the second year of the third century, that is, A. P.

202. In his youth he had sat at the feet of the aged Polycarp; and Polycarp had in turn been a disciple of the Evangelist St. John, and had conversation with other eyewitnesses of the gospel narrative. Irenaeus, in speaking of his own personal recollections, gives us Polycarp's own account of that which he had heard from the lips of St. John and other disciples of our Lord, and expressly adds that all these words agree with Scripture. But let us hear his own words, as contained in a letter to Florinus:

"When I was yet a child, I saw thee at Smyrna in Asia Minor, at Polycarp's house, where thou wert distinguished at court, and obtained the regard of the bishop. I can more distinctly recollect things which happened then than others more recent; for events which happen in infancy seem to grow with the mind, and to become part of ourselves; so that I can recall the very place where Polycarp used to sit and teach, his manner of speech, his mode of life, his appearance, the style of his address to the people, his frequent references to St. John and to others who had seen our Lord; how he used to repeat from memory their discourses, which he had heard from them concerning our Lord, his miracles and mode of teaching, and how, being instructed himself by those who were eye-witnesses of the Word, there was in all that he said a strict agreement with the Scriptures."

This is the account which Irenaeus himself gives of his connection with Polycarp, and of the truths which he had learned from him.

About a century or more after this, Eusebius wrote in his "Ecclesiastical History" (Book II, Chap. 2), and Constantine had the means of knowing whether or not Eusebius wrote the truth: "The fame of our Lord's remarkable resurrection being now spread abroad, according to an ancient custom prevalent among the rulers of the nations to communicate novel occurrences to the emperor, that nothing might escape him, Pontius Pilate transmits to Tiberius an account of the circumstances concerning the resurrection of our Lord from the dead, the report of which had been spread throughout all Palestine. In this account he also intimated that he ascertained other miracles respecting heaven, and having now risen from the dead he was believed to be a God by the great mass of the people. Tiberius referred the matter to the senate, but it is said they rejected the proposition."

Tertullian also wrote in his "Apology" to the rulers of the Roman empire (section 21), wherein he spoke of the darkness of the crucifixion, and said, "You yourselves have an account of the world-potent in your archives"; and when recording Christ's condemnation, death, burial, resurrection, and ascension, he said, "All these things did Pilate do to Christ; and, now in fact a Christian in his own convictions, he sent word of Him to the reigning Caesar, who was at the time Tiberius." Constantine knew whether or not these were facts, and also knew whether or not Justin Martyr spoke the truth in his "Apology" to the Roman Emperor Antoninus Pius (chapter 21), when he testified of Christ's healing the sick, casting out demons, cleansing the lepers, and raising the dead; and added, "And that he did these things you can learn from the *Acts of Pontius Pilate*."

The public records of Rome had not yet been destroyed by barbarian conquerors, and were at his command. He was nearly thirty years old in A. D. 303, when his predecessor Ploclitian published his imperial edict commanding them to tear down the churches of the Christians, and to burn their copies of the sacred Scriptures.

Eusebius, in writing concerning some of these things, said: "We saw with our own eyes our houses of worship thrown down from their elevation, the sacred Scriptures of inspiration committed to the flames in the midst of the markets. It was in the nineteenth year of the reign of Ploclitian [A. D. 302], in the month of Dystrus, called by the Romans March, in which the festival of our Savior was at hand, when the imperial edicts were everywhere published to tear down the churches to the foundation and to destroy the sacred Scriptures by fire."—*Eusebius Ecclesiastical History*, Book VIII, Chap. 21.

There are numerous statements made by these early writers concerning the "Acts of Pontius Pilate," and the report that he gave to Caesar concerning the death and resurrection of Jesus Christ. And Eusebius and others say that these records or reports were kept in the Archives of Rome. Among the old, manuscripts in the Vatican Library in Rome at the present time, is one giving the report of Pontius Pilate to Augustus Caesar, a translation of which I have before me as I write. But even though this manuscript should be forged, there is enough evidence that such a report did exist and was safely kept in the Archives of Rome.

We could continue by giving a great multiplicity of similar quotations from these early writers, but now we will notice what they had to say concerning the Bible. Irenaeus said, "So well established are our Gospels, that even teachers of error themselves bear testimony to them; even they rest their objections on the foundations of the Gospels."—*Adv. Hoer.* III, 11, 7.

It was not Constantine who made the Bible, nor who decided what books were canonical, as this was decided in the days of the apostles and continued to be known as such during the centuries to follow. Polycarp, who was martyred A. D. 155 or 156 and lived about thirty years of his life at the same time with St. John, quotes in his epistles to the Philippians nearly forty passages from our New Testament. Justin Martyr, who wrote about A. D. 140, or forty years after the death of the apostle John, has many quotations and uses the very words that we now read in the New Testament. In the writings of Irenaeus, A. D. 178; Clement, A. D. 194; Tertullian, A. D. 200; and Origen, A. D. 230, are to be found 8,723 quotations from the New Testament, including every book which we accept as canonical.

Dr. Keith, in the sixth chapter of his "Demonstration of the Truth of the Christian Religion," records the number of quotations from the New Testament which can be seen in works which are still extant of the writers we have named. He reports 767 passages quoted by Irenaeus, from every book in the New Testament except the third Epistle of John, and the Epistle of Jude; 389 passages quoted by Clement, from every book except the Epistle of James and the second and third Epistles of John, and the Epistle of Jude; 1,802, or, if repetitions are included, more than 3,000, quoted by Tertullian from every book of the New Testament except the Epistle of James, the third of John, the second of Peter, and the Epistle of Jude; while the works of Origen yet extant, contain 5,765 quotations from the New Testament, including every book contained therein, and excluding all the so-called apocryphal books, about which infidels sometimes talk so freely. Many works of Origen and other authors of those times have perished, but it is probable that if

Origen's entire writings had been preserved, if the New Testament had been lost, it could have been reconstructed from them alone."

Tregelles, when speaking of Origen, who died about A. D. 254, says: "In his writings he makes such extensive use of the New Testament, that although a very large number of his works are lost, and many others have come down to us only in defective Latin versions, we can in his extant Greek writings alone, . . . find cited at least two-thirds of the New Testament; so that, had such a thing been permitted as that the Gospels, and some of the others books, should have been lost, we might restore them in a great measure by means of the quotations in Origen."

These were the Gospels which Justin Martyr said were read in the public assemblies of the Christians every Lord's day. They were the "authentic writings" which Tertullian (A. D. 200) said were to be found in his time by any inquirer, in the custody of the churches of Corinth, Philippi, Thessalonica, Ephesus, and Rome. They were the Scriptures which the Emperor Diocletian (A. D. 300) ordered to be surrendered and burned, that he might destroy the foundations of Christianity. They were the same Scriptures that Constantine (A. D. 331) made mention of in a letter which is still extant, ordering Eusebius to provide fifty copies, to be carefully transcribed upon prepared parchments, as heretofore mentioned. Mr. Buchanan of Edinburgh relates the following concerning Lord Hailes, a Scottish judge. He says:

"I was dining some time ago with a literary party at old Mr. Abercrombie's, father of General Abercrombie, who was slain in Egypt at the head of the British army, and spending the evening together. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?'

"The question was novel to all, and no one even hazarded a guess in answer to the inquiry. About two months after this meeting, I received a note from Lord Hailes, inviting me to breakfast with him next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question about the possibility of recovering the contents of the New Testament from the writings of the first three centuries.

" 'I remember it well,' said I, 'and have thought of it often, without being able to form any opinion or conjecture on the subject.'

" 'Well,' said Lord Hailes, 'that question quite accorded with the turn or taste of my antiquarian mind. On returning home, as I knew I had all the writings of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There have I been busy for these two months, searching for chapters, half-chapters, and sentences of the New Testament, and have marked down what I have found, and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament from those writings, except seven (or eleven) verses (I forget which), which satisfied me that I could discover them also.' 'Now,' said he, 'here was a way in which God concealed or hid the treasure of his Word, that Julian, the apostate emperor, and other enemies of Christ who tried to extirpate the Gospels from the world, never would have thought of; and though they had, they could never have effected their destruction.'"

With all this evidence we feel that the chasm of time has been well bridged; that we

can clasp hands, as it were, with the apostles, and when we read our New Testament, feel assured that we are speaking the same words that they spoke; and when we search our Old Testament, we do not question it being the same Scriptures to which Jesus referred when he said to the Jews, "Search the Scriptures; for in them ye think ye have eternal life and they are they which testify of me."

FROM ENGLAND TO ITALY.

Upon arriving at Chester, England, we entered our first walled city. In England as in most Oriental countries there are some walled cities. Not all cities have a wall around them; but some which were of special importance in the time of the sieges of warfare during the past. Chester is a very old or ancient city. The wall around it was probably first built by the Romans many hundred years ago, and has since been repaired at different times. In those days they built walls around the cities so as to be safe in time of war. The walls of Chester are from twelve to twenty feet high, and there is a canal just outside the wall to make it more difficult for an enemy to approach. On the wall are a number of towers where watchmen used to stand and watch for an approaching enemy, but no watchmen are kept there now for that purpose. In one of these towers a man stays and keeps some ancient relics. Here we looked from the window where King Charles looked out one time and saw his army defeated by Oliver Cromwell.

The coaches of the trains in the East are very much different from those in America. They are divided into small rooms or compartments, with two seats across the coach. Each room will seat ten or twelve persons, and is something like the inside of a small omnibus or cab. There is a row of doors on either side of the coach or car, which open to every room from the outside. The conductors are called guards. They can not pass through the train and take up the tickets; but when the train stops, they walk along the platform and come and open the doors from the outside, and the passengers must hand him their tickets at the door. Just before the train starts the guards lock the doors until the next station is reached.

The traveler in England must take his money to the exchange office and have it exchanged for English money, as that is the only kind in use there. Half-penny, penny, sixpence, shilling, florin, crown, sovereign, pound, etc., instead of dollars and cents of the United States money.

It is not a good plan for a traveler to carry much money upon his person. We had secured our tickets for the voyage and journey through Thomas Cook and Son, a transportation company, who have offices in most of the leading cities in the world. To avoid loss and danger of robbery we deposited our money with them, for which we received a book of circular notes of five and ten pounds each. A pound equals \$4.86 of United States money. In connection with the book of circular notes we also received a letter of identification. Upon our arrival in a city where we expected to remain a few days and would need money, we would present one or more of the circular notes, together with the letter of identification, at the office of Thomas Cook and Son in that city, and thus secure the necessary amount until we arrived at another place. In this way, if one were to be so unfortunate as to have the book stolen, he might yet have the letter of identification and could arrange to secure the money, and even both might be stolen, and yet there would be a chance of recovering the money. These little items are mentioned as a hint,

which may be helpful to the reader who may become a future traveler. There is also a letter-of-credit system which is used by many for the same purpose.

There are many places of interest in England, and especially in London; but as our stay was very short, and our time well occupied with the special business and work concerning the manuscripts in the British Museum, we did not have time to visit these places of interest. Those who desire to obtain an insight or knowledge of the manners and customs of the people of several centuries can well interest themselves in Madame Tussaud's Place. Here is to be found a very fine collection, representing the different nations, of noted men and women dressed in the style and custom of their day. It includes the kings and royal families of past ages, not only of England, but noted men and women of the world. They are made in beautiful wax figures of the exact size of the person when living. These are so natural, and are either sitting or standing in such positions, that visitors often begin talking to them, asking them questions concerning the other figures in another part of the room. There, standing in a group, are President Roosevelt, Abraham Lincoln, James A. Garfield, and William McKinley. The readers of history can here study the characters, and brighten their memories regarding the knowledge received by reading the records of the past.

In the basement can be seen the place called "The Chamber of Horrors," which portrays lifelike scenes of the foulest murders and executions and bloody scenes of the past, during the reign of kings and queens of centuries ago while the country was undergoing a change in religious affairs. A representation of the scenes with the old machines and instruments of execution of Christians are there to be found, making it truly a scene of horrors.

But few street-cars are to be seen on the streets of London, and those are drawn by horses. The streets are crowded with cabs and omnibuses. Most of these have seats and a stairway leading up at the end. Each place seating about sixteen persons. Hundreds of these are to be seen at a time hurriedly driven along the streets. There are some elevated railways, and underneath is the network of electric cars.

England is proud of her London police. As some one has said, when a London policeman holds up his hand, that part of the world stops. The cabdrivers understand that they can go no farther without his command for them to proceed.

After our return from Africa we met the remainder of our company in London, and proceeded together on our way to India. Upon leaving London it seemed more like entering a foreign land. It required but a few hours to cross the English Channel upon a French vessel, the journey being made in the night. The tickets were printed in French, the officers and porters all talked French. It was the same way at the railroad ticket-offices, and on the trains when we arrived in France early the next morning. It was the same in Paris during our stay there at hotels, in restaurants, or in the National Library, on street-cars, or wherever we went—there was seldom any one who could speak or understand English, and in many places they did not know a word of the English language. But the good Lord helped us to get along and fulfil our mission, and to scatter the gospel truths here and there among those who could speak the English language. The French, generally, are quite different from the people of many other countries visited. They have no special desire to learn the English language. They feel that people should learn French instead of their learning English. At the hotel where we stopped one lady was employed who could speak some English. Having to do considerable traveling about the city in

order to gain admittance to the National Library, in the mean time we had some interesting and amusing experiences on the street-cars, in restaurants, and other places where we were obliged to do more or less business. A part of our experience one day in a restaurant will give an idea of many other experiences along the way.

Having remained in the Library until after the regular meal-time in order to finish our work there, we afterwards went to a very nice-looking restaurant. It being too late for the noonday meal, we had to give a special order. Not one of the employers or servants could speak or understand a word of English. We could not speak or understand the French. We were invited to take a seat at the table, and they understood that we wanted something to eat; but the next thing was to make them understand what we desired. A bill of fare printed in the French language was brought to us. We could not tell a thing on the card, and to point to some certain thing and order it, we did not know whether it would be vegetables, fruit, or meat; and as there was a large ham of a horse hanging up in the window, we were afraid we should get horse-meat to eat if they simply gave us what was on the card. In France horse-meat is used as freely as are beef and pork in other countries. It was also very difficult to let them know what we desired to drink, as the people in France and Italy would consider water about the last thing a person would order to drink, as wines and liquors are used freely and abundantly. However, after some time we managed to complete our meal.

After our work was completed in Paris we passed on through Switzerland and across the beautiful range of the Alps, and were soon within the borders of Italy. The beautiful scenery of the Alps Mountains equals that of our Rockies and Cascades. As we were beholding the towering peaks of the Alps with their deep intervening valleys, the grandeur of the scene was so inspiring that some one suggested that we write a poem. None of us claimed to be an expert in writing poetry. It was decided that Brother Bailey write the first stanza, and after reading it the others were to each compose a stanza and when all were finished they were to be read and put together and make one poem. Sister Bailey had the baby, and insisted that I should compose hers and also one for myself. When completed, the stanza Brother Bailey wrote was used for the beginning of the poem. Next came the production of Brother Khan, followed by that of Sister Nichols, while my two stanzas closed our attempt of poetic expression. [Photo 143](#)

AMONG THE ALPS.

We're sweeping through fair Switzerland,
Our train doth onward fly,
We're nearing now the Alpine peaks,
Which seem to reach the sky.

With snow-clad cliffs of rugged rocks,
And wreaths of silver streaks,
The grandeur of the Alpine heights,
His Maker's praises speaks.

Could they relieve their burdened mind
Pent with events of yore

What awful scenes might be reviewed
Of Alpine's battle gore!

Thou grand old scene of ancient days,
Whose hills and rocks sublime
And awe-inspiring tow'ring peaks
With grandeur dost combine.

When come the bleak and wintry winds
Thou cov'rst thy face with snow,
But summer's breath upon thy brow
Bids joyful tears to flow

At the first city in Italy after crossing the line the passengers were all ordered out of the train with their luggage to pass through the custom-house, where they had to open it for examination. The doors were all locked until the officers had finished their work, then all were again sent to the train.

In Italy we came in contact with a people who talked another language. Having anticipated this change, some Italian conversational books had been purchased, and our company being together, we were enabled to learn and put into practise enough of the language to get along nicely. Centuries ago the Latin language was used, but now the Italian language is spoken, and a Latin scholar has much difficulty in being understood even in Rome.

VENICE—A CITY WITH STREETS OF WATER.

[Photo 145](#)

AFTER traveling nearly all night we arrived at the city of Venice just before daybreak. This is one of the noted cities of the world. It is at the edge of the Adriatic Sea, and is situated upon many small islands. Most of the streets are water. Solid rows of houses are built, leaving a space of water about the width of a common street, with no sidewalks on either side. The inhabitants of the city in order to visit or do business of any kind in another part of the city step into a gondola, which is a small rowboat with a little room near the center with a covering over it and place for four or five persons to be comfortably situated. These gondolas are to be seen almost anywhere along the watery streets, for the benefit and accommodation of the inmates of the houses. Now and then a short paved street is to be found in the middle of one of these islands, and occasionally an open square. The king has a palace here. Some of the finest glassworks and lace in the world are to be found in this city. It is also the scene of the "Merchant of Venice" of Shakespeare's writings. Some of the ancient manuscripts of the Bible are also kept here, for the examination of which we visited the city. [Photo 147](#)

From here we started on our way to Rome. Having to change cars at Pisa, and having about two hours to wait, some of us walked to another part of the city to see the Leaning Tower of Pisa, one of the wonders of the world. This is a large tower, the incline of which, we were told, is about thirteen feet. The entire height is one hundred and eighty-three feet. The top is reached by a stairway inside the wall.

THE CITY OF ROME.

IT was about midnight when we reached the famous city of Rome. This ancient city, with all its modern improvements, still bears many marks of antiquity here and there. The traveler sauntering forth into the streets out into the suburbs of the city, on every hand frequently sees old ruins and remains of the ancient city walls, towers and other places once famous, but now only a mass of ruins, or here and there a part of the walls preserved as a work of antiquity. To those who have studied Roman history and acquainted themselves with the bloody scenes of past centuries and the many vicissitudes through which the city has passed, it becomes a place of very great interest to have even ruins pointed out.

This is the city where Paul was brought after having made his appeal to Caesar. Although brought as a prisoner and in chains, he was permitted to preach the gospel in Rome and to write some of his epistles. He was here at the time of the great persecution of Christians under the cruel reign of Emperor Nero. It was here that thousands and thousands of Christians gave their lives in various ways for their faithfulness to the cause of Christ. Here Nero had his beautiful gardens, where Christians were burned alive as torches to illuminate the walks about the place. It would be impossible to picture in our minds the horrible scenes and the treatment of the people of that day; but there still remains enough of the ancient sites to vividly bring to the mind some idea of the dark picture of the torchlights of that time. [Photo 149](#)

In the city still stands the great Colosseum, with the immense arena where the gladiators fought the wild beasts, and where Christian martyrs were thrown into the mouths of lions or tigers, or into the presence of infuriated bulls and other animals. This is the most wonderful ruin in the world—the amphitheater of imperial Rome. The Colosseum, as it is called now, was begun by Vespasian in 72 A. D., on the site of Nero's Golden House. It was inaugurated by Titus on the twenty-first day of April, 80 A. D., by sports that lasted one hundred days, during which thousands of men and beasts lost their lives. It was almost finished by Domitian after ten years, at a cost of fifteen millions of francs, notwithstanding the free labor of thousands of captive Jews who were compelled to work in the amphitheater of the Caesars. [Photo 151](#)

This amphitheater occupies six acres of ground. The outside mole consists of four stories of arches, being supported by half engaged pillars. The last story consists of a wall faced with pillars and pierced with forty windows. On the top cornice of this wall we may still see the holes for the poles which held the ropes for the awning that was spread over the heads of the spectators. The style of architecture is Greek, and changes at each tier. The first is Doric, the second Ionic, and the third Corinthian. Each of the lower tiers had eighty arches, forty-seven of which have disappeared. The number of holes which we see all over is probably the work of the dark ages, when the clamps and fastening of the stones were extricated.

The interior is a noble wreck. The arena was two hundred and seventy-five feet long, one hundred and seventy-seven feet in breadth, and set on corbels about five feet lower than the present surface. This was discovered not long ago when half of what was supposed to be the arena was unearthed. A high wall crowned with bronzed railings protected the spectators from the wild beasts that were introduced into the arena from

subterranean passages. The Colosseum could accommodate about fifty thousand spectators seated on tiers all around. The podium was the place for the emperor, the vestals and the state officials. On and above the podium were three more tiers. The first was for those of senatorial rank, the second for the knights, and the other for soldiers, married men with two children, and schoolmasters with their pupils. The upper galleries were for the gods, as the lower ranks were called by those occupying better seats. On certain days the arena would be filled with water, and naval battles were represented to commemorate engagements in Roman history.

A show of wild beasts under Theodoric and a bull-fight in 1332 were the last exhibitions that took place in this slaughter-house of ancient Rome. In the middle ages the Colosseum was converted into a fortress, a hospital, a manufactory of cotton, and at last consecrated by Pope Benedict XIV. to the memory of the martyrs.

This mighty wreck has defied time for two thousands of years. Jewish in its labor, Roman in its origin, Greek in its architecture, thrilling in its history, and gigantic in its wreck of ruinous perfection. The scores of arched caves and dens for the beasts on the one side and for the imprisoned Christians on the other side who suffered martyrdom for their faith brought to us feeling of serenity and remembrances of these scenes of centuries past. To stand faithful and true to God frequently meant to sacrifice even life itself.

THE CATACOMBS.

[Photo 153](#) [Photo 155](#)

A SHORT distance from the city are to be seen the catacombs of St. Calixtus, consisting of subterranean passages cut in volcanic soil, called tufa. Here the Christians used to bury their dead, and also conceal themselves from persecution. During the time of great persecution, when not only their lives were threatened, but many were being taken to the arena and thrown among the wild beasts in the presence of thousands of people, or in some other way tortured and killed, many fled to the catacombs and there sought refuge underneath the surface of the earth. It is said that there was a Roman law which prevented any interference with the cemetery; and as these catacombs were used for burial-places, they became a place of safety to the fugitive Christians. While they were a place of safety in one sense, they frequently meant death in another sense. There the Christians were out of reach of their enemies, but had to live in those small dark hallways underneath the ground, oftentimes amidst the stench of the tombs and dampness, facing starvation. However, many of them preferred death in this way to meeting the severe persecutions and tortures of the persecutors. Oftentimes the Christians had to flee to the catacombs in order to have their religious services.

As we passed through these dark hallways underneath the ground with lighted candles, we descended as far as the third or fourth story. One of these catacombs is said to extend for about thirteen miles. More than thirty catacombs have been discovered around Rome, extending over an area of six hundred and twenty acres. If all the subterranean passages were put in a line, we should have the whole length of Italy; namely, about five hundred and eighty-seven English miles.

In the catacombs of St. Calixtus it is said that about two hundred thousand Christians were buried. It is claimed that the bones of the martyrs have been taken by the popes and placed in Roman Catholic cathedrals in all parts of the world.

THE VATICAN—THE HOME OF THE POPE.

[Photo 157](#)

The Vatican is no doubt the largest and most popular palace of the world, it is occupied as the residence of the pope, part of his court, and some of the guards. It has twenty courtyards, eight great staircases, and two hundred smaller ones, and is said to contain thousands of rooms. Many of these are decorated with master-pieces of art in painting and sculpture. The place is well guarded by soldiers and special guards under the supervision of the pope. It is the home of the pope, and he is scarcely ever outside of its walls. It is the headquarters of the Roman Catholic Church. It is a fact, however, that the government of Italy and the Roman Catholic power at the Vatican are not in harmony, but in many respects in direct opposition to each other.

The traveler who is escorted from place to place in the city and its immediate vicinity, unless well-versed in the history of Rome, will be unable to distinguish between true history and Roman Catholic traditions and superstitions. One day we took a ride out of the city a distance of about four miles to a place where it said that St. Paul was beheaded and his remains placed and where there now stands a cathedral. Upon arriving near the place we found a number of monks, both old and young, working in the garden by the wayside. They seemed to be working as if their lives depended upon their faithful labors, and activity. The guide told us that they were expected to work in this way all day long, and were not allowed to speak to each other at morning, evening, or at night while in their rooms. Many other things he told us concerning their privations and sacrifices. On the top of the head near the back part these monks had a small place shaved, a place about the size of a silver dollar. By close observation we found that many of the assertions of the guide concerning these monks were untrue, and when we were farther away from them, and they thought no one was watching, they did not work much, and conversed with each other quite freely.

Upon our return, as the guide repeated the same old story, we took him aside, and said, “Now, we desire to know the truth of some of these things.” At first he declared he had told us the truth. After telling him of a number of things we had observed, he said, “Well, as you have found out so many things, I will tell you. The whole thing is a humbug from beginning to end. They work only when some visitors or travelers are near; at other times they are not required to work much, and can talk all they please. When alone in their rooms of mornings and evenings, they are not under such restrictions.”

Investigation regarding the present situation of affairs brought considerable surprise, as we learned both from prominent Catholics and others that the pope has for years been losing power and influence with the majority of his people, and the government is in many respects in direct opposition to Catholicism. I was told by a number of Roman Catholics that they did not believe what the pope says. “We do not believe in his infallibility. The majority of Catholics do not believe in him” A Catholic guide told us the same. Notwithstanding what I had heard concerning the priests of Rome, I expected to find them a more intelligent-looking class of people. There are, nevertheless, men of intelligence among them.

But few of their large church-buildings have seats in them, as the people are supposed either to stand or to kneel before the crucifix of the Virgin Mary.

PERFORMING THEIR RELIGIOUS RITES.

IT is a worship of formality, without the Spirit of God, from beginning to end. It is truly an image-worship. Take from them the image of the Virgin Mary and the crucifix, and they would not know how to worship. In order to show that such is the case, it is only necessary to make mention of one of the many scenes I witnessed while among them and saw with my own eyes. At a place called the Scala Santa there are five flights of stairs side by side of about forty steps each and twelve or fifteen feet wide. There are a crucifixion scene and images back in a beautiful vault or room at the top of the middle stairs. Here we saw a continual crowd of people climbing these stairs, from the bottom to the top. When they arrived near the top, with the most intense earnestness they looked upon these images, did obeisance to them, placed some money before them, or dropped it into the treasury, and went their way giving place to others to do likewise. They have been taught to believe that these steps were brought from Jerusalem, and are holy, being the same steps that Jesus walked upon when led to the judgment-hall. They say that the original steps have been covered over with thick wooden steps, which have been worn out and re-covered many times, because of their constant wearing away by the people going up on their knees.

Martin Luther, who was then a young monk, had been studying the Bible, and the Lord had been flashing some light upon him. When he was half way up these stairs, going up in the usual way, on his knees, the Spirit of the Lord made known to him that “the just shall live by faith.” That put a stop to his climbing those stairs on his knees, and he soon began seeking the Lord in a different manner, which brought about a great reformation in his life and in the lives of many others. He no longer considered it a virtue to ascend these stairs.

We stood and watched the crowds of people climbing these stairs on their knees, stopping upon each step and counting their beads and saying prayers, and as they neared the top looking intently at a crucifix in front of the stairway back in a small room, which was illuminated with candles glittering with beautiful golden ornaments. When they reached the top, they kneeled before this image, or sat at the lattice window intently peering in with the keenest vision for a few minutes; then they passed into the next room, and bowed before the beautiful image of the Virgin Mary. There again they went through a similar process; then moved their chairs a few feet, in front of a picture or image of some noted sainted person of past centuries; then pushed their chairs a few feet farther to another one. Thus they went the entire round of the room continuing the idolatrous image-worship. [Photo 161](#)

Surely had St. Paul been present, he would have said, as he did to the people of his day: “Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever.” Rom. 1: 21, 25. Surely these image-worshippers were worshiping the crucifix instead of the crucified One.

KISSING ST. PETER’S TOE.

[Photo 163](#)

NEAR the main entrance of the Vatican is a magnificent building known as St. Peter’s Cathedral. Here is a beautiful row of picturesque scenery and architecture both

ancient and modern. This spacious building, like most other cathedrals and places of worship in Italy, contains no seats for the audience. The people while doing obeisance to the pope and prelates, and worshipping the crucifix and other images, either do so standing, upon their knees, or prostrate on the stone floor. Millions of dollars have been spent in arranging and in decorating this building with mosaic work and precious ornaments. Here and there are to be found rows of confessional-boxes, similar to a witness-box in a court of justice or to a railroad ticket-window. Each of these boxes has a long seat in the middle and a place on either side for one person to stand to make confession of sins and evil deeds. The priest takes his seat in the middle and locks himself in, while the one who does the confessing stands on a little platform without, speaking through the lattice bars, and somewhat represents one waiting at a ticket-window. Above the confessional-boxes are inscriptions indicating the language spoken therein, for instance, at the top of one is English, another Latin, another German, another Portugese, etc., in order that people of different languages may know where to make their confessions in their own language.

One of the great secrets of the power of Romanism is the confessional. Here the priests learn the secret evil deeds of the laity which are hid from the public knowledge, and the intelligence of which would cause many to be imprisoned or banished. With a knowledge of these things the priests hold their subjects in subjection through fear of exposure and abandonment. Through the power of the spirit of deception the people are kept under the power of the dignitaries of the church, and from childhood have been taught the necessity of making known their evil deeds, until they believe it to be obligatory and by so doing their sins will actually be remitted through the priest. Through this confession they receive a temporary relief to the wounded conscience, and also an imaginary sense of pardon for their crimes and evil deeds. One of their principal scriptures for the confessional-box is James 5: 16, which says, "Confess your faults one to another, and pray one for another, that ye may be healed." But Romanism makes this a one-sided affair: the laity makes confession to the priests; but the priests do not fulfil their part, and make confession to the laity. However, the confession mentioned here has reference only to faults in time of sickness, something that may stand in the way of the healing, and these priests do not require the confession in order that the one who confesses may be healed.

In this building is a large bronze statue, supposed to represent St. Peter, life-sized, seated on a chair with the right foot projected. Here Roman Catholics from all parts of the world visit, and consider it a great privilege to bow with holy reverence and obeisance to this image of metal; and as they approach with the sanctimonious feeling of reverence to this, they consider it a holy privilege to be permitted to kiss the big toe of the projecting foot. As we stood near by watching the crowds pass and thus kissing the toe of this statue, it did truly appear to us to be genuine idol-worship. Not only do the followers kiss this toe, but many bow themselves on the floor in front of it and kiss the floor where others have been constantly walking.

In other places are representations of the pope; the image of the Virgin Mary; the crucifix, that is, the image of Christ nailed to the cross; and other images, paintings, or drawings of noted so-called saints, to which those idolatrous worshipers bow in reverence, and go through their form of worship.

INDULGENCES.

In many places among the Roman shrines are to be read Latin inscriptions on the altars and walls and church doors— "*Indulgenza Plenaria Perpetua.*" The Roman definition of the term "indulgence" is "the remission of the temporal punishment that the church grants for some good work," such as making a pilgrimage to Rome to visit shrines and churches, and praying before statues and images, kissing crosses, etc.

There are different kinds and grades of indulgences. "Ordinary" and "partial indulgences" secure only remission of "the temporal punishment due to sin." "Plenary indulgences" secure remission of "all the penalty that the sinner owes to divine justice"; that is, even the eternal punishment due to sin. Thus the pope grants the so-called remission of sins to the pilgrims of Rome, and plenary indulgence to those who visited St. Peter's and went through the "Holy Door" and attended services during the "Anno Santo," or the holy year, which was the jubilee year of the papal church. On such occasions, as on all other occasions, indulgences are granted, or rather sold, to the public by the agents of the pope.

DECEPTIONS AND SUPERSTITIONS.

THERE are many erroneous traditions and superstitions handed down from generation to generation concerning things held sacred that are imposed, by many deceptions of the pope, priests, and monks, upon those who believe in the Roman Catholic religion. We would not here have time nor space to record the great number of deceptions and impositions on these lines. As an illustration of these things, and to give the reader a faint idea of the facts mentioned, we quote from one of their books entitled "Rome Ancient and Modern," pages 47 and 49, which gives an account of the things that are shown to the public on Christmas eve and stations in Lent at certain cathedrals or places of worship.

"On Christmas eve at the Santa Maria Maggiore, the whole cradle is exposed in sacristy of this basilica. The cradle consists of a box made of silver, containing pieces of stones from the Bethlehem stable, the swaddling-bands, some of the straw which was spread in the manger, and pieces of wood which lined the manger.—Vespers at 2: 30 P. M.," etc.

"In Lent the church of the station is opened all day, the relics are exposed, and an indulgence is granted to those visiting the church."

"Sunday.—First in Lent St. John Lateran. The relics exposed are pieces of the purple robe, the sponge raised to His mouth, the Virgin's veil, the towel with which he wiped his disciples' feet, and a thorn from the crown," etc.

On Saturday after Good Friday is the "lighting of the holy fire in all the churches at 9 A. M." A fuller account of the holy fire will be given in another chapter concerning the holy fire at the Holy Sepulcher in Jerusalem.

Similar statements from other books and announcements could be made to fill many pages, giving announcements of their deceptions and superstitious ideas.

BEHEADING OF ST. PAUL.

WHILE passing along through the city of Rome the place was pointed out that is said to be the site of the place where Paul had his own hired house and remained for two years, and where Luke wrote the Acts of the Apostles. A few miles outside of the city is a building which is said to stand over the spot where Paul was beheaded. There is a round marble pillar, which has been broken, and which stands about three feet above the ground, and Roman tradition has it that upon this pillar Paul was placed at the time his head was cut off, and they say that when his head fell to the ground it gave two bounds after striking the ground. They pointed out to us the place where the head first struck, about five feet from the pillar or place of execution; then another place, where it bounded and struck the ground, a distance of twenty-five feet from where it first struck; and then bounded the second time and struck still twenty-five feet beyond. At each of these three places where his head struck a spring of water burst forth; the first one being very warm, the same temperature as blood; the second being slightly cooler, and the third being cool water. They say that these springs have never ceased to flow from that day; but for the past few years the water has become cool, all being of the same temperature. Doubtless they have become tired of heating it in order to deceive the public. The so-called springs have been walled up with mason-work under the edge of the wall of the building, amid the traveler is given a longhandled dipper to reach down into the narrow place to get water to drink, but is unable to make further investigations. The whole thing is a "put-up job," or sham, which well represents the deceptions of Romanism.

When our Roman Catholic guide was telling us of the superstitious traditions, and we reminded him of some confusions and contradictions of the truth of the matter, he replied with a smile, "Believe it all, or believe it none."

They have a list of over two hundred and fifty popes, and consider that Peter was the first pope; but the truth of the matter is that Peter never was a pope of Roman Catholicism, and were he present to deliver a message to them, it would doubtless be with as severe judgments as was his message to those who crucified Christ, as recorded in the second and third chapters of Acts. He would expose their sins and destroy their images and idol-worship, and teach them salvation through Jesus Christ and how to worship the crucified One instead of the crucifix.

At one place we were shown a marble slab on which some one had carved footprints, making a deep indentation in the marble; and this is kept as a very sacred work, in a case, but where it is exposed to public view. The tradition is that Peter was at one time in Rome, and was much discouraged and on the point of leaving, when the Savior met him, giving him somewhat of a reproof, and Jesus stood upon this marble slab and left his footprints, making quite an indentation. Another one of these, in a Catholic institution in Jerusalem, is to be seen; but those who have measured the two say the footprints are of different size. As we looked upon this marble slab and listened to their narration, we could only feel sad because of their ignorance, deceptive and superstitious ideas. Truly the pure, unadulterated gospel of Jesus Christ is needed to be preached in Rome as much as in any heathen and idolatrous country.

There are a few Protestant denominations in Rome, but most of them also have only a form of worship, and deny the power of the Lord Jesus Christ to save and keep people from their sins and to heal them of their sicknesses and diseases. We had an opportunity, also, to attend some of the Protestant services, and in one place had the privilege of presenting the gospel of our Lord and Savior to an audience of English-speaking people.

RUINS OF POMPEII.

From Rome we went to Naples, the largest city of Italy, where we were to take ship for Alexandria, Egypt. Having to wait two days for the departure of the ship, we visited the ancient city of Pompeii, or rather the ruins of it. This city is only a few miles from Naples, at the base of Mount Vesuvius, the great volcano of Italy. The city was built about six hundred years before Christ. According to ancient history, the Romans gained control of the city about 80 B. C. Pompeii and Herculaneum, an adjoining city, from this period to the time of their destruction in the year 79 A. D. became pleasure seats of the Roman aristocracy, who introduced into them all the vice and luxury of the capital. It was from the time that Pompeii became a Roman city that it developed into what it was to be found at the time of its excavation. The Empire was an age of wealth and luxury, and religion was but little heeded among the educated classes. However, it was so interwoven with the state, and seemingly so necessary to the ruling classes and magistrates, that there was no way in which they considered public money, imperial extravagance, or private surplus means could be more usefully expended than in enriching the city with costly temples, and encouraging the citizens to spend great sums in sacrifices to the gods, and thus blinding the people by the feasting and revelry which always accompanied the rites.

Here were to be seen a collection of temples and public buildings of a magnificence out of all proportion to the size of the city, all testifying to enormous wealth, great progress, and exquisite culture.

On the 5th of February, A. D. 63, a violent earthquake was felt over the whole of Campania, damaging many of her cities, but working its worst ravages upon Pompeii, Herculaneum, and Nuceria. A great part of these cities was razed to the ground, and nearly all the public buildings in Pompeii were irretrievably damaged. The statues in the Forum were wrenched from their pedestals, and many of the inhabitants were mad with fear.

The city was for a time completely deserted, as many of the houses were insecure, and large numbers of them had actually fallen. But confidence was eventually restored, the citizens returned to their homes, and set to work to repair their dwellings.

There seems at first to have been considerable debate whether the public buildings should be rebuilt; but eventually the panic passed off, and the Decurions gave orders for their reconstruction, premising that even in the case of private houses, the shattered edifices should be rebuilt from their foundations. This rebuilding can be clearly traced in numerous instances, the debased fashion of the day and the hurried, careless work of the artificers standing out in strong contrast to the architectural unity and classic style of the older buildings, which Greek taste had erected in a happier age of art. This may specially be seen in the Forum, where some of the Doric stone pillars of the Greek period were replaced by marble ones of Roman style, and the poorest proportions.

Moreover, the restorers modified the architecture of the public buildings very materially. They covered the columns, capitals, and cornices with ornamental reliefs in stucco, picked out with many-colored devices; they departed from the grand simplicity of the Greek originals, and introduced an inferior style contrary to the Greek tastes. Notwithstanding that they thus completely changed the character of the city for the worse, they could not, and did not sweep away Greek art altogether, although the city

became one of perfect Roman model, according to the fashion of the age of Vespasian.

Things seem to have gone pretty smoothly with them for about sixteen years after this great earthquake, when new shocks began to be experienced, and the superstitious asserted that giants had been seen in the plain and upon the mountain.

A VOLCANIC ERUPTION.

IT was, according to some, on the 23rd of August, according to others, on the 23rd of November, A. D. 79, that Mount Vesuvius was seen to send up a column of black smoke, spreading itself like the giant umbrella pines with which every one who has visited Naples is so familiar. This column was dense with volcanic matter thrown up from the crater beneath, and spread itself gradually far and wide, like a vast black cloud, until it descended upon the doomed city with a gloom as impenetrable as the darkness of a stormy night.

The volcano meanwhile emitted without cessation, and with a loud roaring noise, a cloud of ashes, pumice, and red-hot stones; rain fell in torrents from time to time; and the whole city was convulsed by a succession of violent earthquakes. The dense cloud of ashes fell thick and fast, driven on by a strong wind which bore it to shores of Egypt and Syria, and even darkened the daylight in Rome itself.

The best account we have of the catastrophe is written by the younger Pliny, who witnessed it from Misenum, and who contributed two letters on the subject to the historian Tacitus for insertion in his *Annals*. His uncle, the elder Pliny, lost his life in an heroic endeavor to render assistance to the city. According to Pliny the younger, the earthquakes and darkness experienced at Misenum were scarcely less alarming than those at Pompeii itself. He describes the flight of the terror-stricken population, the cries of the women as they searched wildly in the darkness for their families, whom they could recognize only by the sound of their voices. It seemed, he says, as if everything had come to ruin and must be engulfed by the earth or the flames.

PLINY'S LETTERS TO TACITUS.

My uncle was at Misenum, in personal command of the fleet. The ninth day before the Kalends of September, at about the seventh hour, my mother indicated to him the appearance of a cloud of unusual size and shape. He had sunned himself, and next gone into his cold bath; and, after a light meal, which he took reposing, was engaged in study. He called for his sandals, and ascended to a spot from which this portent could best be seen. A cloud was rising, from what mountain was a matter of uncertainty to those who looked at it from a distance; afterwards it was known to be Vesuvius—whose appearance and form would be represented by a pine better than any other tree. For, after towering upwards to a great height with an extremely lofty stem, so to speak, it spread out into a number of branches; because, as I imagine, having been lifted up by a recent breeze, and having lost the support of this as it grew feebler, or merely in consequence of yielding to its own weight, it was passing away laterally. It was at one time white, at another dingy and spotted, according as it carried earth or ashes. To a man of my uncle's attainments, it seemed a remarkable phenomenon, and one to be observed from a nearer point of view. He ordered his fast-sailing cutter to be got ready, and, in case I wished to accompany

him, gave me leave to do so. I replied that I preferred to go on with my studies, and it so happened that he had himself given me something to write out.

He was in the act of leaving the house, when a note was handed him from Rectina. Caesius Bassus, frightened, together with the people there, at the imminence of the peril (for his villa lay under the mountain, and there was no escape for him except by taking a ship) begged my uncle to rescue him from so critical a situation. Upon this he changed his plan, and, having started on his enterprise as a student, proceeded to carry it out in the spirit of a hero. He launched his four-ranked galleys, and embarked in person, in order to carry assistance, not to Rectina only, but to many others, for the charms of the coast caused it to be much peopled. He hastened in the direction whence every one else was flying, holding a direct course, and keeping his helm set straight for the peril, so free from fear that he dictated and caused to be noted down, as fast as he seized them with his eyes, all the shiftings and shapes of the dreadful prodigy. Ashes were already falling on the ship, hotter and thicker the nearer they approached; and even pumice and other stones, black and scorched, and cracked by the fire. There had been a sudden retreat of the sea, and the debris from the mountain made the shore unapproachable. Having hesitated for a moment whether to turn back, he shortly called out to the helmsman (who was urging him to do so), "Fortune favors the brave! Make in the direction of Pomponianus." The latter was at Stabiae, separated from him by the whole width of the bay, for the sea flows in by shores gradually winding and curving inwards. There, in view of the danger which, though it had not yet approached, was nevertheless manifest, and must be upon them as soon as it extended itself, he had got his effects together on board ship, resolved to fly, if only the wind left off blowing from the opposite quarter. My uncle, brought to shore by this same wind, which precisely favored him, embraced his trembling friend, consoling and exhorting him, and, in order to calm his fears by his own sang froid, bade them conduct him to the bath. After bathing, he took his place at table, and dined gaily, or (which was equally heroic) with an air of gaiety.

Meanwhile, from many points of Mount Vesuvius, vast sheets of flame and tall columns of fire were blazing, the flashes and brightness of which were heightened by the darkness of night. My uncle, to soothe the terrors of those about him, kept telling them that these were fires which the frightened country people had left to burn, and that the deserted houses were blazing away all by themselves. Then he gave himself up to repose, and slept a perfectly genuine sleep, for his snoring (which, in consequence of his full habit, was heavy and loud) was heard by those in attendance about his door.

However, the courtyard from which this suite of rooms was approached was already so full of ashes mixed with pumice-stones that its surface was rising, and a longer stay in the bedchamber would have cut off all egress. On being aroused, he came forth and rejoined Pomponianus and the others who had kept watching. They consulted together whether to remain under cover or wander about in the open; for the walls nodded under the repeated and tremendous shocks, and seemed, as though dislodged from their foundations, to be swaying to and fro, first in one direction and then in another. On the other hand, in the open air, there was the fall of the pumice-stones (though they were light and burnt out) to be apprehended. However, a comparison of dangers led to the choice of the latter course. With my uncle indeed it was a case of one reason getting the better of another; while in the case of others fear overcame fear. They covered their heads with pillows tied round with cloths: this was their way of protecting themselves against

the shower. By this time it was day elsewhere, but there it was night, the blackest and thickest of all nights, which, however, numerous torches and lights of various kinds served to alleviate. It was decided to make for the shore, in order to learn from the nearest point whether the sea was by this time at all available. A huge and angry sea still continued running. Here, reclining on a cloth which had been thrown on the round, my uncle more than once called for a draught of cold water and swallowed it. Upon this, an outbreak of flame and smell of sulphur, premonitory of further flames, put some to flight and roused him. With the help of two slave-boys he rose from the ground, and immediately fell back, owing (as I gather) to the dense vapor obstructing his breath and stopping up the access of his gullet, which with him was weak and narrow and frequently subject to wind. When day returned (the third from that which he had looked upon for the last time) his body was found whole and uninjured, in the dress he wore; its appearance was that of one asleep rather than dead.

Mean while my mother and I at Misenum—however, this has nothing to do with history, nor did you wish to learn anything except what related to his death. So I will make an end. This alone will I add, that everything related by me has been either matter of personal observation or else what I heard on the spot, the time of all others when the truth is told. Do you select what you choose. For a letter is a different matter from a history; it is one thing to write to a friend and another to write for the world.

You say that the letter I wrote you, at your request, on the subject of my uncle's death has made you wish to know what I myself, when left behind at Misenum—for with the mention of this I broke off—had to go through, not merely in the way of alarms, but of actual adventures.

“Though memory shuns the theme, I will begin.”

After the departure of my uncle I devoted what time was left to study (it was for that I remained behind) the bath shortly followed, then dinner, then a short and troubled sleep. There had been heavings of the earth for many days before this, but they produced the less apprehension from being customary in Campania. On that night, however, they so much increased that everything seemed not so much to be in motion as to be turned upside down. My mother rushed into my room; I was similarly getting up with the intention of arousing her in case she was asleep. We sat down in a courtyard attached to the house, which separated by a small space the dwelling from the sea. I do not know whether to style it intrepidity or imprudence on my part, seeing that I was only in my eighteenth year; however, I called for a volume of Livy, and read it as though quite at ease, and even made extracts from it, as I had begun to do. Upon this, a friend of my uncle's, who had lately come to him from Spain, when he saw my mother and me seated and me reading into the bargain, reproved her for her apathy and me for my insensibility to danger. None the less diligently did I devote myself to my book. It was now seven o'clock in the morning, yet still there was but a kind of sickly and doubtful light; now, too, that the surrounding buildings had been shaken, as the place in which we were, though not under cover, was of small dimensions, there was a great and unavoidable risk of our being overwhelmed. Then, at last, we decided on leaving the town. The mass of the inhabitants followed us terror-stricken, and (an effect of panic causing it to resemble prudence) preferring the guidance of others to their own, they pressed on us, as we were making off, and impelled us forwards with their crowded ranks. When we had got beyond

the buildings we stopped. There we experienced much that was strange, and many terrors. For the vehicles which we had ordered to be brought out, though standing on a perfectly level plain, were rocking from one side to the other, and would not remain still in the same place even when propped under with stones.

Moreover, we saw the sea sucked back into itself, and repulsed as it were by the quaking of the earth. The shore had certainly encroached on the sea, and retained a number of marine animals on its dry sands. On the other side of us a black and terrible cloud, broken by the zigzag and tremulous careerings of the fiery element, was parting asunder in long trains of flame: these were like lightning, but on a larger scale. Then, indeed, the above-mentioned friend from Spain became more urgent and pressing. "If," said he, "your brother and your uncle is alive, it is his wish that you should be in safety; if he has perished, it was his wish that you should survive him. Why then hesitate to escape?" We replied that we could not so act as, while uncertain of his safety, to provide for our own. Without further delay he rushed off, and got out of reach of danger as fast as he could.

Not long after, the cloud in question descended on the earth and covered the sea. Already it had enveloped and hidden from view Capreae, and blotted out the promontory of Misenum. Upon this my mother begged and prayed and even ordered me to make my escape as best I could, it being in my power as a young man to do so; as for herself, retarded by her years and her frame, she was well content to die provided she had not been the cause of my death. I, on the other hand, declared that I would not be saved except in her company, and clasping her hand I compelled her to quicken her pace. She obeyed with reluctance, blaming herself for delaying me. And now came a shower of ashes, though as yet but a thin one. I looked back; a dense mist was closing in behind us, and following us like a torrent as it streamed along the ground. "Let us turn aside," said I, "while we can still see, lest we be thrown down in the road and trampled upon in the darkness by the crowd which accompanies us." We had scarcely sat down when night came on, not such as it is when there is no moon, or when there are clouds, but the night of a closed place with the lights put out. One could hear the shrieks of the women, the cries for help of the children, the shouts of the men: some were calling for their parents, others for their young ones, others for their partners and recognizing them by their voices. Some were lamenting their own case, others that of those dear to them. There were those who, through fear of death, invoked death. Men raised their hands to the gods, but the greater number concluded that there were no longer gods anywhere, and that the last eternal night of story had settled on the world. Nor were there wanting those who by imaginary and false alarms increased the real dangers. Some present announced that such and such a part of Misenum had been overthrown, or such another was in flames; falsely, yet to believing ears. There was a little light again, but this seemed to us not so much daylight as a sign of approaching fire. Accordingly there was fire, but it stayed at a considerable distance from us, then darkness again and a thick and heavy shower of ashes. We got up from time to time and shook these off us; otherwise we should have been covered with them and even crushed by their weight. I might make a boast of not having suffered to escape me either a groan or a word lacking in fortitude, in the midst of such perils, were it not for the fact that I believed myself to be perishing in company of all things, and all things with me, a miserable and yet a mighty consolation in death.

At last, this black mist grew thin, and went off into a kind of smoke or haze; soon

came real day, and the sun even shone forth, luridly, however, and with the appearance it usually wears under an eclipse. Our yet trembling eyes saw everything changed and covered with deep ashes as with snow. We returned to Misenum, and refreshed our persons as best we might, and there spent a night of suspense alternating between hope and fear. Fear prevailed, for the quaking of the earth continued, and many persons, crazy with terror, were sporting with their own and other's misfortunes by means of the most appalling predictions. Yet not even then, after experiencing and still expecting perils, did we think of going away till news came of my uncle. All this, which is in no way worthy of history, will be for you to read, not to write about, and you must lay it to your own account (since it was you who called for the communication) if it should seem to you not even worthy of a letter.

FINDING OF POMPEII.

[Photo 182](#)

On the third day the darkness began to disappear, and the sun shone pale as through a fog, or as in an eclipse; the ruins were covered with ashes and pumice-stone, and from time to time fresh earthquakes led the population to think that their danger was not yet over.

When confidence was restored, the survivors set to work to recover such of their lost property as they could reach, and it is evident that they succeeded in finding a good deal that was valuable, as there can be no doubt that many of the principal houses were rifled of their chief treasures. Whether the owners were the only persons to profit by these early excavations is a matter of doubt, several indications having been found which lead us to suppose that many thieves searched the ruins with the view of obtaining booty, and of this there is a notable example in the case of a skeleton found in the Street of Stabia? with a lantern and pickax, the remains of a man who it is assumed was buried alive while engaged in excavating the ruins. Titus, who was the reigning emperor at the time of the catastrophe, came with much energy to the assistance of the cities. He sent down some senators to organize the relief of the destitute, and ordered the town to be rebuilt; but whether the gigantic nature of the undertaking baffled him, or the cares of the state diverted his mind to other matters, has never yet been satisfactorily shown. At all events, the idea was abandoned, and Pompeii, little by little, completely disappeared, hidden under the other earth which the rains accumulated, and under the fields and vineyards which grew there. Centuries passed over the city, which was almost forgotten.

Learned men and archeologists remembered it only by fame, because the traces of the place where it once arose had been totally lost. The amphitheater, however, on account of its particular shape had not been filled up, but had preserved a form of ditch. No doubt, in some spots fragments jutted out, which pointed to a construction of old times. The natives called this place *Civita*, which doubtless refers to an ancient city. No one seems to have troubled himself to search for the lost city, till in 1592 the Architect Fontana, in cutting an aqueduct to convey the waters of the Sarno, discovered the foundations of some ancient buildings, and a few inscriptions. But even then it occurred to no one that Pompeii had been hit upon, the solution being that some remains of the ancient Stabiae had come to light.

It was not till 1748, in the reign of Charles III., the Bourbon King, and after the

discovery of Herculaneum had drawn the attention of learned men to the matter, that some statues found by some peasants led to the belief that the site of Pompeii had been discovered, and some convicts were set to work upon the earliest excavations.

Winckelmann, who visited Pompeii in 1757, made an assertion that the work was being carried on so slowly that four generations would find them still searching for the ruins. Notwithstanding the protests of these experts, things went on as before. It was not till 1860 that the matter was taken scientifically in hand, and a regular plan formed for grappling with the difficulty and reducing the plan of the excavations into a definite order. From this date everything was changed, and the excavations conducted by qualified persons, and on a regular system. Every work of art was conscientiously preserved, and a careful record kept of all things of interest. Nothing was so small that it did not receive its due attention.

Pompeii was therefore splendid on account of her monuments, illustrious for love of country and civil life, and renowned for the products of her lands and for flourishing trade.

When we passed through this city, there were yet to be seen the long rows of buildings in ruins. The streets, paved with large stones in some places, bear the deep indentations or tracks made by the wagons, chariots, etc. The original roofs of the houses are gone, but the walls of many of them are standing as they were before the eruption. Other walls have been partially rebuilt by modern hands. We were permitted to enter the houses and various rooms. In some places are yet to be seen the paintings upon the walls which are still in a state of preservation. In some rooms are paintings of a licentious nature to such an extent that ladies are not permitted to enter the rooms. [Photo 184](#)

The destruction of life in the city was undoubtedly almost instantaneous. Probably the falling of ashes and lapilli was preceded by stifling sulphuric gases, causing immediate death, as it was in the recent eruptions of Mount Pelee. Then came the shower of ashes deeply covering and keeping the bodies in a perfect state of preservation. After many centuries the city was found almost as it was in the day of its destruction. To be sure, many of the buildings were crushed to a ruinous heap, and doubtless many things were destroyed by the burning emanations from the fiery crater. The positions of many of the bodies when found, and the paintings, inscriptions, statues, etc., show that it was a city of great vice, wickedness, and immorality of the deepest hue. Probably for this reason it suffered the fate of Sodom and Gomorrah. In the city is a museum showing some of the bodies and other preservations. In Naples is another museum containing the most notable preservations of this ruined city. One room, showing the very intimation of vice and immoralities, can be visited only by special permission.

OTHER ERUPTIONS.

During the past centuries there have been known to be about fifty other noted eruptions of Mount Vesuvius. It may be of interest to give a short narration of one in the year 1872.

“On the night of the 25th of April, a party of ladies and gentlemen went up Vesuvius in order to enjoy, closer at hand, this awful but splendid sight. The lava-streams had ceased flowing, and only a small branch was glowing brightly from the base of the cone.

The disappointed visitors resolved to venture close to it. This Professor Palmieri strongly advised them not to do, as it would take them two hours to get there over fields and scoriae left by former lavas, a path both difficult and dangerous by night, and because the instruments were so restless that an eruption might be looked for from one moment to another. Warnings were in vain. Accompanied only by a very inexperienced guide these unfortunates left the Observatory towards midnight. About 4 A. M. they got near the burning lava, but, almost at the same moment, the eruption began, and the small cone sank into the abyss with a frightful noise, a great fissure opened in the side of the mountain, and a torrent of fire flooded the place, accompanied by blazing projectiles from the upper crater. Many of these unfortunates, enveloped in smoke, struck by projectiles, and overtaken by the lava, disappeared beneath the torrent. Two were taken up dead, and eleven were found severely injured. Most of these died either in the hospital or on the way to it."

A VISIT TO MOUNT VESUVIUS.

It was on the morning of the 8th of March, 1904, that we left the city of Naples in company with about seventy-five persons and visited Mount Vesuvius. Carriages, each drawn by three horses, were procured, and after a drive to the other side of the city we found ourselves winding our way up the mountainside, but one o'clock in the afternoon found us only about half way up. From the outer edge of the city were to be seen piles of lava which had been thrown from the crater centuries ago. As we wended our way along, we saw hundreds and thousands of acres of the black and dark-colored lava, which had been poured out in a molten mass, leaving the place without a particle of vegetation, as if it had been deposited only yesterday. In places it would be almost level, then again piled up, forming small hills and mountain-like places with valleys between. Finally we reached the station where there was a tram-car, or electric line. Upon this we rode for half or three quarters of an hour, which brought us to an incline railway extending up the steep mountainside for probably something near a mile. After reaching the top of this incline railway, we then were obliged to walk the remainder of the distance to the top of the mountain, which was about thirty rods. From here for quite a distance no solid path could be made, as under our feet were only ashes and fine, light cinders, and in many places our feet would sink into the ashes and cinders to our ankles. There were government guides to look after the visitors, to help them and see that they were properly protected.

When we came within a few rods of the top, there was a more solid path, which now and then led beside a hole or crevice in the side of the mountain where heat and smoke were issuing, and the mouth of which was covered with brimstone or sulphur. These places were so hot as to almost burn our hands in an instant. After coming within about thirty feet of the top of the crater, we came to a rather level place for a few feet, somewhat like a little valley. Just as this place was reached the wind changed and for a few moments brought sulphuric smoke from the mouth of the crater down upon us, and its stifling, smothering fumes were almost suffocating; but on we went and climbed to the very top of the crater, from which the smoke was raising high in the air and heat issuing from the burning, seething, molten mass below. The smoke was so dense as to make it impossible to see down into the crater, only as the wind would now and then move the

smoke to one side for a few moments, making it possible to see down one side to quite a depth. We were near enough the edge to take our hands and push the ashes down into the burning depths. Small pieces of rocks or lava were thrown down into the pit, and after waiting some length of time, which seemed to be almost a minute, there was a strange rumbling, thundering noise down in the depths below like approaching thunder; and soon incited rock and lava could be seen flying high in the air, as if sent up by a blast of powder. Near by were holes through the crust in the side of the crater, where smoke and heat were issuing forth, with sulphur and brimstone. In viewing those places and looking down into the crater itself, one was very much reminded of the description the Revelator gives of the bottomless pit.

People are constantly visiting the place. While in some respects there is no danger, yet there is no telling when there will be a sudden outburst, destroying the whole top of the mountain, it is truly one of the wonderful works of nature, and reminds a person of the judgment to come, when the Lord shall cause the earth to melt with fervent heat. “He looketh on the earth, and it trembleth: he toucheth the hills, and they smoke.” *Psa. 104: 32.* [Photo 189](#)

During the month of September, since our visit there, Vesuvius became more active, and has been sending forth ashes and lava. The whole top of the mountain where we stood has fallen into the burning mass below, causing a mighty upheaval, and outburst of burning, molten lava, destroying a portion of the incline railway over which we traveled. People from the base of the mountain fled for safety and special police were stationed to prevent people from visiting the scene of eruption.

I distributed literature in different places in Italy, and afterwards sent some to over two hundred English-speaking people in Rome and elsewhere in Italy, trusting that it would be seed sown upon good ground and yield much fruit unto the Lord in due season.

FROM ITALY TO EGYPT.

[Photo 192](#) [Photo 194](#) [Photo 196](#)

ON the 9th of March we started from Naples, Italy, across the Mediterranean Sea, stopping a few hours at Mesina, Sicily. The sea was smooth, making the voyage a pleasant one. Sunday morning, March 13, we arrived at Alexandria, Egypt. This was at one time a great center of education and learning. During the rule of Julius Caesar over four hundred thousand volumes of the great library at that place were destroyed by fire. During the second and third centuries there was a flourishing church at this city, which was one of the four great central points of the Christians at that time. Tertullian, Origen, and Clement, were early writers who lived here. It was here also that the Septuagint Version of the Old Testament was made, by order of Ptolemy I., who was king at that time. With great care and expense he had secured a very large library of a copy of every important book accessible. He was desirous of a copy of a book of the belief of the Jews, therefore gave orders for a translation of the Old Testament from the Hebrew into the Greek. This is sometimes called the LXX.

We were now in an Oriental country, a land which furnished much Bible history. It was in this land that the church of God flourished during the first centuries of the Christian era. It was but a short distance to the place where the Pharaohs lived, where Joseph was brought down into Egypt after having been sold by his brethren, and now we were soon to traverse the country over which he was made overseer in gathering the

products of the land to prepare for the famine. It was here that the children of Israel were under bondage to the Pharaohs, and were beaten and oppressed by the taskmasters. It was in this land that Moses was born, and hidden among the flags and rushes, and afterwards lived in the king's palace. It is the noted scene of the plagues of Egypt; of the blood sprinkled upon the lintels of the doorways of the houses of the children of Israel, and the destroying angel passing over, which circumstance brought about the observation of the feast of the passover, which the Jews afterwards observed. It is also the place where Moses led the children of Israel out of the bondage of Egypt to the Red Sea, crossing it as the waters parted, and the army of Pharaoh following was overwhelmed with the surging waters; and the journey of Moses and the children of Israel for forty years in the wilderness beyond the sea. The scenes in Egypt not only bring to the mind of the traveler the incidents mentioned, but many other circumstances and transactions among the people which vividly portray the power of God and show his dealing with his people and with their enemies.

A few hours after our arrival in Alexandria we were on our way to Cairo, a distance of one hundred and thirty miles, at which place we arrived a few minutes after noon. Upon our arrival at the hotel we went to our room and thanked God for his protection over us and for our safe arrival in the land of the Pharaohs, and asked him to open up a door of utterance that we might be able to present the gospel to the people in Egypt. At five o'clock in the afternoon we went to the American Mission. The services had already commenced, and we were quietly escorted to seats. In a few minutes the leader of the services arose and said, "We notice there are some American missionaries who have just entered the room. We should be pleased to hear from them; therefore the meeting will now be turned over to them." Under such circumstances we could not well refuse, as we had previously asked the Lord to open unto us a door of utterance, and now without any further asking it was opened according to our request. We all had a chance to testify and also to present the glorious gospel of full salvation. Many seemed interested in the way of a deeper spiritual life, and were anxiously inquiring the way. This opened the way for us to attend other services, and for one of the sisters to receive a special invitation to a woman's Bible reading.

Egypt, although a part of Africa, is under the control of the English government. In the cities there are a number of English-speaking people. Although the leading religion is Mohammedanism, the way seems to be opening for the gospel of Jesus Christ, and doubtless a good work can be done there by gospel workers who are filled with the Holy Spirit, and who preach and practice the full gospel.

The next day after our arrival we visited the pyramids, seven miles from Cairo. There is a street-car line extending from the city of Cairo to a place near the pyramids. The pyramids furnish us the oldest and most renowned monuments of human industry yet discovered. There are three pyramids at this place, the construction of which began several centuries before Christ, and no doubt a great length of time was required to complete their construction. These were used as tombs for the kings. They are built of large stones in different layers or steps, which are from two to four feet in height. Each layer of stone is placed in order, the one above being set in two or three feet, sufficient to give the building of the same a proper slant or incline. The largest of these is four hundred and fifty-one feet in height, the length of each side over seven hundred and fifty feet, and the height of each sloping side five hundred and sixty-eight feet. This pyramid

covers an area of about thirteen acres.

From the end of the street-car line we rode camels to the Sphinx and around the large pyramid. It seemed that we were so close to them that it would not be necessary for us to ride, but the guide insisted that it was necessary to ride. Standing at the end of the street-car line, we could scarcely realize that the pyramid could possibly cover thirteen acres of ground, or that it was more than a very few rods to the Sphinx; but it required two or three hours to make the journey and necessary examinations of the places. Three of us went to the top of the largest pyramid. Tickets had to be secured from the government officer. No one was allowed to ascend without securing tickets, and the tickets included three guides to each person. These guides were Bedouins, natives of Egypt, who generally inhabit the deserts. Years ago the government did not oversee this part of the protection of travelers; and we were told that people had fallen from some of the places and received injuries, and that others were thrown from the pyramids by the Bedouins because they would not give them "backshish."

These guides can scale the sides of the pyramids with great rapidity, while the average traveler, even with the help of three guides, must frequently stop to rest. These guides are paid by the government for their services. In ascending, a guide is on either side of the traveler, holding his arm, or climbing on the high step or terrace and pulling him up while the other guide pushes from behind. In descending, there is a guide on either side, and the one behind has a rope a few feet in length fastened around the body of the traveler to prevent him from accident by falling. As the sun was shining clear and bright, we did not go far until a feeling of fatigue came over us; and the guides, while they showed no signs of exhaustion, were now ready to stop, as they were out of hearing of the government officers, and now began the plea for something of which every traveler in Egypt and Palestine is familiar. No sooner had we stopped and were seated on the edge of the rugged rocks, than our nine guides began their earnest plea for "backshish." This is the word for money. They began holding out their hands to us saying, "Backshish, backshish, backshish," and thus from the time of the first rest until we reached the base upon our return we were constantly pestered by hearing these words. Upon reaching the top we found a space of about twenty feet which was sufficiently level for us to take a rest, which was much enjoyed, except for the continual teasing of the guides for "backslash," or to sell us some small coins for relics, or asking for a good sum of money to be given them that we might watch them run down the side of the pyramid to the top of the next one and back again in ten minutes. However, we did not care to see them make the trip, although it required much more than ten minutes for us to descend one of them.

Here upon this elevated position was a striking view. We could look out upon the river Nile and over the great desert, the plateau of rocks, the Sphinx, and the other pyramids. There is an opening into the interior of the great pyramid; but as our time was limited, and it was only a place of dampness and darkness through low narrow passages near the entrance, we did not enter. To those who have the time to enter this long passage-way into the heart of this great pyramid there is generally a feeling of satisfaction, that they have been well repaid for the endurance of the fatiguing journey.

THE SPHINX.

[Photo 198](#) [Photo 200](#)

NEAR the Great Pyramid is the wonderful and famous monument in this burial-

ground known as the Sphinx, which is hewn out of natural rock, with some additional masonry. It was made to represent the body of a lion resting; the head of which represents that of a man. Although the body was left in the rough form, great care was used in the sculpture-work of the head. During some sieges of warfare it was somewhat damaged. The entire height of this monument, from the crown of the head to the base upon which the legs of the lion rest, is said to be sixty-six feet. The ear is said to be four and one-half feet in length, the nose five feet and seven inches, the mouth seven feet and seven inches, and the extreme breadth of the face thirteen feet and eight inches. In the picture will be seen a man standing with its arms lifted upright, which gives some idea of the magnitude of this statue. The man standing below the ear is an average-sized Egyptian, who was very anxious to take his position there when the photograph was taken.

THE PHARAOHS OF EGYPT.

[Photo 202](#)

HERE we were at the edge of the great Sahara Desert. One who has never seen a desert can scarcely imagine what it would be to be out upon this vast territory of sand. It frequently happens that people who undertake to cross this desert perish from the heat or the effects of the sandstorm. To be out in the middle of the great Sahara Desert, where, like upon the ocean, from horizon to horizon no vegetation can be seen, day after day may be traveled, and in places week after week, and the only sight that meets the vision is that of sand and sky, with the sun shining down with scorching heat. It frequently happens that whole caravans of people with their camels perish in time of sand-storms. When a storm is approaching, the camels lie down in the best position for their protection. Ofttimes the storms are so severe as to cause the sand to collect like drifts of snow. In fact, the very air is filled with sand and dust.

When we were about ready to leave Port Said for India, there came a sand-storm just about the time the ship was to leave to sail through the Suez Canal. The storm increased insomuch that the air was so filled with sand that it detained our vessel about four hours.

At Cairo is a place where a large museum of Egyptian mummies and gods, or idols for worship, are kept. Here are to be seen many old Egyptian works of antiquity. The ancient Egyptians had a way of preserving the bodies of their dead. After being properly embalmed they were carefully wrapped with a kind of papyrus or covering of some kind that has withstood the wear of ages. The dead bodies thus preserved are called mummies. They have been buried or hidden away in stone vaults for many centuries, and during the last century many have been discovered. Among these mummies is one of very great interest, especially to Bible readers. It is said to be that of Rameses II., who was the "Pharaoh who knew not Joseph," and the one who so oppressed the children of Israel, and caused them to be in bondage for many years.

God afterwards sent Moses to ask for the release of his people. When Moses received this call, he felt his weakness and inabilities. As we crossed the river Nile on a small sail-boat, and realized that we were where Moses had been many times and near where he was reared and educated during his childhood in the king's palace and where he could also see the rigid rule of Pharaoh and with what power and rigor he dealt with the children of Israel, with vivid remembrance came to our minds the time when God called him to go forth as a chosen vessel to lead the people out from the hand of Pharaoh. Poor man! he felt his weakness indeed. God had called him to a work that required a combat

with the great monarchal ruler of the land. He was to take this despised people from this wicked ruler's hand; but how could it be done? Every one seemed to be subject to the command of Pharaoh; when he spoke, that meant obedience. God had showed himself mighty to Moses, and now he must show Moses to be mighty before Pharaoh. God said to Moses, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." Ex. 3: 10.

Moses felt more like fleeing from the presence of the Lord, realizing his inabilities for such a great work. "And Moses said unto God. Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? And he said, Certainly I will be with thee." Ex. 3:11, 12.

While Moses was trying to find excuses, the Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand."

But still Moses said, "O my Lord, I am not eloquent, neither heretofore nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the Lord? Now therefore go and I will be with thy mouth, and teach thee what thou shalt say." And yet after all this Moses did not want to go except the Lord sent some one with him. This hesitation and lack of confidence in God displeased the Lord. So the Lord sent Aaron to aid Moses in speaking to the people.

Some time after this when Moses went forth to Pharaoh, whose heart was hardened, the Lord enabled Moses to work signs and miracles in the sight of Pharaoh; and upon his refusal to let the people go through the instrumentality of Moses, God had Moses to smite the river Nile, and the waters of the river were turned to blood. The fish in the river died, and the people could not drink of the water of the river. Also the other rivers and the ponds and the pools became blood. This was done in the sight of Pharaoh and his servants. Pharaoh would not obey, and one plague after another was sent upon him and the land; but finally, when the plague of the first-born came, he yielded, and permitted them to leave.

As we sailed over the waters of the Nile, we could scarcely realize that this was really the same river that was turned into blood, and the same country wherein these wonderful works were wrought and the manifestations of the power of God were seen; nevertheless such was the case. Not only so, but to this land the Lord ordered Joseph to take the young child Jesus and escape the wrath and cruelties of Herod, the ruler in the land of Bethlehem.

"And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son." Mat. 2:13-15.

As we traveled through Egypt, we beheld the beautiful land of a Goshen. It was here Jacob in his old age came down to meet Joseph. "He sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen. And Joseph made

ready his chariot, and went out to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive.” Gen. 46: 28-30.

Joseph went and told Pharaoh concerning his father and brethren, and Pharaoh said, “The land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell.” Gen. 47: 6. However, it was another Pharaoh (Rameses II.) who became ruler afterwards and so oppressed the children of Israel, and who was succeeded by his son Mineptah II., who was Pharaoh of the Exodus, and with whom Moses had to deal, and who was drowned in the Red Sea.

MANNERS AND CUSTOMS IN EGYPT.

[Photo 206](#)

MANY of the men and women in Egypt dress almost alike. Their skin is of a dark color. Many of the women wear a head-covering, with a piece of wood fastened over the nose, extending almost to the top of the forehead. Some women are to be seen sitting in the dirt selling bread or articles of antiquity, which they call “antique.” They beg, pick lice from the heads or clothing of others, or do almost anything to make a living.

In North Africa the burros, or small donkeys, are the beasts of burden, which, together with the women, carry almost all the produce of the country, sand, gravel, stone, and building material. In Egypt, besides the donkeys, camels are much used as beasts of burden. The ground is very rich and productive along the Nile in the land of Goshen. The plowing reminded us very much of the days of Abraham, as they plow with the old-fashioned wooden plows, drawn by an ox, a cow, a camel, a donkey, or sometimes one of each. [Photo 208](#) [Photo 210](#)

A very common sight in Egypt is the water-carriers with their goat-skins, consisting of a complete skin of a goat with the ends of the legs and one end sewed up to prevent leaking, while the neck is used for a place to fill it with water and to empty it. This skin, fastened to a rope or strap thrown over the shoulders, is carried under one arm. Frequently the water-carriers have a bell, and for a trifle will sell a drink to those who are thirsty. There were many beggars in Egypt, but not so many as we were expecting, for we had read that Egypt was the greatest place in the world for beggars. Whether the begging-system had been checked somewhat by the English government, we did not learn. We met with many beggars, but not with so many as we did in various parts of Italy and Palestine. In Rome, Naples, and other places in Italy, sometimes six or eight or even more persons, from children to old men and women, would run along beside the carriages for a great distance, crooking a finger at us, begging for money. They could not understand our language, and had not learned to say “backshish.” How the common classes of people in Rome, Naples, and Venice would live were it not for the money received from the tourists and travelers, we were at a loss to understand. But while Egypt had her abundance of beggars, and persistent ones at that, hers did not equal those of some other places.

A few years ago a certain class of Mohammedans in Egypt celebrated the tenth day of their month Maharam. This was a cruel, torturous festival given by the Persian Mohammedans residing in Egypt, in commemoration of the assassination of “El Hassan,” and was something similar to the festivals of the head-choppers in North Africa.

One American writer, who was a few years ago a witness to the performances at one of those festivals at Cairo, after describing the surging multitude and the royal carriage, with other descriptive characters, said:

“Suddenly far down the street, as emerging from some enclosure, there appeared a band of about forty stout men bearing torches, which flickered and blazed above their turbaned heads. Closely following them, riding upon a large horse, came a little boy about six years of age. The horse was closely covered with white cloth, striped and sprinkled with blood, presenting a ghastly appearance. I could scarcely believe my sense of sight. The child held in his hand a large sharp knife, shaped like a small crooked sword, which he moved about him and above his head in every direction, every now and then drawing the sharp blade down across his head from front to rear, cutting and chopping the scalp each time. With each strike of the sword the crimson blood streamed, or trickled, down over his forehead and face and body upon the white, close covering of the horse, presenting a sight the most ghastly and horrifying one can imagine. Never a halt in the procession nor hesitancy of the infuriated lad lulled the stately horror of the scene.

“This scene was closely followed by about thirty stout men dressed in long flowing gowns with their brawny bosoms entirely bare. As they walked they threw their arms wildly about them, smiting their left breast with the right hand with stunning and awful force. With this they cried in a pitiful mournful tone, ‘*El Hassen, El Hassen, El Hassen.*’ Infuriated with their demonstrations, they seemed with every stroke to almost crush their breasts as they moaned out ‘*El Hassen, El Hassen, El Hassen.*’

“This company was immediately followed by four men bearing large banners with devices of various kinds. Abreast with them on either side of the street appeared the forms of another company of about fifty, persons like the former, walking rather sidewise in a line, half of the company on either side of the street. Between this company of men rode another boy somewhat larger than the first one, gayly dressed, like his predecessor, having his head shaved entirely bare. He also held a sword somewhat larger than the first one, which he brandished steadily in the same manner, now and again drawing it down upon his head in a murderous manner, cutting a gash with every stroke, while the blood ran down over his gay garments. The company of men around him, like the others, cried mournfully, ‘*El Hassen, El Hassen, Allah, Allah, El Hassen.*’ Some of them held their hands upon their breasts. Others had their bodies bare down to their waists, and carried scourges made of small chains, with which they smote themselves in the most beastly and barbarous manner, leaving great bruises with every stroke, and even inflicting gashes from which the blood oozed forth, and trickled down over the lower parts of their bodies.

“A third company of the same size followed in like order, in the center of which also rode a boy probably nine years of age, dressed in gorgeous robes and wielding his sword in the same heart-sickening and demoniacal manner. His sharp, minor-key voice, like his predecessors, mingled in the melancholy cries of the men around him, ‘*Allah, Allah, El Hassen, El Hassen.*’ With almost every step of the horse his sword came down upon his bleeding head, carving its way to the skull with every stroke, while the blood flowed more freely than from any of the others. He seemed to be utterly reckless of all feelings of pain or fear of death, but went on in the insane, suicidal process with a decision and precision of an artist.”

This was practised every year, The boys and *men* who were the bloody performers in

the ceremony were induced to do so by the fact that if they survived they believed that they should become saints of a peculiarly high order, and expected to receive great favors from Mohammed. As we heard nothing of this being continued at the present time, we doubt not that it ceased through the influence of the English government, as in like manner they interfered with similar atrocities, superstitious ideas, and outrageous performances among the Hindus in India, who previously to the time of change of government burned the India widows at the death of the husband, and in some places threw children into the river Ganges as a sacrifice to idols, and did many other like things. Nevertheless, similar performances and superstitions ceremonies are yet in existence in some of the less civilized nations of the world.

At the time Elijah tested the power of his God at Mount Carmel with the four hundred and fifty priests of Baal, there was a similar performance, as recorded in 1 Kings 18: 28. When Elijah mocked them for their lack of power, the prophets of Baal “cried aloud, and cut themselves after their manner with knives and lances, till the blood gushed out of them.”

In our travels we met many blood-thirsty people. In some places all that held them in check was their fear of the power of the law or government under which they were living, it is quite amusing at times to know the shrewdness and credulity of some of the guides. A person must acquaint himself with the money system and be able to know the worth of the coins and money of the country, and before employing a guide make inquiry of the proprietor of the hotel or some other reliable person as to what amount should be paid to the guides and for articles to be purchased; otherwise there will be many impositions.

[Photo 214](#)

After completing our short stay in Egypt, Brother Khan and I left for Port Said to make arrangements concerning baggage and tickets, leaving the remainder of the company in Cairo to follow the next day. While on the way, about noon we were feeling somewhat hungry, and Brother Khan suggested that we have a regular native luncheon, cooked and sold by native peddlers where the train stopped. At sight of it I was sure that a good look at it was more satisfactory than eating would be; however, the purchase was made, and as we began eating we looked far out into the desert to divert our minds as much as possible from the eating, but the absence of the palatableness of the food seemed to make a stronger impression upon our minds than things of the desert, and our native meal was soon finished, with quite a good supply left, which was thrown out of the window to satisfy the hunger of some Arabs who might have a greater relish for it.

Upon our arrival at Port Said we found that a ship was ready to sail for Joppa that afternoon, although at Cairo we had been informed there would be none to sail until the next evening; and as the remainder of our company was still in Cairo, we had to wait for their arrival the next day.

In Egypt, the same as in Italy and many other places, there were always plenty of porters or servants to carry baggage; but we had learned that in order to keep track of the different pieces of baggage it was best to look after them ourselves, or secure one or two reliable porters to aid us when necessary. In Italy they were called fukinos. At railroad stations, midst the hurry and bustle when the train stopped, could be heard in every direction some one calling out, “Fukino, fukino,” desiring one of those servants or porters to aid him.

Oftentimes those fukinos were a real pest to the one who had some baggage. If

permitted, they would come and each one take a piece and start off, and it was with great difficulty the owner could look after it or find it again, as very few of them could speak any but their own language. Sometimes while the owner of the baggage would be carrying it along, three or four on each side would have hold of it pretending to help carry it, and trying to get it away; and whether they were permitted to carry it or not, they always wanted pay. When the stopping-place was reached in Port Said, as we were going to the boat-landing, each of us had a small satchel strapped and swinging from our shoulders and larger satchels in either hand. While we were crossing the street, a number of these porters came, and with such impertinence and persistence followed us that I had to put my baggage down and keep them away with my umbrella. After giving them to understand that I would care for my baggage myself, I hurried to where Brother Khan was being taken down the street by them. He was holding to the handles of his valises, and two of those fellows had managed to get under them and got them on their shoulders, despite the resistance he could give and hold to the satchels. They were rapidly taking him down the street. After some effort I halted them and took the baggage from their shoulders. I had to use my umbrella to prevent them from carrying the baggage away despite the efforts of us both. To permit these street-porters to carry the baggage, a person must run the risk of losing one or two pieces at the best, especially where streets and places are crowded with people.

FROM EGYPT TO THE HOLY LAND.

[Photo 217](#)

The next evening after our arrival the remainder of the company came, and we had made all arrangements to take passage over the Mediterranean on a Russian vessel, as that was the only one going at that time. Just before we were ready to start we learned that a message had been received stating that Palestine was quarantined against a plague in Upper Egypt. As there were no arrangements for a legal examination at Joppa, they told us we should be obliged to go to Beyrout, about one hundred and forty miles farther, and there undergo an examination, after which we could land or go to Joppa. We were at this time on the eve of a journey full of adventures and experiences. Upon going aboard the Russian ship we found it to be the filthiest, dirtiest vessel upon which we had ever undertaken to travel. But as there was no other way and our time was limited, we concluded to go, and ask the direction and protection of the Lord, as we had been asking his direction theretofore. Had we all come to Port Said the evening before we could have left on an earlier steamer, and probably landed at Joppa before the quarantine restrictions were issued. But knowing that we had everything committed to the Lord, we were quite sure that he would cause things to work out all right. We were reminded of the scripture which says, "Everything works together for good to them that love God," and we were sure that this would be the case, because we loved him. We could not understand the language spoken by the Russians on the vessel; however, there were a few among them who could speak some English.

At first it appeared as if it would be almost impossible for us to be comfortably provided for as to our eating and lodging for the night, amidst all the filth that was to be seen on every hand, and it did not require much imagination to believe that the place was infested with an abundance of vermin. However, before the evening meal was prepared we had gone long enough without eating to relish at least a part of the food, which was

prepared with greater neatness than we really were expecting. At a late hour at night the sisters of our company were crowded into a cabin with other women, and the remainder of us had a cabin on the other side of the vessel and managed to make ourselves fairly comfortable for the night.

After sailing all night and nearly all day, some time late in the afternoon we arrived at the harbor by Beyrout. About three-quarters of a mile from the shore the anchor was dropped and a quarantine flag hoisted. After waiting for some time the quarantine officers came aboard the ship, and spent some time in making inquiries and investigations. The Egyptians were all taken in small boats to some place on shore, where, together with their baggage, they were given a thorough inspection and fumigation. We had paid something more than a pound each extra fare to be brought to Beyrout. After waiting until almost sunset we were marched into another department of the vessel, where all of us wrote our names, and paid five piasters (25c) as fee for a certificate, which was supposed to be given with the medical examination, but no one gave us an examination. We were then permitted to land, and the first place at landing was the custom-house, through which the proprietor of the hotel to which we were going kindly aided us in getting with our baggage.

The captain of the Russian vessel wanted us to return with them the next day to Joppa, which would have cost us an extra pound each; but we concluded God had not permitted us to come to this out-of-the-way place for nothing, therefore did not feel led to return on the Russian vessel. We arranged to secure passage on a Syrian vessel, which was to start about noon the next day for Haifa, Palestine. At this hotel we met a man who claimed to be a Christian, and who said he did not belong to any denomination. He was a graduate of the American college of that place. We arranged with him to distribute some literature which should be sent afterwards. He also told us that he had a friend who had for some time acted as guide through Palestine, and who would act as our guide if we so desired, and the charges would be but very little.

The next morning we met the man who was to be our guide. A guide in the Oriental countries is called a dragoman. This man could speak English and several other languages. After arranging with him to accompany us to Palestine, we began completing our arrangements and preparing for another voyage. Beyrout is an important city on the Levantine coast, and is under the Ottoman Dominion of Turkey. [Photo 220](#)

The manners and customs of the people and the system of administration of the government, as might be expected, are very peculiar. One of the peculiarities is that the city gate is closed at sunset, when a bugle blast is sounded from the man-of-war, after which none can enter the city nor leave it until the next morning. Another thing is that a local passport is necessary for every traveler in the country. We, therefore, had to procure passports from the British authorities. There was an assessment or fee to be collected for almost every favor, and at nearly every place we went to attend to business. By the aid of the proprietor of the hotel, we were enabled to get all arrangements completed, and we were not surprised to find that our expenses from the time we left the Russian ship until we went aboard the Syrian vessel the next day were no little amount. The charges for all being one hundred and twenty francs, aside from our extra fare (one pound each) that had previously been paid on the Russian vessel to take us to that place. Our experiences there by way of expenses seemed more like highway robbery than at any place which we had previously visited. But as we had not only been successful in procuring a guide, but had

also found places for the distribution of literature and persons who would distribute the same, we felt that our extra trip and expenses were not in vain, but that God had so ordered it for our good and his glory. Furthermore, had we not been thus unavoidably brought to this place, only a part of our company would have had the privilege of visiting Nazareth, the Sea of Galilee, and traveling through Samaria, but would have remained in Jerusalem while some of us made the extra trip. [Photo 222](#)

About noon we left on a Syrian vessel for Haifa, Palestine. We were now again sailing on the Mediterranean Sea, known in Bible language as the Great Sea. We passed near the place where Jonah was thrown overboard when he was trying to flee from the Lord, also passed by Tyre and Sidon. The buildings of the cities are modern, with some very old ruins of the ancient cities. Also, we passed the memorable site of Serapta or Zarephath, where lived the faithful widow who entertained the fugitive prophet Elijah, taking refuge under her roof when persecuted by King Ahab. The story is narrated in 1 Kings 17: 8-24, and is referred to by our Lord in Luke 4: 26. The present village is situated on the hill very close to the ruins of the old one on the plain, and bears the name of Surafend, which is a corrupted Arabic form of the Zarephath of the Bible. As we passed by the ruins of ancient Tyre, we were reminded that this was the place of the residence of King Hiram, who supplied some valuable material for the temple of Solomon at Jerusalem. 1 Kings 5: 1-18.

We now began to realize that we were approaching the country which is looked upon by people the world over as being almost a sacred place, because of the scenes and transactions of centuries ago, and because of the manifestations of the power of God among the people in those places, where Jesus walked upon the soil in traveling about over the Holy Land.

We have on record that Jesus crossed the border of the land, and came into the country beyond which we were now passing. It was here that, while he was passing through this country, the Syrophenician woman mentioned in Mat. 15: 21-28 came to him in behalf of her daughter, who was vexed with a devil. With implicit faith and confidence in his power and authority, she pleadingly continued her request with such importunity and fervency that Jesus could not well turn her away nor refuse her request, but said unto her, "O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that hour." [Photo 224](#)

ENTERING THE HOLY LAND.

THE next morning we arrived at Haifa, which is a flourishing seaport of German colonists, near the base of Mount Carmel on one side, while the Bay of Acre lies to the north on the other side. We could look across the beautiful bay and see the little city of Acre, called Accho in the Old Testament (Judges 1: 31), and Ptolemais in the New Testament. Acts 21: 7. When Paul was returning to Jerusalem from his second missionary tour, he stopped at this place one day with the brethren.

After taking breakfast with a Hebrew family while our guide was procuring a hack to take us to Nazareth, and Tiberias on the Sea of Galilee, the necessary arrangements were made for the journey. It was about eight hours' journey by hack to Nazareth. We had also planned to reach Tiberias on the shore of the Sea of Galilee on the same day, which is six or seven hours farther. In that country if you ask the distance from one place to another,

they do not tell the number of miles, but will say it is a day's journey or so many hours, which would be three or four miles an hour. [Photo 226](#)

As we journeyed along we frequently asked the question, Can it be possible that we are in a land where our forefathers of ancient days lived, and of the patriarchs and prophets and apostles, and upon soil where our blessed Savior trod? Yes, here were the same old hills and mountains and valleys between them where these men of old roamed. It was now the time of planting. There is but little change concerning the tilling of the soil and farming from that of the time of Abraham. The same kind of an old crooked wooden plow is used, with a short wooden peg near the end of the handle to hold to with one hand, while in the other hand the plowman carries an ox-goad. Hitched to the plow is a yoke of small oxen or cows, or a cow and a donkey, or a donkey and a camel. While watching them toiling, and thus seving through the ground, we often wished for a good team and an improved American plow, to show them how to turn the soil. The grain and hay is still cut with a little hand sickle, and threshed upon the ground in the open field or upon some large flat rock by the tramping of oxen or flailing it by hand with a stick.

For several miles our road ran between the rugged heights of Mount Carmel on the right, and the ancient river Kishon on the left. Along the wayside were beautiful flowers in abundance, whose beauty can be known only by being seen. After going a short distance we stopped, and while the horses were taking a rest we made use of the time by enjoying the scenery of ancient repute, and by gathering bouquets of beautiful flowers. We had not gone far until we came in full view of the place on Mount Carmel where the prophet Elijah tested God in the presence of the priests of Baal, and fire came down from heaven and consumed the sacrifice. It was there Elijah went up to pray for rain after there had been a drouth and famine for three years and six months. We also saw his place of sacrifice, and where he was praying, from which place he could not see the sea on account of an elevated point in the mountain, therefore he sent his servant to look out over the sea to find whether or not there was any sign of rain. The servant went and looked, and upon his return he said, "There is nothing." Elijah told him to go again, and still there was no sign of rain. This was continued until he had gone seven times, during which time Elijah was earnestly calling upon God in prayer. Having tested his God in the sight of the priests of Baal so shortly before this, he was not to be so easily defeated because there was no sign of rain. Therefore he continued his supplications unto the Lord; and when his servant returned to him the seventh time saying, "Behold, there ariseth a little cloud out of the sea like a man's hand," then was the prayer of Elijah suddenly ended, and he told his servant to go and tell King Ahab to hurry up, lest the rain overtake him. And soon the heaven was black with clouds and wind, and there was a great rain. The record of this incident is found in the eighteenth chapter of 1 Kings and Jas. 5: 18.

We had often read this narrative in the Bible, but now to stand and behold the spot upon which this prophet of old prostrated himself before God with such implicit faith and sent up his petitions, was a source of inspiration to us. It seemed to bring the words more vividly to our realization than ever before. Our hearts were inspired to greater confidence in God, realizing that he was not a respecter of persons, and if he so wonderfully answered the petitions of his servants of olden times he would answer the petitions of his faithful ones at the present time. The beholding of these places of ancient scenes and transactions not only freshened our memories and quickened our faith, but encouraged

our hearts to push forward to greater usefulness in the vineyard of our Master.

[Photo 228](#) [Photo 230](#)

THE PLAIN OF ESDRAELON.

AFTER leaving Mount Carmel we soon reached the beautiful Plain of Esdraelon, where Barak and Deborah defeated and destroyed the hosts of Sisera, as described in Judges fourth and fifth chapters. It was early in the afternoon when we arrived at Nazareth, the city which was the home of Jesus throughout his childhood. Here among about fifteen hills, with a narrow valley about a mile and a half wide, upon one of the limestone hillsides, lies Nazareth, a town of about three thousand inhabitants. Most of the people are Greek or Latin Catholics. There are comparatively few Jews and Moslems in this city. The houses have flat roofs, and the streets are many of them winding and very narrow. While there are some gardens and orchards, yet the surrounding land is not what we would call beautiful. Those who picture in their minds Nazareth as being surrounded by beautiful country are mistaken, as the hillsides appear rough, rugged, and rocky; and the situation in general would suggest the idea that it is still the same as in former days—a place of no great reputation, and one will still wonder as Nathaniel of old—“Can any good thing come out of Nazareth?” [Photo 232](#)

The city has since the time of our Savior undergone many changes, at times being almost completely swept from the face of the earth during the time of war, but reviving again, to fall into the hands of other nations and contending powers. It was here that Jesus made his home for almost thirty years.

As we traveled over the hillsides we could picture in our imaginations how in his youthful days he traversed those hills, no doubt as did other boys of his time. The people of the city little suspected the power and influence that was to be swayed by him in future years. It was here in Nazareth in a synagogue on a sabbath-day that he read the prophecy of Isaiah concerning himself, and proclaimed himself to be the promised Messiah. For so doing he was charged with blasphemy. He had been down to Capernaum and returned to Nazareth. [Photo 234](#) [Photo 236](#)

FROM NAZARETH TO THE SEA OF GALILEE.

“AND he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down.

“And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph’s son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

“And he said, Verily I say unto you, No Prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

“And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, and came down to Capernanm, a city of Galilee, and taught them on the sabbath-days. And they were astonished at his doctrine: for his word was with power.” Luke 4 16-32.

Nazareth was also the place where the angel appeared to Mary, and it was where Joseph and Mary returned after their flight into Egypt. Mat. 2: 23. It was situated on a hill (Luke 4: 29) in Galilee (Mark 1: 9), and near Cana, which was fourteen miles from the Sea of Galilee and sixty-six miles north of Jerusalem in a direct line, but much farther on account of the roads winding about the hills and mountains. From the top of some of the hills surrounding Nazareth can be seen the mountains called Heruton, Carmel, Gilead, Tabor, and Gillboa, and the Plain of Esdraelon, with a beautiful view of the surrounding scenes, with which are connected many historic facts and bloody scenes of ancient times, together with mighty manifestations of the power of God.

Leaving Nazareth, the next place of importance was Cana of Galilee. It was in this little village that our Lord performed his first miracle—changed water into wine. John 2:1-11. The site which is supposed to be the same place where the house stood in which took place the feast was shown to us. A Latin monastery stands over it to preserve the historic location. Just before arriving in sight of Cana we saw another village on the hilltop to the left, which marked the site of the ancient Gath-hepher (2 Kings 14:25), which was the birthplace of the prophet Jonah. [Photo 239](#)

At the outer edge of the village of Cana is a well or spring where the people of the village go for water. Women and children carry the water in large vessels, or water-pots, placed on the top of their heads. It is no uncommon sight to see a woman walking along the wayside with a water-pot containing four or five gallons of water. With this on her head she walks leisurely, along the way, frequently without supporting it with her hands. Here at this well the flocks of goats and herds of cattle are watered. While we were stopping at this well for a short time, there were flocks of goats waiting to be watered. We measured the ears of some of the goats, which measured from twelve to fourteen inches in length and two and a half inches in width. Their ears hang down, presenting a very peculiar appearance.

The natives here are dark-skinned, and speak the Arabic language. Very few of them understand any English.

Leaving Cana, we soon arrived at the foot of the peculiarly-shaped mountain called Karuin Rattin, which is said to be the mountain upon which was delivered the famous Sermon on the Mount, as recorded in Mat. 5, 6, 7. The darkness of night had gathered around us, but the moon was rising as we proceeded down the winding road along the mountainside. While we could not at this time view the scenery around us as we were nearing the Sea of Galilee, we were conscious that we were rapidly descending from the

heights to some valley below. On and on we went along our mountain-trail until about nine o'clock at night, when we arrived at Tiberias. We spent the night in a Jewish house in this ancient city, which was the favorite abode of Herod. There is a tradition that our Lord did not perform any of his miracles here, and never entered the city. This, however, we have only as tradition; but the city of Tiberias existed in the days of our Savior, and although none of the ancient houses remain, yet the city retains the same name as when it was spared the fatal doom of the other cities along the shore of the Sea of Galilee, upon which Jesus pronounced his woes because they would not heed his admonitions nor the signs and wonders wrought in their midst.

Very early the next morning arrangements were made to cross the Sea of Galilee to Bethsaida. For that purpose we procured a small sailboat, which, when there was no wind or the wind was unfavorable, was propelled by oars. It was a beautiful morning, and the sea was calm. As we looked on every side, to our remembrance were brought the things which transpired when our Savior was there. To our right across the sea could be seen the place where the five thousand were fed, and where the swine rushed down the steep place into the sea and were drowned. Along here could be seen the country of the Gadaraes.

[Photo 241](#)

The real site of the city of Bethsaida is somewhat a matter of conjecture, but ruins of that name not far from Capernaum are those generally accepted as being the site of the real city, near where Christ walked on the water. We are told that it was a city of Galilee near Capernaum. John 12: 21 and Mat, 11; 21. At what is considered at the present time the site of Bethsaida there are only modern buildings and an old mill with some ruins near by. A short distance to the right is a spot marked as that of Capernaum; while to the left is Chorazin, of which there is scarcely anything to mark the spot.

The ruins of none of these three cities are sufficient to make the spots inspiring, so as to bring vividly to the mind the former transactions, and the wonderful scenes and manifestations of the power of God of centuries ago. But the same old hills surround this Sea of Galilee, and there is no question concerning their being the identical hills upon which occurred the things recorded in the New Testament. The river Jordan, entering at the one end and passing out at the other end; the narrow valley along the water's edge in some places, while in other places are the perpendicular banks where the mountainside extends to the very brink of the water; and the sky above,—all have a similar presentation of that of almost two thousand years ago, and to look upon them brings fresh to memory the things of the past.

This sea in New Testament times was not only known as the Sea of Galilee, but as the Lake of Gennesaret (Luke 5:1 and Mark 6:53) and "the sea" (Mat. 4:15), the Sea of Tiberias. John 6: 1. In Old Testament times it was known as Chinnereth. Num. 34: 11; Deut. 3: 17; Josh 11: 2; 12: 3. The Sea of Galilee is somewhat the shape of a pear, the broad end being toward the north. It is about thirteen miles in length and from four to seven miles in width, and is almost seven hundred feet below the Mediterranean. The depth of the sea is one hundred and sixty feet. The water is slightly salty, but not so much so but that it can be used for drinking purposes. Fish abound in the waters, but at the present time no one is allowed to fish without special written permission granted by the authorities; otherwise there is a heavy penalty. Upon this sea at the time of our Savior were many ships of commerce, and the cities upon the shores were flourishing cities of trade and commerce; but now only one or two small fishing-boats or sail-vessels are to be

seen. Tiberias is the only place of any note on the shores of the sea, and it is not considered a flourishing town. [Photo 243](#)

While the Sea of Galilee is quite beautiful, yet it is not more so than many of our lakes in America. Were it not for the historical facts connected with it, there would be nothing to attract people to its shores; but because of its past history, as we glide over its waters and view the surrounding scenes, memories of the past are recalled. The mighty stirring times of centuries ago, the miracles wrought upon the face of the waters, the stilling of the storm, the walking upon the water, the healing of the sick in the cities and country around about, the casting out of demons, and all those things, bring over one a sense of awe and sublimity and holy reverence and feelings of inspiration.

On account of the level of the sea being so far below that of the Mediterranean and the mountains and hills around about on every side, it is now as it was in the days of our Savior that storms suddenly sweep down upon the face of the water without warning; and oftentimes travelers and tourists who are leisurely sailing over its waters, enjoying a pleasant ride over the calm face of the sea, are suddenly surprised by a storm, and by reality are made to better understand something of the experiences of ancient days, as that of the apostles' when they had toiled all night against the waves of the sea, and caught nothing; or the time when "the wind was contrary"; or when Jesus was lying asleep in the ship, and the tempest became so great that they feared their ship would be lost. These and many other scenes are brought vividly to memory.

As we crossed over to Bethsaida the sea was calm, the water clear, and the sun shining. We could realize the favor of the Lord upon us in being privileged to thus cross to the other side, and by the way meditate upon the goodness of God, and his mighty works through his Son Jesus Christ in those places.

Arriving at Bethsaida, we remained a short time; and leaving the boat with the boatmen, we started along the shore toward Capernaum. After going about half way, we found the distance was greater than we had thought. Therefore we stopped along the wayside, and had a precious little prayer-meeting. While we were going along the way, the boatmen became rather anxious to return, fearing that we should make them late. They came crying out to us, "The Bedouins will get you! the Bedouins will get you!" Though we knew that the Bedouins were reputed as being a vicious people, robbers, and thieves, yet we told the boatmen that we were not afraid of the Bedouins. As we proceeded still farther, we met a number of Bedouins. Some were carrying guns, and some had long heavy sticks for staffs; but they gave us no trouble. We soon found that the boatmen were not as anxious for our welfare as for something else; and when we came to where they were, they began to beg for "backshish" (money), to which some of the company answered, "Muskeen" (we are poor). But all the way back to the boat, a mile and a half or over, they were constantly pestering us for "backshish." But from past experience in other countries, we concluded it was best to refrain from giving them anything for the present. [Photo 245](#)

When we arrived at the place where the boat was, they, rather than take it a little farther along the shore, preferred to carry us to the boat, a distance of probably thirty feet, having to wade in the water where it was about three feet deep. They had doubtless planned this as a sure method of procuring "backshish" in case they failed to procure it along the way, however, all of us were carried to the boat but two of the brethren. These they utterly refused to carry until the desired "backshish" was given. Leaving the

brethren upon the shore, they came and began to push the boat out into the deep water. Grasping an oar as they were about to clamber into the boat themselves, we prevented their doing so, and demanded of them to return the boat to where it was, and to carry the other brethren to the boat. Finding that it would be impossible for them to take the boat away on account of those who were already in it, they went back and brought one of the brethren, and then stood and begged a long time before they would bring the remaining one.

Through our guide we told them that they must positively bring him, and that they would get no “backshish” as long as he was on the shore. After a time they carried the brother to the boat, but were not in the best of humor; and soon, while the others were rowing, one of the boatmen took a cigarette from his pocket and began smoking, purposely to make it unpleasant for this brother and the sisters. We had to ask them to refrain from smoking in such away as to discommode the sisters.

Seeing that they were determined to make it unpleasant for some members of the company, I asked the most persistent one of the boatmen to give me a piece of tissue paper, from which he made his cigarette. Not knowing for what purpose I desired it, he offered me some tobacco also. Although he could not understand English and I could not understand Arabic, he was soon made to understand that I did not care for his tobacco. Taking the tissue paper, without his notice I took a comb from my pocket and slipped the paper over it. Placing it to my mouth, by a certain sound of the voice I imitated a cornet, and in this way played him a few songs. While the others of the company sang some sacred songs, I joined with them, to the amusement of the boatmen; then showed them how it was done, and had them to try the same.

By this time they had forgotten all their ill feelings and disappointment concerning “backshish.” After showing them a few other things, I also showed them my fountain pen, which was somewhat of a curiosity. After writing upon some shells my name, address, and a quotation of Scripture, I presented a shell to the persistent boatman. He then took the pen, and in the Arabic language wrote his name and address. By this time they were well pleased and sociable again. Had we yielded to their requests for “backshish” under the pressure of the circumstances at the edge of the lake, when reaching the middle of the lake they would have probably stopped and demanded more “backshish” and threatened not to land until their request was granted. But as it was, everything continued pleasantly.

Upon our return, when about half way to Tiberias, we were suddenly made aware of the presence of a storm. In but a few minutes the whitecaps were showing themselves over the water, and the waves began to toss our boat until the boatmen were exerting all their powers to push forward; but the wind was contrary, and for an hour or so we made little headway. The storm was not a severe one, but it was sufficient to make us have a vivid realization of former scenes on the sea. When we landed about two o’clock in the afternoon, we went to our place of lodging, at the home of a Hebrew family, and there was awaiting us a dinner including fish from the Sea of Galilee.

While we were on the waters, there was one scene above all others that appeared to show the beauties of nature, and really appeared to present to our view the beauties of heaven with its glorious and radiant light. Before us was Mount Hermon, which is said to be the Mount of Transfiguration. Over the top of the mountain rested a cloud, through which the sun was shining, throwing a halo of light over the top of the mountain; and as

we thought upon the description given of the scene of the transfiguration, we could scarcely refrain from uttering the words that Peter did— “Lord, it is good for us to be here.” Peter was so astonished and overwhelmed by what he had seen that he did not know what else to say. This so vividly portrayed to our minds the actual scene of apostolic days that we could not have asked for a more beautiful view representing the place of the scene of the transfiguration.

GALILEE.

MANY things can be said regarding the Sea of Galilee and the surrounding sites, which recall the historic events of centuries ago when the Man of Galilee walked upon the waters and traversed the hills around about while his followers learned lessons of faith by word and example. The following description by Sister Nichols gives a beautiful portrayal of the scene and narration of our visit while there. [Photo 249](#)

A beautiful spring day in Galilee’s land is drawing to its close. The sun has just sunk beneath the western sky, leaving the eastern sky and landscape richly tinted with the glowing reflection of his departing rays. ‘Tis the most perfect time of the year: nature seems at her best, spring having spread the ground with her fresh green carpet thickly dotted with brilliantly dyed poppies; and now it is just that hour of the day, between the dark and daylight, when our thoughts love to steal away from the cares of life to be with God and the sacred memories of God and life cluster about our hearts, winning and drawing us close to his great loving heart. The rugged hills and low-lying plains seem taking their rest after the burden and heat of the day, and all nature is folded in the calm of the Eternal Peace.

In the midst of such surroundings, a small company of God’s saints wend their way by carriage, up the long, rocky hill, four hours’ journey eastward from Nazareth. Their hearts and thoughts are blended with the inspiring scene, and the burden of their conversation is of Him who once walked over these hills, and in some of these lonely nooks between the hills stole away from the villages with their multitudes, and poured out his heart to his Father and called upon God to fit and prepare him for the great life-work before him.

Cana has been passed, where our Savior performed his first miracle at the marriage feast as recorded by John in his second chapter. Just at sunset ‘twas a pretty sight that lay before us as we overlooked the valley where Cana is located among the hills. Descending the steep rocky hill to the west of Cana, we arrived at the outskirts of the village, where is located a wayside well, surrounded by Galilee’s native women and girls who after the Eastern custom were bearing water-pots on their heads and leading their goats to water. [Photo 251](#)

This is the well, they tell us, whence the water was drawn which was afterward converted into wine. Then we were guided to the spot where the wedding-feast took place.

Leaving this place of sacred association, we ascended into a broad and fertile, though somewhat stony plain where dwells the tribe of Naphthali. [Photo 253](#)

Farther on to our right we passed the large and flourishing village of Lubiye and arrived at the opening scene of our narrative. Now we came to a spot we have often desired to visit—the Mount of Beatitudes, or Horns of Hattin, at whose base the most

bloody and decisive battle of the Crusades was fought, when the Christians were utterly routed by the Moslems.

It is a strange coincidence which strikes us with horror, that this terrible battle, waged nominally in defense of the faith of the Prince of Peace, was fought almost on the very spot where he called his disciples unto him and delivered to the multitude the Sermon on the Mount. Mat. 5, 6 and 7. One of the opening sentences of that sermon was, "Blessed are the peacemakers; for they shall be called the children of God." This seems holy ground and we fain would linger here, but must hasten on.

The light of departing day is fast fading into the dusk of the evening and night folds her warm blanket about us as the beautiful stars of God light up the heavens, and we sing the sweet songs of Zion which unfold the message our hearts would tell. Here is the first verse and the chorus of one:

joys are flowing like a river,
Since the Comforter has come;
He abides with us forever,
Makes the trusting heart his home,
Chorus:
"Blessed quietness, holy quietness,
What assurance in my soul!
On the stormy sea, Jesus speaks to me,
And the billows cease to roll."

Another is:

Silently the shades of evening
Gather round my lonely door;
Silently they bring before me
Faces I shall see no more.
Chorus:
Come, ye silent shades of evening,
Holy mem'ries cluster round me,
Pointed up to that fair haven
We still hope to gain at last."

Then other snatches of song, a verse or two of "Nearer My God to Thee," "Lord Jesus, My Sweet Rose of Sharon," "Calvary," and "Gethsemane." As we pass on nearer to our destination, our hearts become so charged with sacred thoughts that for long intervals no sound is heard but that of the horses and the carriage wheels and an occasional stroke of the driver's whip.

How the presence of the Holy Spirit floods our souls! We are nearing Galilee with all that Galilee means to a loving follower of the meek and lowly Jesus. As we ascend the last steep of the long winding road up the hill, whose summit overlooks the sea, the moon, rising out of the eastern sky as if to bless and grace the sublime occasion, illumines and makes thrice beautiful the scene about us. At last the summit is reached, and there, far beneath our present level, illumined by the soft rays of the moon, lies the beautiful, placid Sea of Galilee, and amidst glimpses of scenery almost unearthly in their beauty, stillness and lonely solitude, as the sea unfolds to our view we slowly descend, by

a long windnig road, the hill, at the foot of which we reach the walls and gateway of Tiberias. It is a late hour, as we have been over an hour desending the long hill; so partaking of our frugal meal, we commit ourselves to the care of Him who “giveth His beloved sleep,” and lie down for the night by the sea. Morning has come, and as the sun bursts forth in the east, with eager hearts we make hurried preparation for the day; for, since we are to visit the scenes on the shores around the sea by boat, it is wisdom to start in the early morning, as our boatmen tell us treacherous storms are apt to burst upon us suddenly in the afternoon, rendering navigation in fishing-boats unsafe. Residents of Calcutta can well uuderstand this freak of nature.

We are soon embarked, oars manned and sails hoisted and we shoot off into the clear blue waters of the sea. A peculiar sensation of awe yet of safety accompanies one riding where the Master so perfectly controlled the elements. Two scenes stand out before me more than any others as we glide into the waters opposite Genesaret—the scenes of two of the most wonderful events while Jesus was with his disciples: the first taking place the night following the marvelous feeding of the five thousand. “And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away. And when he had sent the multitude away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary. And in the fourth watch of the night Jesus went unto them, walking on the sea. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spoke unto them, saying, Be of good cheer; it is I; be not afraid.

“And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water. And he said, Come. And when Peter was come down out of the ship, he walked on the water to go to Jesus.”

At the simple command “come” from the lips of his Lord, Peter without hesitation fearlessly stepped out of the ship onto the water and “*walked on the water to go to Jesus.*” How it must have delighted the heart of the Lord to see Peter’s trust and confidence! Dear saints of God, hear is a lesson for us. Our Lord wants us to have this trust in him and in his Word. In the night of discouragements, in the storm of afflictions and disease; open your spiritual eyes, Jesus is there before you, on the troubled sea, saying, “Come,” and if you look with faith; if you *pierce through* the storm-cloud straight into the face of your Lord, losing sight of the boisterous waves about you; wholly swallowed up in the *fact* that Jesus is *right there ready* and *anxtous* to deliver you, you will so completely ignore the devil and so fully realize God’s presence that in spite of appearance and surroundings, you will get deliverance and victory in Jesus, only “be of good cheer; it is I; be not afraid.” “Come.” We are now in almost the same spot where their boat was during the storm. “When they were come into the ship, the wind ceased. Then they that were in the ship came and worshiped him, saying, Of a truth thou are the Son of God. And when they were gone over, they came into the land of Gennesaret.” The second scene which stands out prominently this morning is beyond Galilee to the north, and separated from the sea by low ranges of hills. As our boat swings into position around that curve and out toward the middle of the sea, where Mount Hermon comes into full view, we are held as if spellbound as the unexpected scene breaks upon our view, and then exclamations of wonder and admiration escape our lips, and immediately there is a

call for the telescope, that the beautiful scene may be drawn closer to us. This mount was the scene of Christ's transfiguration. "He took with him Peter and John and James, and went up into the mountain to pray. And as he was praying the fashion of his countenance was altered and his raiment became white and dazzling," "and his face did shine as the sun, and his garments became white as the light." Mat. 17:2. "And behold there talked with him two men which were Moses and Elias; who appeared in glory, and spoke of his decease which he was about to accomplish at Jerusalem." Luke 9: 28-31. "And Peter answered and said unto Jesus, Lord, it is good for us to be here: if thou wilt I will make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he was yet speaking, behold a bright cloud overshadowed them, and behold a voice out of the cloud, saying, This is my beloved Son, in whom I am well pleased; hear ye him. And when the disciples heard it, they fell on their face, and were sore afraid. And Jesus came and touched them, and said, Arise and be not afraid. And lifting up their eyes, they saw no one, save Jesus only." Mat. 17: 4-8. Well can we imagine the scene this morning, for indeed it looks as if the transfiguration were being re-enacted, the lofty snow-capped peaks being overshadowed with clouds, and the shafts of sunlight piercing through the mists and clouds give the appearance of a halo of heavenly glory over the whole mountain. It is one of those rare sights of a lifetime never to be forgotten. The day seems especially appointed for our satisfaction, and deep gratitude fills my heart for this rare privilege, but soon we pass on so far that the hills between the sea and Hermon conceal it from view and our attention is directed to more immediate interests.

To our right and opposite Gennesaret we notice a narrow valley lying in an east and west direction, which forms the meeting of a steep bluff and a hill. This is the country of the Gadarenes: down this steep declivity the herd of swine violently ran, into which Jesus allowed the legion of devils to pass. Mark 5:1-15. There are many pretty valleys and high rocky headlands all along the shores, and as we draw nearer to the land of Bethsaida, we realize how vain would be the attempt of a pen to portray the rare beauty of this country in the spring-time. Though these villages along the northern shores were once large and flourishing, now there are very few scattering tribes there, so that the country has been left to the beautifying hand of nature, which, after all, is equaled by none of man's attempts, especially at this time of year, after the rains and in such a favored climate. [Photo 257](#)

The plains are luxuriant in thick herbage and brilliantly adorned with myriads of wild flowers of the richest hue, nature's own jewels. The ruined remains of the esplanade or sea-wall of ancient Bethsaida, the "Home of Fish," can be seen by the side of the sea. This then was the home of the Galilean fishermen Peter and Andrew, James, John, and Philip. Bethsaida was among those cities upbraided by our Lord because they repented not. "Woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon they would have repented long ago in sackcloth and ashes." The woe pronounced upon this city was certainly fulfilled, for there is scarcely a house standing to mark the spot.

From the boat at this place Jesus taught the multitudes on the land, in Parables, among which was the memorable Parable of the Sower.

An intense desire seizes us to walk to Capernaum; to tread the same ground where Jesus must often have walked to and from Capernaum to Magdala. [Photo 260](#)

Crossing by stepping-stones the many delightful brooks and springy places of

Bethsaida we proceeded on our way through the fields on which Jesus and his audience probably looked while he preached to them the Parable of the Sower, for we notice along the shore and through the fields all the natural features spoken of in the parable: the trodden foot-path, the projecting surfaces of rock, clumps of thistles and thorns, and the fertile fruit-bearing soil: also as we pass on plucking a few heads of grain for souvenirs, we note the tares among the wheat. How close these associations bring us to our Savior. He seems very near indeed as we walk where he walked, talked, and prayed, and we kneel down by the foot-path and pour out our hearts in humble supplication to him that we may walk even as he walked. Such an intense craving seizes me for a more perfect consecration, a more real crucifying of self—the Ego—and I feel that I am sinking down into the will and love of God more than ever before. These are precious moments, but seeing the threatening sky, and our guides entreating us to return to the boat, we turn our footsteps homeward, having caught only a glimpse of Capernaum.

We tread our way back along the sinuous, hard-beaten path through brambles and over brooks again. Days of childhood come to me with memories of green woods and rippling brooks. Who has not had the pleasure of being out alone with God and nature and listening to nature's song in bird and brook? Tennyson's beautiful Song of the Brook comes vividly to mind. It seems to chatter on in its delight, telling of steadfastness and faithfulness and sounds so soothing and friendly, but the storm-cast sky demands haste. Taking boat again we begin the journey, skirting along the northwestern and western shores past Magdala, forever memorable for its associations with Mary Magdalene, for this was her home. We must stop here if only for a few minutes to gather a few of the thousands of beautiful white spiral shells and sea-stones. They may be gathered up by double handfuls here, almost as shells. Soon after embarking again, clouds thickly overspread the sky and the wind rises. Though the rain and storm seem heavy all about us, we are almost entirely exempt, getting only a sprinkle of rain; but the boat rolls enough to be interesting. The oarsmen tug painfully at the oars as the wind is contrary, rendering the sails useless most of the way, and therefore we arrive at Tiberias for a late dinner. We are rather weary to start back to Nazareth, but it has been a rare, precious day on Galilee, for beautiful Mount Hermon has been seen at its best in the morning, and I am thankful, for as we returned from Bethsaida the mount was enveloped in thick fog and misty cloud. The rain has been withheld, and we have seen Jesus' sea in sunshine and shadow, fair weather and storm. [Photo 262](#)

FROM NAZARETH TO JERUSALEM.

[Photo 264](#) [Photo 266](#)

LEAVING Tiberias in the afternoon, we began to ascend the mountainside on our way back to Nazareth, which place we reached late at night. Arising quite early the next morning, arrangements were hastily made for our trip to Jerusalem. As there is no carriage road from Nazareth to Jerusalem, because of the rough passageway across the mountains, we were compelled to make other arrangements for the journey. Our guide went out and soon returned, stating that he had engaged ponies for our entire company. Some of us went and examined the ponies, and found them to be all satisfactory.

When we were almost ready to start, the guide returned again, and said that he could

not get the horses, as he had had some trouble with the owner, but was about to make a bargain with some one else. We had noticed along the way that he had trouble with many persons with whom he dealt. Sometimes he would come and say, "I had a fight mit 'em"; and in telling his experiences, he would tell how he had to slap some, or strike them, or grasp them roughly with his hands. We would tell him that it was wrong to act in that way, or to fight them. "But," said he, "I shust fight dem mit my hands, and not mit my heart; my heart is all right"

We knew that his heart was not right, and soon had reasons by actual experience to learn that it was far from being right. He went away again, and soon returned with two large mules and several burros, or donkeys, which were called asses in the days of our Savior. He also had two muleteers, or persons to drive and take care of them. These were native servants. He seemed to be having considerable trouble in making arrangements, even after we had mounted our animals ready to start. However, we were soon on our way; Brother and Sister Bailey having the larger mules, and the others of the company the donkeys. My donkey was just forty-one inches in height. A Spaniard and some Roman Catholics joined in with our caravan. [Photo 268](#)

The people of that country speak the Arabic language. The Catholics in our caravan could understand some Arabic, but could not speak English. The Spaniard could not speak English; but Sister Bailey could understand a few words of Spanish, and he could understand a few words of Arabic, which afterwards proved to be a great help to us. No sooner had we reached the outskirts of the city, than we were made aware that our guide was left behind.

After we had waited for some time, the Spaniard came along, moving his hands from side to side, indicating to us that our guide was in a state of intoxication; and soon he came riding along scarcely able to sit up, and was almost dead drunk. He had our passports in his possession, and we secured them at once. There we were just starting on a three days' journey through a country that required a guide to show the way, and through one of the most dangerous parts of Palestine on account of the wickedness of the people and their enmity against Christians. In the Oriental countries every white person is considered a Christian, and generally those of other countries who wear European clothes.

Our first thought concerning the guide was to leave him and undertake the journey alone; but as it was difficult to secure a guide at that place, and very dangerous to go without one, for a time we were at a loss to know what to do. We asked him why he got drunk at such a time. He said they drugged him at the hotel; but as we had noticed his strange actions for some time before as if he had occasionally taken a glass, we told him that he had undoubtedly drugged himself. To the people who came around him he said that he was a Christian, and at the same time was too drunk to sit up by himself. The Spaniard told him that he was of the devil.

Hoping that the guide might within a few hours recover from his drunkenness, we were arranging to tie him on his animal and take him along with us; but the muleteers seriously objected, and gave us to understand by their motions and other means of objection that in passing over the mountain near by there was danger of the animal stumbling over the stones, causing him to fall and kill himself, and they would be held responsible, and that after we had passed the mountain and reached level country they would not object to having him tied. Hastily placing him in his saddle, with all the force

he had he seemed to insist on pushing himself backward so as to lie upon his back upon the animal, and it seemed difficult to hold him upright in the saddle. However, as his animal was very small, for about an hour I held him up by main force while we traveled along the way. Some of the company remarked that it very much resembled the appearance of the good Samaritan of centuries ago. The warm rays of the sun brought the perspiration very freely while thus traveling over the rough mountain. We finally reached the other side, and as soon as we came to smooth roads we let him have his way, so far as lying down was concerned. His head reached back to the tail of the animal. We then took a rope and tied him securely and made him as comfortable as possible, and soon were ready to continue the journey. While most of the others were quite a distance ahead of us, we soon made up for lost time.

We were now passing through a beautiful level country, though comparatively little farming is done there. Thus we traveled along with but little variation in the scenery. About half-past eleven our guide suddenly aroused from his drunken stupor, and was ready to have the ropes untied. He was very much ashamed of himself, and remained quite a distance behind for an hour or so. We, however, encouraged him, and soon he became bold enough to ride along in company with the others.

Along the way we passed Mount Gilboa, which is the place where Saul and Jonathan were slain in battle, and from whence Saul went to consult the witch of Endor. 1 Sam. 28:4; 31:6; 1 Chron. 10:1; 2 Sam. 1:21. This mountain is east of the Plain of Jezreel. While passing through this large plain and by the noted mountains along the way, we were made to realize that we were now in full view of the place of noted occurrences and bloody scenes of ancient days.

In the evening we arrived at the village of Jenin, a place of about thirteen hundred inhabitants, including a few Catholics and Moslem or Mohammedan schools and mosques. The people are mostly Mohammedans. This village lies at the entrance of the great Plain of Esdraelon. Upon one of the Turkish mosques is to be read the following sign: "There is one God, and Mohammed is his prophet."

Here we were unable to secure accommodations at a hotel; but our guide had recovered sufficiently to find the owner of a compound, which place included two or three small stone houses. These were enclosed by a wall eight or ten feet high. In the enclosure were also trees amid luxuriant vegetation. One of the houses was secured. The house was well built, but contained only one room, about twelve by fourteen feet. The proprietor of the compound prepared the room by making beds on the floor for the men, and arranged a bed on boxes in one corner of the room for the others. [Photo 270](#) [Photo 272](#)

We had a talk with our guide and told him that we were very sorry to know that he would act as he did, and unless he promised to do better we would not take him with us any farther. He promised us faithfully that he would drink no more liquor, but would conduct himself properly henceforth. We insisted that he stay with us continually, eat with us, and sleep in the same room, and when necessary to go into the village to make purchases that some of us go with him, that there be no chance for him to yield to the temptation of drunkenness. This he promised to do. That night three of us dreamed of murder. The next morning as the dreams were told, they were so striking that we wondered what the meaning could be. A few days later we were made to better understand concerning our dreams, as will be related in another chapter.

The next day we had a very pleasant journey over level country, with nothing unusual or of special importance until we came to the city of Nabulus. This is the site of the ancient city of Shechem, which is near the place that in the New Testament is called Sychar. It is a walled city of several thousand people, nearly all Mohammedans, there being only about five hundred Greeks, one hundred and fifty Samaritans, and one hundred Jews. The Mohammedans of this place are aggressive, fanatical, hating Christians and Jews, and make but little effort to conceal their dislike for both religions. We read in the Old Testament of the wickedness of the people of the city of Shechem, and it seems that it has always been noted since that time as a place of rank wickedness, and its people filled with enmity, hatred, and ready for almost any atrocious crime. As we entered the city, we were informed of the disposition of the people and had scarcely passed through the gates of the city until we were made to realize the truth of the statement. Passing by a school or mosque, where a number of young men who were students were just coming out with their red Turkish turban caps upon their heads, we soon learned that they were instilled with the same feelings of enmity and hatred. They began hissing and making undue remarks, signs, and outward manifestations, showing the disposition of their hearts toward us.

We secured quite a comfortable place at a monastery. As it was getting late in the evening and we desired to begin our journey early the next morning, we had to make preparations at once for a luncheon for the next day.

While the others of the company remained at the monastery, in company with the guide I went to the city to make the necessary purchases. We had just begun to make the purchases in the shops and markets along the narrow streets, when the native villagers gathered around. All seemed to have something to say regarding the purchases; one objecting to this, another to that. The guide, knowing their nature and disposition and understanding some of their remarks, became very uneasy. They began muttering in the Arabic language, to which occasionally he would make a reply. Then some began to reach through the crowd to grab at him, and one or two pushed themselves in to where I was standing; but as I paid no attention to them, their minds were principally attracted to the guide. As they crowded in, I gradually stepped back. Soon the talking became loud. The guide called to me, and said we must go. I asked him to finish making his purchases first. [Photo 275](#)

In a few minutes the crowd was increased to a large mob. Many of them with loud demonstrations indicated that there was immediate trouble on hand. We were now separated by probably fifty or a hundred persons. The guide became frightened, and made a hasty exit, and was soon not only out of their midst, but a safe distance from them; while I was at the other side in the very edge of the crowd. But while their attention was mostly attracted to him, I had silently and quietly stepped back, and the angry ones in the middle who had seen me with him at first could not now see me, and those who came later did not know that I had accompanied him. Knowing that I had to make the best of the situation, I took my umbrella, which had a handle like a cane, and twirled it in my hands and looked up at the top of the buildings along the street, as if considerably interested, and began walking along the street whistling. As my umbrella came down with some force while twirling, those near me made way for me to pass through; and keeping to the opposite side of the street where the crowd was not so dense, I managed to pass by them without attracting any particular attention. I had asked the Lord for

protection, and he had given me sufficient wisdom for the occasion to make good my escape.

Upon going to where the guide had stopped, I said:

“Why did you run”? I did not hear anything said that would make any one run.”

“If you could have understood what they said,” he replied, “you would have run too.”

“This is probably one of the times,” said I, “when ‘ignorance is bliss.’

However, we made good our escape, and in another part of the city procured the necessary provisions, and arrived safe at the monastery.

The streets of the city are narrow, filthy, and winding, and are shut in from the sunlight by the overjutting roofs of the houses. Main street is lined with bazaars, or marketplaces.

This city is near the edge of Samaria, and the Samaritans here have the Pentateuch, one of the rare old manuscripts of the books of Moses, in the shape of a scroll, written in Samaritan characters, and claimed to be thirty-two hundred years old, and to be the work of the great-grandson of Aaron. [Photo 277](#)

The Samaritans abhor all images and all expressions whereby human attributes are ascribed to God. They believe in getting a full experience in the resurrection and last judgment. They expect the Messiah to appear six thousand years after the creation of the world, and they do not consider that he will be greater than Moses. Three times a year, viz., at the festival of unleavened bread, the feast of weeks, and the feast of tabernacles, they make a pilgrimage to the sacred Mount Gerizim. They celebrate all the Mosaic festivals, but they offer sacrifices at the passover only. Bigamy is permitted if the first wife is childless; and when a married man dies, his nearest relation, but not his brother, is bound to marry the widow.

It was near this city that Jesus at one time met the woman of Samaria at Jacob’s well. John 4:4-30. It is said that after he left Judea and departed into Galilee “he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob’s well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water. Jesus saith unto her, Give me to drink.” It was here Jesus told the woman of the water of life, and said, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” This well is about a mile and a half from the city.

LEAVING THE CITY OF SHECHEM.

[Photo 279](#)

THE next morning we arose very early, and started on our journey shortly after the break of day, as we had a long, tiresome journey. When we passed out of the city gates, for a short distance there was a carriage road. We were now at a place of a notable scene of the past. To our right towered Mount Gerizim, to our left Mount Ebal, with a beautiful narrow valley between. It is said that in Joshua’s time there were gathered on this spot over three million Israelites to receive the law. Here began the warfare between the Jews and Samaritans. When the people were gathered together in this valley, Joshua and the high priests who read the law were on the mountainside above. We were told that a

person upon one of these mountains could speak so as to be heard by all the people in the valley and across to the other mountain. The scene, to say the least, was a very impressive one. Passing the mountain, a little to the left was the site of Jacob's well.

The morning was very pleasant, but in a few minutes the rain began to fall. Soon we turned from the carriage road to our right through a level country, which was traveled by animals and footmen. Rain continued to descend for a time, then slacken for a few minutes, only to begin again, and so continued until noon.

After having gone about four miles, the muleteers wanted to return. It was then pouring down rain, and a number of us were wet. I had lent my rain-coat to Sister Bailey, Brother Bailey had the baby securely tucked away under his rain-coat, and Brother Khan was also quite well protected. Sister Nichols was without a rain-coat, but had a small umbrella. Soon the wind began to blow, turning her umbrella wrong side out, and wresting it from her hands. One of the mules stepped upon it, breaking it. Therefore she was fully exposed to the drenching showers. [Photo 281](#)

We had not gone far when one of the muleteers became sick, and the other one had to hold him on his animal. The weather was getting cooler, and the rain coming down faster. Our guide also was quite unwell. I had, therefore, to take the place of the mule-driver. Some of the animals were laden with baggage. Occasionally another caravan would fall in with us. Sometimes we would out-travel them, and again another one would outravel us. On we went, with all the tracks and little holes along the way filled with water, tramping through mud and water, some of us completely drenched, and almost all chilled. We continued our journey until eleven o'clock, when the muleteers stopped, both of them crying and groaning, and declaring they would go no farther.

We were in sight of a village up the mountainside, about a mile and a half distant. They insisted upon going to that place; but as there were no hotels and only little mud and stone huts without fireplaces and sufficient accommodations, we talked the matter over and concluded that it would mean the death of some of us to go to such a place and undertake to remain till the storm ceased. We also learned that about one hour's journey ahead of us was a small stone hut where travelers sometimes stopped to eat their luncheons.

The guide wanted to turn aside to the village, and the muleteers declared they would go no farther. We had to use our own judgment in the matter, and risk the consequences. Starting our company ahead, by the help of the guide and one muleteer we put the sick man on his animal, and the other muleteer held him on. I used my little whip to make the animal go, and had to keep between them and the village until after they passed the road leading up to it.

After getting them at a safe distance beyond the road, I went back after my animal, which was trudging slowly along. Also I found Brother Khan so chilled he could scarcely sit upon his animal. After stopping his animal and getting him off on the ground, I started his animal at a good pace, and then told Brother Khan we must run to catch up with the others. I took him by the arm and managed to get the circulation started sufficiently to make him a little more comfortable by the time we reached the others in the caravan. Thus one after another had to be dismounted, and special care given to keep them from chilling to death. After an hour we reached the little stone hut, which was built in circular shape, with no opening except the door. We could reach the roof near the edges and in the center it was probably about nine feet to the top. It reminded us somewhat of a large cistern with no opening at the top. There was not even a

place for the smoke to escape.

One man lived there, a native of that country, who could not understand a word of English. Nevertheless, through our guide we told him to hastily prepare us a fire, and we would pay him for it. In a few minutes we had his house almost crowded full of people and baggage. In the middle of the room was a small stone pillar to hold up the center of the roof, and a few stones at its base answered as a fireplace. As soon as he began to build the fire, we gave our attention to the muleteer who was sick. He was groaning, and seemed to be at the point of death. The other muleteer had been weeping, fearing that his friend would die. From all appearance it seemed his end was near at hand. Sick, and chilled through, as he was, we laid him down upon the ground floor, and rubbed his hands and arms, and started the circulation more freely. Seeing his critical condition, we saw he must have help from God or he would soon be dead; therefore we offered up our petitions to the Lord, remembering that Jesus centuries ago used to pass through that part of the country and heal the sick; and knowing that he is the same to-day, we called upon the Lord, and asked him to stretch forth his hand to heal. The man ceased groaning immediately, and we told him to say, "Hamdo Lilla" (praise the Lord). He began to repeat the words. And soon of his own accord, as he began to feel the healing power of God penetrating his being he continued saying, "Hamdo Lilla, Hamdo Lilla." He was now resting quite easy, and the man who lived at the place gave a change of clothing, and he was laid in one side of the room and wrapped in dry clothing. He was soon sound asleep and resting well.

In less than two minutes after the fire was started the room was filled with smoke, and the only place for it to escape was through the door, which opened toward the west. A heavy western wind was blowing in at the opening, while at the same time there came a storm of rain, which ended with snow and hail. We were, however, praising God for his loving protection, for what he had done for the muleteer, and also for a place of escape from the storm.

After eating our luncheon and getting our things ready to travel, it was decided to leave the sick man there until the other muleteer should return the next day. We then paid the man for his services and accommodation, gave him some money for keeping the muleteer until the next day, and left some food for them both, and we were soon ready to start on our journey again. [Photo 285](#)

The saddles and luggage were placed upon the animals, and soon everything was ready. We had not gone far, however, until we were at the very edge of a rough, rugged mountainside. Our journey thus far had been over level plains and through valleys, but now began the winding around the hills and mountains. Some of us dismounted and climbed directly over the top, clambering from rock to rock, and down the other side to meet the remainder of the company as they traveled along the winding way.

We had scarcely started when there came another shower of rain. We were now rising to a higher altitude, and the wind became more cold and piercing. Dashing showers of rain coming now and then kept us well drenched. As we were nearing the top of the highest mountains, the wind seemed to be blowing a regular gale, insomuch that at one time one of the largest mules was blown out of the track sideways. This may seem almost incredible; but had it been taken as far from the track on the other side, it would have gone tumbling down the mountainside.

After traveling for two or three hours through rain and sunshine and the piercing,

driving wind, we came to more level roads between the mountains. Now and then the hills and mountainsides were terraced, and beautiful olive-groves were to be seen along the way. This was one of the roughest roads we had ever traveled. Sometimes for miles we could see but little else than heaps of stone walls and the almost bare mountains and hills. Years, probably centuries, ago there had been an enormous amount of work done, probably by some ancient kings, in preparing that country for the olive-groves. In some places through which we passed, were narrow lanes with thick, rough stone walls on either side, and small fields in like manner walled from the stones which had been gathered from the ground, and yet the ground seemed to be almost covered with stones. The traveler is rather perplexed to know why there has been so much expense in preparing a land that appears to be almost useless. Furthermore, no cities, villages, or farmhouses are to be seen near these places. We can only imagine what it was at one time when the country was in a more prosperous condition. [Photo 287](#)

On this journey we passed by the hill on which stood ancient Shiloh, and also passed the place where Hannah brought little Samuel to live after he was consecrated to the Lord. 1 Sam. 1: 24, 28. Notwithstanding the appearance of the country during our day's journey, and the experience through which we had to pass, the remembrances of the ancient history of some of these places brought to our minds the transactions of past ages, and we felt greatly repaid for enduring the hardships of the trip.

Looking out over the hills and valleys while nearing the places where Samuel spent his boyhood days, we remembered how God spoke to him in the night, saying, "Samuel, Samuel." At first he did not understand that it was the voice of the Lord, but went to Eli and asked for what purpose he had called him. It was there that Eli died of sorrow when the enemy prevailed against the army of Israel, and his sons were slain in battle, and the ark of God was taken by the Philistines. 1 Sam. 4: 10-18. It was at that place that Joshua divided the land to the tribes of Israel.

After continuing our journey for some time, we came to places where our animals had to pick their way between the rough rocks in the pathway and over small ledges. Now and then some of us who were walking held the riders on the animals as they stepped down the rocky precipices. [Photo 289](#)

On and on the march was continued until the sun was sinking over the hills of Judea, when suddenly we caught sight of a city in the distance, but soon the mountain peaks hid it from our view. What city could it be? The journey was not continued long until again we got a glimpse of the city, which must have been almost ten miles distant. Behold, it was the holy city Jerusalem. Our hearts rejoiced as we gazed upon this city on Mount Zion, surrounded by hills and mountains. Again we soon lost sight of it, but we were hurrying onward and the day was fading away. The rain had ceased, and our clothes, still damp from the rain, were slowly becoming dry. Soon the sun had passed down over the western horizon, and night was closing in upon us.

About dark we arrived at a small village, where there was an inn and stopping-place for travelers, a place for the animals to be fed and travelers to receive shelter. They did not have suitable accommodations for us to remain during the night. Our animals were tired, and as we now had reached the carriage road to Jerusalem, it did not take long to decide to dismiss our muleteers and animals and hire a carriage for Jerusalem.

While the change was being made, we went into the inn. A kettle with some coals in it was brought for our comfort; and while warming ourselves as best we could from the

few coals, we also ate our luncheon. In about half an hour announcement was made that the carriage was ready. Our company filled the seats of the carriage, and some of us lent our rain-coats to the guide, who rode with the driver. Blankets were furnished to make us comfortable, and the carriage was closed. Notwithstanding that the night was cool, we were able to continue the remainder of the journey quite comfortably; but we were not able to view the country as we went along, because of the darkness of the night. About ten o'clock at night we passed through one gate of the city and out through another gate and on until we came to the Jerusalem Hotel, where we obtained comfortable rooms, baths, and such other accommodations as were necessary. [Photo 291](#)

JERUSALEM.

[Photo 293](#)

JERUSALEM, the most renowned city of the world in ages past. Within its walls rested the glory and power of the Lord, and kings and princes admired its beauty and strength, and they were stricken with awe and filled with fear because of the manifestation of power in its construction and defense. While King David was beholding the beautiful site for a city his spiritual vision was opened to the beauties of the church, and in admiration and wonder he exclaimed with prophetic words: "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marveled; they were troubled, and hastened away. Fear took hold upon them there." *Psa. 48: 2-6.*

The meaning of the word "Jerusalem" from the Hebrew is "inheritance of peace, or possession"; but it has not always been a place of peace and happiness. Within its walls have been the dark scenes of bloody warfare, famine, distress, oppression, misery, and woe. While at times it has been the wonder of the earth because of its beauty and the manifestation of the presence and power of God, at other times it has been the place of the most heart-rending scenes upon the face of the earth. The Jewish writers believe that this city in the days of Melchizedek (*Gen. 14:18*) was called Salem. It is especially held as a sacred city by the Jews and Mohammedans. It is believed by the Mohammedans that the general judgment will take place in the Valley of Jehoshaphat, under the direction of Mohammed and Jesus.

The range of mountains upon which Jerusalem is situated forms a watershed between the Mediterranean and the Dead Sea. It is about eighteen miles from the Dead Sea and thirty-two miles from the Mediterranean Sea. Upon this elevated point of land and upon four or five hills or mountains closely crowded together is builded this noted city, surrounded on three sides by deep ravines. On the east is the Valley of Kedron, which is also called Jehoshaphat, and on the west and south is the Valley of Hinnom. These deep ravines come together about half a mile south of the city wall, and extend in an easterly direction toward the Dead Sea. There is another valley, called the tyropoeon, or "valley of time cheesemongers," which extends from one side, and is connected with the valley of the Kedron a little farther from the city, at the Pool of Siloam.

Within the city walls on the southwest is Mount Moriah, the site of the temple, now covered by the Haram inclosure or square which has the Mosque of Omar. Southwest of this is Mount Zion, a portion of which is without the city wall. Directly south of Moriah

is the Hill of Ophel, also without the city wall. North of Mount Moriah is Bezetha, or “new city,” and west of Bezetha, in the northwest part of the city, is Akra. The summit of Akra, however, is sometimes considered to be a part of Mount Zion. South of Mount Zion is the Valley of Hinnom, which extends around on the west side of the city. The Valley of Hinnom and that of the Kedron unite south of the city. The Tyropcon Valley lies between Ophel and Mount Zion. North of the city is the Scopus, east of it the Mount of Olives, and on the south the Hill of Evil Counsel. [Photo 295](#)

The elevation of these hills above the Mediterranean is about as follows: Mount Scopus 2,715 feet, Mount Olives 2,665 feet, Mount Offense 2,409 feet, Hill of Evil Counsel 2,552 feet, Mount Moriah 2,440 feet, Mount Zion 2,550 feet. The highest point within the city is that which is called the Castle of Goliath, which is 2,581 feet high. The Valley of Kedron is 2,190 feet, and the general level of the city 2,610 feet. The Hill of Ophel at the Triple Gate is 300 feet above the Pool of Siloam.

HISTORY OF JERUSALEM.

IT may be of some special interest to the reader to give here some of the past history of Jerusalem which is given by Phillip Schaff’s “Dictionary of the Bible.”

The Jerusalem of our Lord and of his apostles is buried from twenty to eighty feet beneath the ruins and rubbish of centuries; the “City of David” lies still deeper below the surface of modern Jeusalem. In the fifteen centuries from Joshua to Titus, the city was besieged not less than seventeen times; twice it was razed to the ground, and twice its walls were destroyed. There is no trace on the surface now to be seen of the city in its glory. The ancient streets, walls, and buildings have long since disappeared, and the old sites and historical places have long been the subject of speculation and most bitter controversy.

The earliest definite notice of Jerusalem is found in the description of the boundaries of Judah and Benjamin, where it is called Jebusi, after the people who inhabited it. See Josh. 15:8; 18: 16, 28. The Jebusites still held the city after the conquest of the land under Joshua, Josh. 15: 63, but soon after his death the children of Judah besieged the city, took it and burned it, and destroyed its king, Adonibezek, Judges 1: 7, 8; yet it would appear from Judges 1: 31 that the entire city was not subdued, and Josephus states that the siege lasted some time, that the lower city only was taken, and that the upper city was so strong, from its walls and the nature of the place, that they abandoned the attempt of completing the capture. Compare Judges 19:10,11. Through the rule of the Judges and the reign of Saul the stronghold continued in the possession of the Jebusites. After David became king of all Israel he made Jerusalem his capital, and the city of the Jebusites was taken by his chief captain, Joab; it was called “the stronghold of Zion,” or “the city of David.” 2 Sam. 5:7; 1 Chr. 11:6. From this time the rising grandeur and glory of Jerusalem as the seat of one of the noted empires of the East caused the city to take rank along with Nineveh, Babylon, and Tyre.

2. *Under the Kings.*—David began immediately to strengthen and to fortify the city by building a wall around it, and to increase the strength of the stronghold by connecting it with the city. This citadel he made his residence. He also brought the ark from Kirjathjearim to the house of Obed-edom, and thence to the “city of David,” 2 Sam. 6: 2-16, thus making it the political and religious capital of the Israelitish nation. This choice

of a capital was made by David, as elsewhere declared, under divine direction. Deut. 12: 5-21; 1 Kings 11: 36. It was the place where the Lord had chosen to put his name, Psa. 78: 68, as he may have done with the earlier spiritual capitals, Gilgal, Bethel, Shiloh, and Gibeon. The city of Zion also became the sepulcher of David and of the kings who succeeded him, and his royal gardens were in the valleys below.

Under Solomon the city reached its greatest magnificence. His three important additions to the capital as founded by his father, David, were the temple, with its massive east wall, the royal palace, and the extension and strengthening of the walls of the city. The temple was built on the site which David purchased of Araunah the Jebusite, 2 Sam. 24: 20-25; 1 Chr. 21: 22-28; 2 Chr. 3: 1, and which was in Mount Moriah. David had also gathered a large portion of the wealth and of the materials required for erecting this magnificent sanctuary to the Lord, and had designed to build it himself, but was forbidden of the Lord because he had been a man of war. 1 Kings 8: 18, 19. In this vast work Solomon was aided by Hiram, king of Tyre, who furnished timber out of Lebanon, and cunning workmen in every kind of metal, and those skilled, no doubt, in the mechanical arts, as the Tyrians are known to have been unsurpassed in their day in this class of work. In seven years the temple was completed and dedicated, and thus Jerusalem became the one central place of all the world to the true worshiper of Jehovah. A palace of grandeur corresponding to the extent and power of his empire, Solomon erected for himself within the chosen capital, taking thirteen years for its construction; he also built another royal edifice to beautify the city, and which is called the “house of the forest of Lebanon,” perhaps from the “pillars of cedar” around it, 1 Kings 7: 2-7. A palace was likewise built for the queen, the daughter of Pharaoh. 1 Kings 7: 8. He extended the walls of the city probably around the newly built portions, added towers, and increased the height of the walls made by David; so that the Jerusalem of that period, with the splendor of Solomon’s court, was unsurpassed for magnificence and brilliancy by any of the noted capitals of the East. The fame of it reached unto Sheba, whose queen came to behold it; and she declared that the half of the glory of the kingdom of which Jerusalem was the center had not been told her. 1 Kings 11: 7; 2 Chr. 9: 1-12. [Photo 299](#)

The division of the kingdom under Rehoboam, which followed the death of Solomon, exposed the city to attack from foreign foes. Shishak, jealous of the glory of Jerusalem, which had for two generations excelled that of Egypt, tempted by the treasures of the famous city, and perhaps influenced by Jeroboam, who had been an exile in Egypt and was the leader of the revolting tribes, invaded the land and made the southern kingdom tributary to the Pharaohs, bearing away the accumulated treasures of the temple, including five hundred golden shields, computed to represent \$720,000—a vast sum for those days. Thirty years later, under Asa, Jerusalem regained her independence after the great battle with Zerah at Mareshah. 2 Chr. 14: 9-15. As the fruit of this victory, Asa replaced the vessels of the Lord’s house taken by Shishak, rebuilt the altar, and probably added a new court to the temple, 2 Chr. 15: 5, 8; these treasures were soon after granted to the king of Syria to secure his aid in a war against Baasha, king of Israel. 2 Chr. 16: 1, 2. [Photo 301](#)

In the idolatrous and troubled times which followed the alliance of the house of Jehoshaphat with that of the wicked Ahab, the glory of Jerusalem fell into a decline, but it revived for a time under Joash, who repaired the temple, only to despoil it when Hazael of Syria invaded the country, and threatened the capital. 2 Chr. 24: 10-14, 23; 2 Kings 12:

17, 18. Later, under Amaziah, a large portion of the walls of Jerusalem was broken down by the armies of the northern kingdom of Israel. 2 Chr. 25: 23. Uzziah repaired the walls and renewed the fortifications of the city, which were still further strengthened by his son Jotham, especially that part of the city on Moriah, Zion, and Ophel. It again declined under the wicked Ahaz, but was improved and made to approach the former magnificence attained in the days of Solomon by the extensive and remarkable works of Hezekiah. 2 Chr. 32: 30; Isa. 22: 9-11. Manasseh built a wall outside of the city of David, enclosing Zion, and raised the tower of Ophel to a great height. 2 Chr. 33: 14. With the ample supply of water provided by Hezekiah through the pools and conduits which he built, and the towers of defense constructed by Manasseh, the city was regarded as very strong, if not impregnable. Compare 2 Kings 20: 20; 2 Chr. 33: 14; Lam. 4: 12. The kingdom was, however, subject to Assyria. The subject king revolted; the capital was attacked, and was compelled to surrender to the forces of Nebuchadnezzar, who carried away all the treasures of the temple and the palace, and took as captives the princes, men of wealth and the skilled artisans, numbering ten thousand, so that only the poorest of the people were left in the land, over whom Zedekiah was made king. Trusting to the aid of Pharaoh-hophra, Zedekiah rebelled, and Nebuchadnezzar again laid siege to Jerusalem, erecting forts, mounds, and engines of war to batter down the walls. This siege was temporarily raised by the approach of an Egyptian army, but the Assyrians speedily returned to the city, and invested it more closely than ever. Its inhabitants, shut up within its walls, suffered from all the horrors of famine, pestilence, and war for a year and a half, when the walls were broken and the place taken B. C. 586, the temple, palace, and chief buildings burned, the walls thrown down, and the city made a "heap of rubbish" by order of Nebuchadnezzar. The dreadful horrors of this siege and destruction are vividly portrayed by Jeremiah. Lam. 2 and 5. For fifty years the city lay in ruins.

3. *Jerusalem of Ezra and the Ptolemies.*—Under the decree of Cyrus the captives returned to Jerusalem, rebuilt the temple, and made the city again habitable; and later, under Nehemiah, the city was fortified, and the walls, which had been broken for one hundred and forty years, were reconstructed, notwithstanding the opposition of Sanballat and Tobiah. Neh. 4: 7-22; 6:1-16. The extent of the walls built by Nehemiah is clearly indicated in Neh. 3, and they must have enclosed a far larger space than the reduced population could require. The following description of the city and its extent is from Baedeker's "Handbook of Syria" (1876): "The wall extended up the hill from the pool of Siloam toward the north. On the highest point of Ophel rose a bastion, which was also intended to protect the horse-gate, an entrance of the temple toward the east. Near the horse-gate, and within the precincts of the temple, were the dwellings of the priests. On the east side it is commonly supposed that there was a second gate, called the watergate. There were also fortifications at the north end of the temple terrace, the most important being the Bira, a large bastion restored by Nehemiah, afterward the site of Baris. The city was further defended on the north side by the tower of Hananeel. There was also the tower of Mea, about fifty yards south of the other; but the site of both seems to be far from being even approximately determined . . . The wall which enclosed the upper city ran toward the west and had two gates—the gate of the center, which led from one part of the city to the other, and, to the extreme west, the valley-gate, afterward called Gennath, situated to the east of the present Jaffa gate, where Uzziah once erected a tower of defense. In the suburb to the north was, first, the corner-gate, which was probably the

same as the old gate, and perhaps also the gate of Ephraim, the site of which, however, is quite uncertain. From the upper part of the city a gate led west toward the valley of Hinnom, called the dung-gate, where a rock staircase has been discovered. To the south a wall ran across the Tyropoeon, at the outset of which lay the spring-gate, or the valley between the two walls. The situation of the potters' gate, leading to the valley of Hinnom, is a matter of mere conjecture."

The city prospered under Nehemiah as a Persian governor. In B. C. 366, Jeshua was murdered by his brother, Johanan, through rivalry for the high priesthood, and Bagoses, the Persian general, entered the sanctuary, and imposed a tax of fifty darics or drachmas for every lamb offered during the life-time of Johanan, which was seven years. The two sons of Johanan, Jaddua and Manasseh, held the high priest's office jointly until after their father's death, when Manasseh joined the Samaritans, and became the first high priest of their temple on Mount Gerizim. In B.C. 332 Alexander the Great, after the famous battle of Issus, in which he gained a decisive victory over the Persians, visited Jerusalem, according to Josephus, and the high priest read to him the writings of Daniel, predicting the overthrow of Persia by the Greeks. This secured to the Jews various favors, among them an exemption from tribute during the sabbatical year. In B. C. 320, Ptolemy Soter captured Jerusalem because the Jews would not fight on the Sabbath, and large numbers of the people were transported to Africa. In B. C. 300, Simon the Just, a favorite hero among the Jews, became high priest, and added deep foundations to the temple, probably to gain greater surface on the top of the hill, sheathed the great sea with brass, strengthened and fortified the walls, and sustained the temple-service with great pomp and ceremony. Ptolemy Philadelphus, under whose direction the Septuagint Version of the Old Testament is reputed to have been made at Alexandria, also made rich gifts to the temple and its service. [Photo 305](#)

Jerusalem soon after became the prey of rival parties; was visited by Ptolemy Pliilopator, who attempted to offer sacrifice in the temple, but was prevented by Simon, the high priest, and by a supernatural terror, which caused him to fall paralyzed upon the floor of the court. He afterwards showed great hostility to the Jews.

Jerusalem was taken by Antiochus the Great, B. C. 203, and retaken by Scopas, the Alexandrian general, B. C. 199, but a year later was opened by the Jews to Antiochus, who rewarded them with large presents of money and materials for repairing the temple, and with considerable remission in taxes, declaring their temple inviolable. The city again had great apparent prosperity. After the death of Antiochus the Great, B. C. 187. and under the reign of the infamous Antiochus Epiphanes (since B. C. 175), it became again the scene of commotion through strifes and disgraceful Greek customs, young men being trained naked in a new gymnasium set up by Jason the high priest, to whom Antiochus had sold the office; bribery, fraud, pillage, and riot were common; the holy place of the temple was polluted; a foreign garrison was placed in the hill of David, overlooking the temple; heathen worship was ordered to be celebrated in the sanctuary of Jehovah, and the Jews not slain were forced to submit to every species of indignity. Many of them resisted the efforts of Antiochus to destroy their religion, and suffered torments and bitter persecutions. See 1 Macc. 1:13; 2 Macc. 4:9, 12; 6:10-31; 7. The Jews finally made a general revolt against the monstrous tyranny of Antiochus Epiphanes. A large army was raised under Judas Maccabaeus, who gained a victory over Lysias, the Antiochian general, and the Jews re-entered Jerusalem, B. C. 165. 2 Macc. 8.

At the death of Judas Maccabaeus, B. C. 161, the city again had a period of disturbance and trouble, caused by the dissensions of local rulers, until the time of John Hyrcanus, B. C. 135, when it was attacked by the king of Syria, who encircled it with seven camps, erected on the north a hundred towers of attack, each three stories high, and partially undermined the wall. A truce was, however, secured; the Syrians were induced to end the siege, and the walls were carefully repaired. After the death of Hyrcanus the city was the scene of murderous strifes and bloody wars between the petty rulers and the two leading sects, the Pharisees and Sadducees, no fewer than fifty thousand persons having fallen in these feuds in six years.

The city was captured, B. C. 63, by the Roman Pompey, who left the valuable treasures of the temple intact; Crassus, in B. C. 54, however, plundered the temple and city of the treasures which Pompey had spared, amounting, it is computed, to ten thousand talents, or from \$8,000,000 to \$10,000,000. The city was captured by the Parthians under Antigonius. B. C. 40, but the next year Herod, afterward the Great, laid siege to Jerusalem, supported by a Roman army; the outer walls and lower city were taken in less than sixty days, and after prolonging the siege for five months the citadel and temple were captured by storm. Later, Herod was made king by the Romans. He speedily began to improve and beautify the city, one of the chief of his works being the enlarging of the temple, which occupied forty-six years. Under his rule the city was restored to something like its ancient magnificence.

4. *Jerusalem in New Testament Times.*—Jerusalem, in the time of our Lord, stood in all the strength and grandeur to which it had been brought by Herod. This king died a few months after the birth of Jesus, but the royal palace, the renewed temple, the fortress of Antonia, built from the older Baris tower, the grand theater where games were instituted in honor of Caesar, the three great towers of Hippicus, Phasaelus, and Mariamne, the bridge of Herod, between the upper city and what had been a portion of Solomon's palace,—these magnificent structures of Herod remained. The ruin now known as "Robinson's Arch" is a part of the bridge of Herod. Except the aqueduct built under Pilate for the better supply of the city with water, no important improvements were made from the time of Herod the Great until the reign of his grandson, Herod Agrippa, A. D. 41. The second wall enclosed the northern part of the central valley of the city; beyond this lay Bezetha, or "new town," which Agrippa enclosed by a third wall, that doubled the size of the city. After his death Judea again became simply a Roman province, ruled by reckless, and oppressive procurators, and Jerusalem was the scene of discontent, insurrections, riots, and petty rebellions, until Vespasian and Titus began a war to put down the insurrection. Jerusalem was besieged. The terrible sufferings and agony of the Jews shut up in the invested city, the loss of upward of one million lives in the siege, the complete destruction of the city, A. D. 70, form one of the darkest pages in the history of this remarkable people. The rebellion was kept up for about three years after the fall of the city, when the Jewish power was completely destroyed and the Jews denied access to their ancient capital.

5. *Jerusalem under Roman and Christian Emperors.*—The city and kingdom having been destroyed by Vespasian and Titus, a new Roman Jerusalem was founded by Hadrian upon the site of the ancient city, and called Aelia Capitolina; a temple of Jupiter was erected on the ruins of the temple of Jehovah. The Jews were not allowed to enter the city, and this law continued until the country came under the rule of the Christian

emperors of the Eastern Empire. Constantine restored the old name Jerusalem, and his mother, the Empress Helena, devoted herself to rediscovering the lost sites of importance to Christians, erecting costly churches to commemorate some of the supposed holy places. In the reign of Julian—commonly called the Apostate—an attempt was made to rebuild the temple, but an earthquake and other supernatural occurrences caused the work to be abandoned, and the event has been regarded as a judgment of God upon an impious attempt to falsify the words of Christ. Ammianus Marcellinus, a heathen historian, philosopher and a soldier of Julian, thus describes the failure of this attempt to rebuild the temple: “Whilst Alypius, assisted by the governor of the province, urged with vigor and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned.” Chrysostom declares that persons of his time were witnesses of this defeat of the effort to rebuild the temple, and that the above occurrences were the reason assigned for the failure of the project. This view has been strongly advocated by Bishop Warburton. . . In A. D. 614 the Persians, under Chosroes II., captured Jerusalem, slew thousands of the monks and clergy, and destroyed their houses of worship.

6. *Jerusalem of the Crusaders and Turks.*—In A. D. 637 the city fell into the hands of Caliph Omar, and Christians were allowed to worship there, but not to erect houses of worship. After unusual severities upon the Christians by a Turkish ruler, the Crusaders captured the city in A. D. 1099; it was reconquered, 1187, by the Mohammedans under Saladin. Thrice afterward it was in Christian hands; in 1517 it came into the possession of the Osmons, and has remained in the hands of the Turks until the present time.

[Photo 310](#)

THE FALL OF JERUSALEM.

IN describing the fall of Jerusalem, the historian Kitto says: Josephus, himself a Jew and an eye-witness of the facts he relates, gives a circumstantial account of the whole war, which furnishes complete evidences, not only of the truth of what Moses and the prophets had foretold, but also of all that in clearer vision, and to the perturbation and astonishment of his disciples, Christ had explicitly revealed concerning its then approaching fate. heathen writers also record many of the facts.

The prophecies from the Old Testament and from the New relative to the siege and destruction of Jerusalem are so numerous that the insertion of them at length would occupy a greater space than can here be devoted to the consideration of the subject. The reader may peruse them as they are to be found in the written Word. (Lev. 26: 14, etc.; Dent. 28: 15, etc.; Isa. 29:1, etc.; Ezek. 6:7; Jer. 26:18; Micah 3:12; Mat. 21:33, etc.; 22: 1-7; 24; Mark 13; Luke 20: 9-19; 21; 23:27-31.) They require no other exposition of their meaning. Exclusive of literal predictions, frequent allusions are interspersed throughout the Gospels respecting the abolition of the Mosaic dispensation, and the utter subversion of the Jewish state.

A nation of fierce countenance, of an unknown tongue, and swift as the eagle flieth, were to come from a distant land against the Jews—to despoil them of all their goods—to besiege them in all their gates—to bring down their high and fenced walls. They were to

be left few in number—to be slain before their enemies; the pride of their power was to be broken; their cities to be laid waste, and themselves to be destroyed—to be brought to nought—to be plucked from off their own land—to be sold into slavery, and to be so despised that none would buy them. Their high places were to be rendered desolate—their bones to be scattered about their altars; Jerusalem was to be encompassed round about—to be besieged with a mount—to have forts raised against it—to be plowed over like a field—to become heaps, and to come to an end. The sword, the famine, and the pestilence were to destroy them.

The Jews lived fearless of judgments like these, when they dwelt in peace, and would not listen to the voice of Jesus. They would have no king but Caesar; and they trusted in the power of the Roman Empire as the security of their state. But He whom they rejected showed how God had rejected them, how they were filling up the measure of their fathers, and how all these judgments that had been denounced of old, and others of which their fathers had not heard, were to be felt by many, and to be all witnessed by some who were living then. And the Man of sorrows, whose face was set as a flint against his own unequalled sufferings, and who shed not a tear on his own account, was moved to pity, and his heart was melted into tenderness, on contemplating the great crimes and the coming calamities of the wicked, impenitent, and devoted city: “when he beheld Jerusalem, he wept over it.”

The expiration of thirty-six years from the death of Christ to the destruction of Jerusalem; the death, previous to that event, of at least two of the evangelists who record the prophecies concerning it; the manner in which the predictions and allusions respecting the fate of Jerusalem are interwoven throughout the gospel; the warning given to the disciples of Christ to escape from the impending calamities, and the annunciation of the signs whereby they would know of their approach; the dread that was cherished by some of the earliest converts to the Christian faith that the day of judgment was then at hand, and which had arisen from the prophecies concerning the destruction of Jerusalem being closely connected with those relative to the second coming of Christ and the end of the world (all of which things his disciples had asked him to reveal); the unanimous assent of antiquity to the prior publication of the gospel; and the continued truth of the prophecy still manifested in Jerusalem being yet trodden down of the Gentiles—afford as full a proof as could now be thought of that the predictions were delivered previous to the event.

No coincidence can be closer in relation to the facts than that which subsists between the predictions of Jesus and the narrative of the Jewish historian. Yet, as the reader will doubtless perceive, this coincidence is not more clear than that which subsists between the testimony of modern unbelievers and those prophecies which refer to the past and present desolation of Judaea; wars, rumors of wars, and commotions; nation rising against nation, and kingdom against kingdom; famines, pestilences, and earthquakes in divers places; though the greatest of human evils that mortals fear were to be but the “beginning of sorrows”—the heralds of heavier woes. Many false Christs were to appear, and to deceive many. The disciples of Jesus were to be persecuted, afflicted, imprisoned, hated of all nations, and brought before rulers and kings for his name’s sake, and many of them were to be put to death. Iniquity was to abound, and the love of many was to wax cold; but the gospel of the kingdom was to be preached in all the world. The abomination of desolation was to be seen standing in the place where it ought not.

Jerusalem was to be compassed about with armies, a trench was to be cast about it, and they were to be hemmed in on every side. And there were to be fearful sights and great signs from heaven. These were to be the signs that the end of Jerusalem was at hand. And there was to be great distress upon the land, and wrath upon the people; the tribulation was to be such as had never been, and would never be. The Jews were to fall by the edge of the sword; a remnant was to be led captive into all nations; of the temple, and of Jerusalem itself, one stone was not to be left upon another; and it was to be trodden down of the Gentiles till the time of the Gentiles should be fulfilled.

The prodigies which preceded the war, as related by Josephus, are these:

A comet, which bore the resemblance of a sword, hung over the city of Jerusalem for the space of a whole year.

A short time before the revolt of the Jews, a most remarkable and extraordinary light was seen about the altar of the temple. It happened at the ninth hour of the night preceding the celebration of the feast of the passover, and continued about half an hour, giving a light equal to that of day. Ignorant persons considered this unusual and wonderful appearance as a happy omen; but those of superior judgment averred that it was a prediction of approaching war; and their opinion was fully confirmed by the event. [Photo 315](#)

The eastern gate of the interior part of the temple was composed of solid brass, and was of such an immense weight that it was the labor of twenty men to make it fast every night. It was secured with iron bolts and bars, which were let down into a large threshold consisting of an entire stone. About the fifth hour of the night this gate opened without an human assistance; immediate notice of which being given to the officer on duty, he lost no time in endeavoring to restore it to its former situation; but it was with the utmost difficulty that he accomplished it. There were likewise some ignorant people who deemed this to be a second good omen, insinuating that Providence had thereby set open a gate of blessings to the people, but persons of superior discernment were of a contrary opinion, and concluded that the opening of the gate predicted the success of the enemy, and destruction of the city.

A short time after the celebration of the feast of the passover, before the setting of the sun, the appearance of chariots and armed men were seen in the air, in various parts of the country, passing round the city among the clouds.

While the priests were going to perform the duties of their function, according to custom, in the inner temple, on the feast of Pentecost, they at first heard an indistinct murmuring, which was succeeded by a voice, repeating, in the most plain and earnest manner, these words: "Let us be gone, let us depart hence."

But the most extraordinary circumstance of the whole was this. Some time before the commencement of the war, and while the city appeared to be in the most perfect peace, and abounded in plenty, there came to the feast of tabernacles a simple countryman, a son of one Ananias, who, without any previous intimation, exclaimed as follows: "A voice from the east; a voice from the west; a voice from the four quarters of the world; a voice to Jerusalem, and a voice to the temple; a voice to men and women newly married; and a voice to the nation at large." In this manner did he continue his exclamations, in various places through all the streets of the city; at which some persons of eminence in the city were so offended, that they ordered him to be apprehended, and severely whipped. This was accordingly done, but he bore his sufferings not only without complaint, but without

saying a word in his own defense; and no sooner was his punishment ended than he proceeded in his exclamation as before. By this time the magistrates were suspicious (and indeed not without reason) that what he had said proceeded from the divine impulse of a superior power, that influenced his words. In consequence of this, they sent him to the governor of Judaea, who directed that he should be whipped with the greatest severity. This order was so strictly obeyed, that his very bones were seen, notwithstanding which, he neither wept nor supplicated, but, in a voice of mourning, between each stroke, exclaimed. “Woe, woe to Jerusalem!” From this very extraordinary behavior, the governor was induced to interrogate him with respect to his character, and the places of his birth and residence, and what could prompt him to act as he had done. He would not, however, make any answer to either of these questions; upon which the governor found himself under the necessity of dismissing him, as a man out of his senses. From this period to the commencement of the war, he was never known either to visit or speak to any of the citizens, nor was he heard to say any other words than the melancholy sentence, “Woe, woe to Jerusalem.” Those who daily punished him received no ill language from him; nor did those who fed him receive his thanks, but what he generally said to every one was an ominous prediction. It was remarked that on public festivals he was more vociferous than at other times; and in the manner before mentioned he continued for the space of more than three years; nor did his voice or strength appear to fail him till his predictions were verified by the siege of Jerusalem. As soon as this event took place, he went for the last time on the wall of the city, and exclaimed with a more powerful voice than usual, “Woe, woe to this city, this temple, and this people”; and concluded his lamentation by saying, “Woe, woe be to myself.” He had no sooner spoken these words than, in the midst of these predictions, he was destroyed by a stone thrown from an engine.

Having thus mentioned the very singular prodigies which preceded the destruction of Jerusalem, as related by Josephus, we shall now proceed to give an account of the circumstances which occasioned the war, together with its progress, which at length brought on the final ruin and destruction of the Jewish state.

The commencement of the war was occasioned, partly by the infamous behavior of Albius, the Roman governor of Judea, and partly by the refractoriness of many of the principal people of Jerusalem. The oppressions of the Romans were great. Insurrections arose in Jerusalem, and towns and cities throughout the country were attacked and destroyed by both Jews and Romans. Under the direction of Florus, about twenty thousand Jews were massacred at one time in Caesarea. Cestius, the governor of Syria, waged war against the Jews, devastating the towns and cities with great destruction of life, until his army reached Jerusalem in order to be present at the time of celebration of the feast of tabernacles. A fierce battle ensued, and the province continued to be in a state of turmoil. In the mean time, during the time of these exciting scenes and occurrences, many changes were taking place in various places of the Roman Empire. A general council was called, and it was decided upon that Titus should prosecute the war against the Jews, and Vespasian should go to Alexandria. Vitellius was the ruler at Rome at the time, but was so overbearing and tyrannical as to have the displeasure of the leading men of the Empire. Soon after a desperate battle was fought between the troops of Antonius and Vitellius, the latter being defeated. Vitellius was unmercifully treated, and finally executed and his body thrown into the river Tiber. [Photo 319](#)

As soon as the fury of this carnage was over, the Roman senate assembled, and, with unanimous consent, not only declared Vespasian emperor, but conferred the title of Caesar upon his two sons, Titus and Domitian; nominating the former to be consul with his father for the ensuing year, and the latter to be praetor with consular power. They likewise rewarded Mucianus and Antonius. with several others, for contributing to this happy revolution; and despatched couriers to Vespasian, at Alexandria, to tender him their homage and obedience, and to desire his speedy return to Rome. On this occasion the people made two festivals one for their deliverance from the tyranny of Vitellius, and the other for the happy advancement of Vespasian to the government of the Empire. But it is now time to return to Titus.

Before Vespasian left Judaea, he, by the advice of his council, committed the management of the war against the Jews to his son Titus, well knowing his extraordinary valor and skill for such an undertaking. Himself had reduced most of the country, except Jerusaleme; but Jerusalem was the capital city, fortified with three walls on every side, except where it was fenced with deep valleys, having the castle of Antonia, the temple, the palace of Acra, the towers on Mount Sion, and several other places almost impregnable; so that great consultation, and a preparation of many materials, were required to carry on such a siege.

The inhabitants of Jerusalem had been for a long time, in the most distressed situation, owing to the several parties and factions which had taken possession of different parts of the city, and were not only murdering each other, but in their rage and madness, destroyed such a quantity of provisions as might have served the city for several months.

Jerusalem was involved in these sad circumstances, when Titus, with a powerful army, and all kinds of warlike engines, approached, and sat down within six or seven furlongs of the city, a little before the feast of the passover. By these means he shut up an infinite number of people who had come from all parts to that solemnity, which, in a short time, occasioned a great consumption of their provisions.

On the first appearance of so formidable an army, the several factions unanimously agreed to oppose it; in consequence of which, they sallied out with great resolution and fury, and putting the Romans to disorder, obliged them to abandon their camp, and fly to the mountains. But the Jews were at last repulsed, and driven into the city by Titus, who particularly distinguished himself as a courageous and expert warrior.

When Titus had properly placed his engines (which was not done without great opposition), he battered the outward walls, and, on the third day of May, making a breach, entered and took possession of the northern quarter of the city, as far as the castle of Antonia and the Valley of Kedron. Having done thus, he gave the besieged all possible assurances of pardon and civil treatment if they would but submit: but they, judging his order to be the effect of cowardice, refused to accept of any terms or conditions whatever.

On the fifth day after this, Titus broke through the second wall, and though the besieged made several sallies, and drove him out again, yet he recovered the place, and possessed himself of the lower city.

Though Titus was now thoroughly convinced, in his own mind, that he could by force of arms easily make a complete conquest of the city, yet he was willing, if possible, to effect it without any further loss of blood. He therefore, in the first place, sent a messenger to the Jews requesting that they would have so much regard to their own

interest as to surrender a place, of which he could, at any time, make himself master. But this not answering his wishes, he despatched Josephus to them, thinking that when they were addressed by their own countryman, and in language familiar to them, it might probably be attended with success. In conformity to the directions given by Titus, Josephus first walked through several parts of the city, after which, stopping on an elevated spot, within the hearing of the enemy, he addressed them in words to this effect: [Photo 323](#)

“Countrymen and friends, it is my earnest request, that if you have any esteem for your lives and liberties, any veneration for your city, your temple, and your country, you will, on the present occasion, give a proper testimony of your sensibility, and learn, even from strangers and enemies, to have a proper regard to our own interest. You may have observed, that the Romans entertain so great a veneration for sacred things, that they make a scruple of seizing any thing that is holy; and this they do, though they never presumed to have any share, concern, or interest in your communion; whereas you, on the contrary, instead of protecting the religion in which you were educated, seem conspiring to complete its destruction. Are you not by this time convinced that, your fortresses being beaten down, and a great part of your walls left in a defenseless condition, your weakness is sufficiently exposed, and that it is an absolute impossibility to support yourselves much longer against so formidable a power as that with which you have to contend? It is true, that engaging in the cause of liberty is a glorious task, provided it be undertaken before that liberty is likely to be lost or forfeited; but when the latter is the case, it is idle to think of attempting to throw it off, and all further endeavors will rather tend to produce a disgraceful death than give the opportunity of preserving a life of honorable freedom. A state of bondage to a master whom a man of honor would blush to acknowledge his superior is indeed a scandalous state; but submission to a people whose authority is acknowledged by the whole world is by no means disgraceful. Conscious of this truth, your ancestors, who were more wise and powerful than you are, were induced to pay allegiance to the Romans, which they certainly would not have done had they not been fully convinced that it was the will of Providence they should submit. But wherefore would you any longer continue a contest that is, in effect, already decided? For if your walls were yet perfect, and the siege actually raised, so long as the Romans resolved not to quit the place, you must soon be starved into submission. Famine has already made great havoc among you, and the calamity will daily increase, as there is no guarding against the consequence of the seventies of hunger. It will therefore well become you to recollect yourselves, and take advice while it may be serviceable to you. The Romans are of a liberal disposition, and will be ready to forgive all that is past, if you do not continue to exasperate them till forgiveness would look like weakness. But if you resist till they storm the city, instead of mercy, you will fatally experience their resentment from the point of the sword.”

These friendly admonitions made not the least impression on the perverse Jews, who, instead of paying attention to them, treated Josephus with the utmost contempt, and, had he not been properly guarded, would have put him to death. In consequence of this, Titus resolved to proceed with the utmost severity against them. Accordingly, when any fled from the city (which great numbers were constrained to do on account of the want of provisions, they were no sooner taken than Titus ordered them to be scourged and crucified. This, however, he did not do from motives of cruelty, but with a view of

striking terror in the multitude, in hopes that they would the sooner give up all opposition, and surrender themselves to the superior force of his arms.

Finding every method ineffectual to bring the Jews to submission, Titus, on the 12th of May, began four mounts for his battering-rams, two near the castle of Antonia, where he was in hopes of taking the temple, and two near the monument of John, the high priest, where he supposed he might, without much difficulty, break into the upper city. But in two bold sallies, they besieged ruined and destroyed the mounts, and, having burnt several battering-rams, and other engines, pressed forward, and broke into the very camp of the Romans. At length they were repulsed by Titus, who (in a council of war) resolved to surround the whole city with a wall or intrenchment, to hinder the flight of the besieged, and to prevent all relief from coming into the city, thereby strictly verifying the words of our blessed Redeemer: “The days shall come upon thee, that thine enemies shall cast a trench about thee and compass thee around, and keep thee in on every side.” Luke 19: 43.

This work was executed with such astonishing celerity, that the whole was finished within the space of a few days. But it made no impression on the besieged, notwithstanding the famine began to rage with the most horrid violence, and such a mortality ensued, that within the space of three months no less than 115,080 carcasses of the poorer sort were carried to be buried at the public charge, 600,000 were thrown out at the gates; and when the number of dead bodies increased to such a degree that they had no place to bury them, they gathered them together in the largest houses adjoining, and there shut them up.

All this time the famine increased to such a degree, that wives took the meat out of their husbands’ mouths, children from their parents, and mothers from their children old men were driven from their meat as persons of no use, and young men tortured to confess where their provisions lay; sinks and holes were continually raked to find offal for food, and the very soldiers (who were the last that would want) began to eat girdles, shoes, hay, and other articles; and, what was worst of all, and the most shocking to human nature, a woman of quality even boiled her own child with an intent to eat it. This act appeared so detestable in the eyes of Titus, that (after having repeatedly offered peace and pardon to the Jews if they would submit and as often received a denial) he publicly declared that “he would bury the abominable crime in the ruins of their country, and not suffer the sun to shine upon that city, whose mothers eat their own children, and whose fathers, no less culpable, did by their obstinancy, reduce them to such an extremity.” [Photo 327](#)

With this resolution he ordered all the groves to be cut down within a considerable distance of the city, and, causing more mounts to be raised, on the first of July he began to batter the wall of Antonia, and, on the fifth, entered the castle by force, and pursued the flying Jews even to the temple. Both Titus and Josephus again exhorted them to surrender, but all to no purpose: they absolutely refused every accommodation, and even boasted that rather than submit they would glory in enduring the worst of miseries. Titus, hearing this, in order to make an easy ascent to the temple, ordered the fortress of Antonia to be razed to the ground, and having seized the north and west porticoes, or cloisters of the outward range of the temple, he set them on fire, as the Jews did other porticoes, to hinder the Romans from making their approaches.

On the eighth day of August, Titus, perceiving that the walls of the inner temple were too strong for the battering-rams, and that the foundation of the gates could not be

undermined, was obliged to set fire to them, yet still with an intent, if possible, to save the temple itself; but it so fell out that, on the tenth, a certain soldier, contrary to the command of the general, cast a flaming firebrand through the golden window into the chambers and buildings on the north side, which immediately set them on fire. The utmost endeavors were used to prevent the fatal effects of this proceeding, but to no purpose. The flames spread throughout the whole fabric, and soon consumed the most beautiful structure that ever was erected; while the Roman soldiers, pursuing their victory with the most imaginable fury and revenge, cut to pieces every person they found about the temple and then set fire to the rest of the buildings. [Photo 329](#)

During this state of general confusion, those who were the chiefs in the sedition found means to retire to the upper and strongest part of the city, called Sion, situated upon a steep rock, where they endeavored to defend themselves to the last. But, Titus having raised his batteries and made a breach in the wall, they lost all their courage, abandoned the towers, which were their only strength, and in vain sought to escape by hiding themselves in vaults and privies, whence both, John and Simon (two principal ringleaders of their different factions) were dragged out, and the former condemned to perpetual imprisonment, while the latter was preserved to grace the victor's triumph.

The Romans, having now gained the walls, and with shouts of joy placed their colors upon the towers, broke loose all over the city, and ranged up and down the streets, killing all that fell in their way without distinction, till the passages were filled up with the carcasses, and the channels of the city ran down with blood, as if it had been to quench the fire, which was become, as it were, one general conflagration.

To this fatal end was the famous city of Jerusalem, after a siege of about five months, reduced, in the second year of Vespasian's reign, and thirty-eight years after our Lord's crucifixion. In this siege it was computed that 1,100,000 perished, and 97,000 were taken captives, beside 237,490 (according to Josephus) who fell in the wars which preceded it.

The greater part of the buildings in the city being consumed by fire, and the soldiers having neither rapine nor object left for their rage and indignation to work upon, Titus ordered them to lay the remaining parts of the city and temple level with the ground: which order was so punctually executed, that (except three towers, which, for their strength and beauty, were left as monuments to posterity of the once magnificence of the city) the whole was laid so flat, that, when the Romans left the place, it looked as if it had never been inhabited. . . [Photo 331](#)

Such was the end of the once famous city of Jerusalem, and such the end of the Jewish polity; from which time those obstinate and perverse people were no longer a nation, but have ever since been dispersed and despised throughout the whole face of the earth.

THE CITY OF TO-DAY.

JERUSALEM, because of its world-wide reputation as the Holy City, causes the traveler to look forward with great anticipations. Because of the historic facts in past ages one would naturally expect a marvelous city to be presented to the vision. When first seen at a distance, or from Mount of Olives, it is an attractive city, but upon entering the city, most travelers are sadly disappointed. It is not the city that stood in the days of Solomon, with all its splendor and glory. There is not a trace of the great buildings nor of the

beautiful temple towering above the earth. It is not the city as it stood in the days of Christ and the apostles. Neither is there any trace of the temple to which the apostles called the attention of Jesus regarding its beauty, when he remarked that not one stone of it should be left upon another that should not be thrown down. This prophecy was afterward fulfilled, when the temple was destroyed. There being such a great amount of gold, which was melted by the fire and ran down into the crevices of the rocks and foundation of the building, that afterward those searching for the gold removed every stone in order to secure their rich treasures, not realizing that by so doing they were fulfilling the prophecy of Jesus. [Photo 333](#)

Jerusalem passed through the sieges of many wars and destructions. At different times the city was razed to the ground; but it was each time rebuilt upon its own heaps of stone and debris, fulfilling the scripture in Jer. 30: 18, which says, “And the city shall be builded upon her own heap.” Thus we find above the city as it was in Solomon’s time is that of Nehemiah, and above this ancient city rebuilt at later days the city of the apostolic times, and since its destruction in the year A. D. 70 until now we have the modern city builded upon the heaps of the ancient cities. Notwithstanding all these changes, there is undoubtedly a marked similarity of buildings, streets, manners and customs, and such like. The one who arrives at the gate of the city expecting to find within the glorious beauty of past ages, and who in his imagination is picturing scenes of wonderful beauty and glory, will meet with sad disappointment almost immediately upon passing through the gates.

The walls of the present city are nearly forty feet in height. There are eight gates through the walls. Some of these are broad enough to admit carriage and horses, leaving some space on either side, and each consists of a long archway almost like passing through a building. It is about two and one-half miles around the walled city. Only two or three streets are suitable for driving with carriages, and they only for a short distance. The other streets are narrow, crooked, and winding about, dirty, and in many places filthy to the extreme. The city is not built on level ground. Many of the streets wind about, up and down the hillside, with rough stone pavement. In some places, about every twelve or fifteen feet is an offset of from six to twelve inches, making it almost like going up and down a stairway; while in other places the streets are more level, averaging from eight to fifteen feet in width. Here will be found people crowding along the streets. Among the throng will be many donkeys, camels, goats, and dogs. It would take but little imagination to realize something about the filth and awful stench in such places. While this is very offensive to the traveler unused to such places, the natives of the place seem to pass by without giving it notice. [Photo 335](#)

The dwelling-house as they appear consist of a number of separate departments, most of them with an entrance and a dome-shaped roof of their own. These flat-shaped chambers are pleasant and cool in summer. The rooms are of different sizes, a very irregular group. Between them the rough passage and staircase are in the open air, a very undesirable arrangement in rainy weather, in time of which it is the custom of the women to provide themselves with pattens. Some houses have flat roofs, but in this is a solid cupola. The cupolas do not spring from the tops of the walls, but a little within them, so that it is possible to walk around the outside of the cupolas. Roofs are frequently provided with parapets of earthen pipes constructed in a triangular form. Pots and troughs for flowers are built in the roofs and courts by the architects. In the walls of the rooms are

niches serving as cupboards. In some of the houses there are no glass windows, nor are chimneys by any means generally used. The charcoal smoke in the absence of the chimneys is allowed to escape by the doors and windows. The rooms are usually warmed with charcoal brasiers. Only houses built on the European plan and hotels are provided with stoves. The floors are made of very hard cement. Many of the streets of the bazaars, or market-places, are arched or bridged over, making a kind of blind alley. Many of the houses being flat-roofed or having places to walk about on the top, form passageways from the top of one house to another across streets in various places. Some give this as an explanation of what Jesus meant when speaking of the destruction of Jerusalem. In telling of the time to make their escape, he said for those who were on the housetop not to come down. They could make a much better escape over the tops of the houses than to go down to the crowded streets. [Photo 337](#)

The question is often asked, Is there a place in the walls of the city of Jerusalem called the “needle’s eye,” which camels in order to pass through must have their burdens removed and get down upon their knees? We saw no such place in the walls of the city. What there might have been in the ancient walls is only a matter of conjecture.

There are but few streets in the city that are named, and the houses are not numbered. The natives have ways of finding places, but it is often with considerable difficulty, especially is it so to strangers who visit the city. We asked a business man how they managed to find their customers. He said, “We have to in some way learn their location of residence; but if they happen to move to another place without giving notice, it is sometimes weeks or months before we are able to locate them again.”

As the Jews are greatly oppressed and denied many rights concerning citizenship and the ownership of property, in many respects it is very difficult to procure a census of the population, for many who have been living there for a long time deny citizenship for fear of certain kinds of persecution and oppression by the government. The place is under Turkish rule, and is divided into religious or national localities or quarters. For instance, one part is called the Christian quarter, and others Jewish quarter, Armenian quarter, Mohammedan or Turkish quarter, etc. It is difficult to tell the exact population, which is probably near 80,000. About the year 1898 an estimate was made of about 60,000, of which number about 7,000 were Mussulmans or Mohammedans, 4,000 Jews, and 12,800 Christians. Those called Christians included 4,000 Latins, 2,000 United Greeks, 800 Romans, 100 Copts, 100 Ethiopians, 100 Syrians, and 1,400 Protestants. The Arabs were also included, and a colony of Africans. The different nationalities are distinguished by their costumes.

During the last fifteen or twenty years there has been quite an increase in the number of Jews, as through the influence of Baron Rothschild and other rich Jews much has been done to aid the Jews in being better cared for in that country, and they have had better privileges than before; but their privileges are yet quite limited, and they still have a hatred towards the Christians. We were told that over six hundred Jews left Palestine last year in order to get work and procure a living elsewhere, because of the oppression and deprivation of proper liberties in Jerusalem and Palestine. The last statistics of the Jews in the world give the number as 11,037,000, of which only about 78,000 are attributed as being residents of Palestine.

THE JEWS’ WAILING-PLACE.

[Photo 340](#)

In passing through the city down its narrow, winding streets, after making many crooks and turns, finally a narrow lane-like place is reached, with walls about sixty feet in height on one side. This is near the temple grounds, and here the Jews come almost every day of the week, and especially on Friday afternoon, to bewail the downfall of Jerusalem. At this place they can be seen in crowds; some of them in long, flowing robes; some with bare feet, ragged, and dirty; others in their beautiful white linen and turban caps; women in their native gowns. All come for the purpose of wailing. While here they read their Hebrew prayer-books. Some of them read silently, and some aloud. Now and then they break out in hideous cries, moaning and wailing, kissing the walls, striking their foreheads against the hard stone, and sometimes pulling their hair or beard, as if bewailing their situation and condition, asking God to give them back their holy city once more, and to restore the kingdom to Zion.

As they stood there bewailing their condition and reading the law of Moses, we were reminded of the words of St Paul in 2 Cor. 3:14, 16, which says: "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the veil shall be taken away."

Truly they are still in blindness concerning the Word of God. They will not accept Jesus as the Christ, and go on trying to live under the old Mosaic law, hoping in vain for the time of the Messiah and the restoration of the kingdom in the way they are expecting. Some of them at least are expecting the time to come when the Messiah will come while they are there praying at that wailing-place. They believe the time is coming when suddenly that high wall will fall, and they will be enabled to enter the holy ground of the temple undefiled with the Messiah as ruler of the kingdom, and some of them at least believe that the Jews everywhere will be gathered together again in the Holy City, or, at any rate, in Palestine. The poor, blinded souls do not know that Jesus Christ through his death upon the cross broke down the middle wall of partition between the Jews and the Gentiles. "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: and came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father." Eph. 2:14-18. [Photo 342](#)

This partition wall of nationality has been broken down never to be put up again, and one nation is not to be distinguished above another in Christ Jesus. We read in 2 Cor. 5:15,16 that from the time Christ died and arose again no man is to be known after the flesh, although before his death and resurrection he and the people of God were known as Jews; but since that time the people of God are not known as Jews; that is, not known after the flesh, but after the Spirit, and there will never come a time when the Jews literally as a nation will be recognized with favor in the kingdom of God, any more than any other people.

The last commission of Christ was for his followers to go into all nations and preach the gospel, and whosoever believed should be saved. Mat. 28: 19, 20; Mark 16: 15, 16.

Since that time the Israel of God are his people through a spiritual birth, and only those who have received this change of heart or spiritual birth are the Israel of God. This is the meaning of the words in Rom. 11: 26, 27, which says, “And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.” The Israel of past ages was the Jews after the flesh; the Israel of to-day is those who become Jews through a spiritual birth according to Rom. 2: 28, 29, which says, “For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.”

It is a sad sight indeed to witness the wailing of the Jews when they gather together in real earnestness, and especially to one who understands the meaning of the Scripture, and realizes the blindness of those poor deluded Jews. While they continue as Jews after the flesh, yet they are no longer the Israel of God nor Jews after the Spirit.

THE TEMPLE GROUNDS.

[Photo 345](#)

Among the most noted places in the city of Jerusalem is the enclosure of the temple grounds. This enclosure is known as Haram-esh-Sherif. This area covers about thirty-five acres, near the center of which stood the temple of Solomon, afterwards the temple of Zerubbabel, then the temple built by Herod in the time of Christ, which was destroyed by the Romans in A. D. 70. It was the last-mentioned temple that Christ prophesied should be destroyed and should not be rebuilt. An apostate by the name of Julian, who undertook to prove the prophecy of Christ to be false, at one time began the task of rebuilding that temple; but he did not proceed far, it is said, until balls of fire burst forth and prevented the workmen from continuing their work, and it had to be given up. This was about A. D. 362. The rebuilding was a complete failure. Near A. D. 136 a temple of Jupiter occupied this sacred spot, and a shrine of Venus was placed upon the site of the Holy Sepulcher.

At the present time two notable buildings are in this inclosure, the most notable one being the Mosque of Omar, the other El Aksa. While there is no outward, visible trace of Solomon's temple or of the temple which existed in the time of Christ, nevertheless there have been excavations made which prove that it is the original site of Solomon's temple. Captains Wilson and Warren made excavations by sinking a shaft at the west wall of the southern extremity of the Wilson Arch. There they found twenty-one courses of beveled stones, three feet eight inches to four feet high, making in all seventy-five feet above the foundation rock. All these were in their original position, but covered with debris. The topmost of these stone blocks were from thirty-five to fifty-five feet below the present surface, being covered to that depth by the ruins of the buildings that have been built thereon. The stones of this wall underneath the ground are hewn smooth on every side except the outside, where they are beveled, and are jointed with mortar or cement, but so accurately that a knife can not be introduced between them. Because of certain marks of the masons from Tyre and marks of other masons, it is considered quite evident that this is the foundation wall of Solomon's temple. [Photo 347](#)

At the present time the place supposed to be the court of the temple is covered with flat stones, which occupy considerable space. Underneath are massive arched pillars and hallways, which are said to be Solomon's stables, but doubtless are of more modern

invention. However, it is a place which would cause one to wonder for what other purpose it might have been used, it being deep down below the surface, and there in the corners of the massive pillars of rock are holes drilled through, which are supposed to have been the places where the horses were tied. In other places are stone troughs which are supposed to be where the horses ate their grain. We were told by the guide that frequently visitors began scratching around in the bottom of these troughs, and ask if any of the grain used for food for the horses can yet be found. While this may seem like a ridiculous question, it is not more so than some things which we were told by the Catholics in Bethlehem, of which things mention will be made later.

Down below these stables were great cisterns. They were large vaults cut out of soft rock, and had a depth of twenty-five feet and a capacity of from ten to twelve million gallons. It was said to be enough to furnish a year's supply of water for the whole city. A single cistern called the "Great Sea" would hold two million gallons. The water was supplied partly by the rain, and partly by an aqueduct, which connected these cisterns with Solomon's Pools beyond Bethlehem, about thirteen miles from Jerusalem. The overflow from these cisterns was conducted through a rock-cut channel into the valley of the Kedron, which also served as a sewer to carry away the refuse rising from the sacrifices at the temple.

The Mosque of Omar, or principal building upon the temple grounds, is in charge of the Mohammedans. It is an octagonal building about sixty-six feet on each of the eight sides. The whole structure is one hundred and seventy feet high, with a large dome. It is built over a large rock, which is fifty-seven feet long and forty-three feet wide, and rises from one to six feet above the Mosaic marble pavement. This rock is inclosed by an iron railing. It is said to be the place where the Jews made their sacrifices. There is also a Jewish tradition that Melchizedek offered sacrifices there, and that it is the place where Abraham offered Isaac, where the ark of the covenant in the holy of holies stood, and many other traditional scenes. The Mohammedans also have equally as striking traditions concerning this place. Visitors before entering these places must remove their shoes, and put on some Mohammedan shoes or moccasins. This is done that the place may not be defiled by those who are not Mohammedans, because the place is supposed to be holy.

[Photo 349](#)

Notwithstanding the marvelous structure and workmanship of these buildings, yet to the Bible reader there is a sense of disappointment, especially so to those who are expecting to see the same temple standing that was in existence in the time of Christ, and many are the visitors who go there understanding that the original temple is there, and some even expect to see Solomon's temple. However, the scene is of such a nature that one can easily extend his imagination even to apostolic days, and there in his quiet meditations and imaginations see the scene of Christ standing over against the treasury where the widow cast in her mite; where the dove-sellers and money-changers were in the temple and driven out with a scourge of cords; where Satan took Jesus to the top of the pinnacle of the temple and asked him to cast himself down. In an imaginary vision can be seen the beautiful snowy white marble and the brilliant, shining gold, but, alas! it is all departed. Again, we can imagine the apostles Peter and John going up to the temple at the hour of prayer and the lame man by the gate Beautiful, where he received the healing touch of the power of God through the instrumentality of Peter and John, and went leaping and shouting through the temple. But now we leave the temple grounds for

other parts of the city.

THE CHURCH OF THE HOLY SEPULCHER.

ONE of the noted places in the city is the Church of the Holy Sepulcher. This is occupied by the Latins, or Roman Catholics, Greek Catholics, Armenians, and guarded by the Mohammedan custodians. The place, we might say, is filled with traditions and superstitions from top to bottom, from beginning to end. Although the site of Calvary and the place of burial of Christ are located outside the city, nevertheless inside of the city in this Church of the Holy Sepulcher is claimed to be the original location of these places. Almost everything in here is of quite modern appearance in many respects. This is a very large and capacious structure, having many rooms and places of interest, especially to Catholics and visitors believing their traditions.

As the visitor is shown from place to place, here will be pointed out the place where Christ was crucified. A hole in the rock with a piece of marble post represents the place where he was nailed to the cross. They say that is Calvary. Yonder a few feet away is where Mary stood when she viewed the body of Christ as it was taken down from the cross. There is where the women stood witnessing the anointing. Over here is the stone upon which He laid while being anointed. At another place near by is a stone which is said to be a piece of the one which the angel rolled away from the tomb. Over to one side is the place where it is said Jesus appeared to Mary Magdalene. They point out the stone upon which Mary, the mother of Jesus, stood; another place where Abraham offered sacrifice; the place where Adam was buried; and the tomb where Christ lay. All these places are to be seen in a very small space. But by the time one has listened to their traditional stories and seen their traditional sites he has not much confidence left concerning the place being the original site as represented by these traditions.

As a tradition to wind up the whole affair in the mind of the traveler, he is told about, and shown the place of, the holy fire, a small room, which is probably eight or ten feet in diameter, situated in the middle of the chapel, from which it is said the holy fire issues forth by miraculous power once a year. To this place are gathered people from many nations during the festival of Easter, that they may procure some of the holy fire. Here they come with their candles, which are lighted and carried home. It is no uncommon thing for this so-called holy fire to be carried with lighted candles to Russia and other countries, where it is taken to the cathedrals, and there candles are lighted, and members of the Catholic churches come to these cathedrals and give very liberally of their means to have the privilege of obtaining some of the holy fire. Those who come to Jerusalem and receive this holy fire are granted the forgiveness of their sins, and special privileges and indulgences for some time to come. At the time of this festival the place is filled to the utmost capacity with pilgrims from every direction. They used to represent the entry of Christ riding on an ass from Bethphage, but this was afterward done in the entry of the church only. Palm and olive branches were scattered on the occasion, and to this day the Latins, or Roman Catholics, send to Gaza for palm branches.

Out of a round hole, probably five or ten inches in diameter, a little distance above their heads the fire issues. After the crowd has been gathered together for hours anxiously waiting the moment when the miraculous power will send forth through this hole the fire, suddenly it makes its appearance. About 2 P. M. there is a flash of fire, and a brilliant

blaze exudes through the hole. At this time there is nothing short of a regular stampede—pushing, crowding, fighting, crushing each other in order that each may be the first to light his candle. There is a general hubbub, which frequently ends with serious results. Some believe it to be of such a nature that it will not burn human beings, and will even bear the torture of placing the flame at their necks, chests, or other parts of their bodies.

In the year 1834 there was a terrible catastrophe on that occasion. When about six thousand persons were in the building a riot suddenly broke out, and the Turkish guards thought they were attacked and used their weapons against the pilgrims, and in the struggle which followed about three hundred pilgrims were killed.

We were told that formerly the service was held at ten o'clock at night; but on account of the serious trouble which generally arose at such a time often resulting in the death of many, the Sultan ordered them to change the time of their festival and presentation of holy fire. However, he was told by the priests that the angel that came down and wrought the miracle of producing the holy fire came only at ten o'clock. But the ruler said he could not furnish soldiers and the proper protection at that time of the night and that the angel must come earlier; and as his orders were positive and unrelenting, there was no other way out than to have the angel come earlier. Accordingly as the ruler of the city ordered concerning the time for the angel to come, sure enough at the appointed hour, two o'clock in the afternoon, the holy fire made its appearance. One would not need to stretch his imagination very much to realize the situation of the affair and of one of the hypocritical priests sitting in there with his invention for blowing the fire through the hole at the moment of the touching off his match at the appointed hour. The statement may seem almost incredulous, that people would yet undertake to hold such a festival or carry on in such a manner, but such is the case.

In passing through these places, the visitor, of course, is expected to give some “backshish” to the one in charge of most of the places. Almost everywhere is some kind of a place with money-making schemes, and the Church of the Holy Sepulcher is one of the most ridiculous of the kind imaginable, although thousands and thousands of dollars have been spent in its structure and decoration. Images, and burning candles, and so-called relics of antiquity are to be found throughout the entire place.

To one who has been brought up to regard the Word of God as sacred, to come in contact with all these traditional things and hear the stories repeated over and over brings a feeling of disgust. It makes a person feel as if the Holy City had been turned over to idolatry, and that not only the Holy City, but the entire Holy Land, had become an unholy, God-forsaken place. Truly, it did seem to us while traveling through the land that the curse of God was upon it.

THE POOL OF BETHESDA.

[Photo 355](#)

WE were conducted to a place called the Pool of Bethesda, which is said to be the scene of John 5:2-9, which reads as follows:

“Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a

certain man was there which had an infirmity thirty and eight years. When Jesus saw him lie, and that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked.”

After paying our usual “backshish” we were admitted through a hallway to an open place where there was an opening in the earth with a winding stairway of more than forty stone steps, leading down to a pool of water. There below the surface of the earth could be seen a portion of what appeared to be ancient-looking porches, with the pool of water below. In another part of the city is a large open pool called the Pool of Jeremiah, which contains a very large supply of water for the city. As we were passing by another place, we saw the Jews making unleavened cakes, which were about eight inches wide and a quarter or a half an inch thick.

There were many other places of interest within the city, but we will now notice some places without the city walls.

THE TOMBS OF THE KINGS.

AMONG the places of interest outside the walls of the city of Jerusalem is that of the Tombs of the Kings. They belong to the French, and are surrounded by a wall. There is a staircase hewn in the rock, consisting of twenty-four steps nine yards wide, which lead down into the tombs, or rather to a large open court, cut out of solid rock. There are channels cut in the rock to conduct the water into the great cisterns below. These channels cross the staircase at the tenth and twentieth steps, and lead down beside the wall to the right. At the foot of the staircase are to be seen the large cisterns.

The open court is twenty-seven yards by thirty yards. At one end of this open court is an entrance to the tombs with some inscriptions and sculpture work above the entrance. The first chamber entered is about six and one half yards square, and from it there are four entrances, which lead to tombed chambers. Some of these chambers contain rock shelves on three sides. Some have openings which lead through the chambers to where there are small openings down into another department below, where there are chambers for burying the dead, and these open to some still lower, which are entered by means of small openings in the rock sufficiently large for a person to climb in and out. These chambers, so far beneath the earth, cut out of solid rock, and used as burial—places, are something marvelous to behold. At the present time there are no signs of the bones of any one who has been buried there. [Photo 357](#)

SOLOMON’S QUARRIES.

Not far from the Damascus gate is an entrance to a large stone quarry. This is an extensive subterranean quarry, extending more than a mile in almost a straight line below the level of the city and underneath a part of the city on the outside of the walls. The stone is of a beautiful snowy white. Some claim that this is where Solomon obtained the stone for the temple, except that for the foundation and such as was necessary to bring from Tyre and other places. However, this is only a supposition; but as Josephus makes

mention of the snowy whiteness of the temple, this stone would surely answer the description, for it is a beautiful white. On account of its softness, it can be cut into any shape with saws, and will harden, it is said, when exposed to the air.

The amount of stone taken from this quarry would be almost enough to build a large city. On the sides of the wall are to be seen niches where the lamps of the quarry-men hung. The blocks were separated from the rock by means of wooden wedges which were driven in. Traces of the mode of working the quarry are still distinguishable. However, there is no positive clew as to the exact time of working of this quarry.

MOUNT OF OLIVES.

[Photo 360](#)

THE Mount of Olives, which is sometimes called Olivet, is a noted mountain on the range of hills east of Jerusalem, with the valley of the Kedron and Jehoshaphat between that and the city. It is not a single peak, but rather a ridge with three or four summits. Here was the place of the scene of some of the most striking occurrences in the life of Jesus. John 8:1; Acts 1:12; Luke 19:29, 37; 21:37; 22:39; Mark 11:1; 13:3; 14:26; Mat. 21:1; 24:3; 26: 30.

It was from this mountain near Bethany, that Jesus ascended into heaven. See Acts 1: 12. It was here that Jesus used to take his disciples alone to commune with them, and where he often resorted as a place of prayer.

It was upon this mountain that Solomon built the high places for the gods of his numerous wives, but these idolatrous places were destroyed by King Josiah. 1 Kings 11:7; 2 Kings 23: 13, 14. David fled to this place from Jerusalem to escape from Absalom. 2 Sam. 15: 30, 32; 16: 1.

THE GARDEN OF GETHSEMANE.

[Photo 362](#) [Photo 364](#) [Photo 366](#)

THERE is probably not a more noted place round about Jerusalem, no place that the visitor has a greater desire to see, than the Garden of Gethsemane, where Jesus resorted in agonizing prayer to the Father while his disciples slept, and he bearing the burden of the sins of the world. This is the place of which the record is given by St. Matthew. "Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners." Mat. 26: 36-45.

Luke says: "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? rise and pray, lest ye enter into temptation. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?" Luke 22: 44-48.

The scenery of the Garden of Gethsemane of to-day is greatly changed from that of former times. At the present time there is a wall around what is called the Garden of Gethsemane. The wall is probably twelve or fourteen feet in height. The present garden is in the shape of an irregular rectangle, the circumference of which is about seventy paces.

On the inside of the walls at regular intervals are stone-like posts, with pictures inside the walls representing fourteen stations, which the Catholics claim represent the fourteen places where Jesus stopped on the way from the garden to the place of his trial and crucifixion. Many traditional stories are told the travelers concerning these things by the guides and the monks in the place. While we were in the garden, we saw some monks and priests with a crowd of followers who were going and kneeling before each of these posts or stations. The priest or the monk would read from his prayer-book, they all kneeling round about, then go on to the next one until the fourteen places had been reached and prayer offered, and he well paid for his service.

There is a walk a few feet wide around the entire garden just inside the walls for the purpose of viewing these pictures and also of seeing the middle part of the garden. In the central part are some very old olive-trees. The guides and those in charge of the garden say these are the same trees that were there in the time of Christ; but such is not likely the case, for when the place was besieged by the Romans some time later, all the olive groves were cut down. However, one tree near the ground measures about twenty-five feet in circumference, but a few feet above the ground it is only a few feet in circumference, and it is not very tall. Aside from the olive-trees there is nothing of much interest, except a few flowers. The keepers of the garden offer to furnish every one with a bouquet of flowers, which they say is from the garden, for which they expect a very liberal "tip" by way of "backshish." They generally expect from ten to fifty cents or a dollar for their liberality of presenting the flowers.

Just at the entrance of this garden the visitor is shown the spot where they say Judas betrayed the Master with a kiss, and near by is a large rock upon which they say the disciples slept while Christ was praying. There is scarcely a noted circumstance concerning Christ and his apostles but that the guides or Catholics point out what they call the exact place and the scene of such occurrence. One to get the benefits of a visit to such places must needs be well-posted concerning the history and Bible narrations, so as not to be misled by these guides, keepers, and money-mongers. Though there is not much reliance to be placed upon the statements concerning the exact spots of many places, yet it is unquestionably evident that many of them are accurately located, while others are not.

THE BROOK KEDRON.

This brook passes directly by Gethsemane at the foot of Mount Olivet. It is a small

stream, dry in the summer, but during the rainy season the water sometimes passes down in torrents. It rises a mile and a half north of Jerusalem; extends in a southeasterly direction to the northeastern quarter of the wall of the city; and sweeps through the valley Jehoshaphat in a deep gorge along the eastern side of the city. Its course continues through the wilderness of Judea until it reaches the northwestern shore of the Dead Sea.

It is likely that at one time when Christ was coming down from Mount Olivet he was not far from the brook Kedron when he lifted up his eyes and beheld the city of Jerusalem, and said: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord." Luke 13: 24, 25.

CALVARY.

THERE are diversities of opinion concerning the exact location of Calvary. Some writers and explorers have located it within the city walls, where there is a place governed principally by Latin and Greek Catholics, who locate it at the Church of the Holy Sepulcher; while there are others who have located the site outside the city walls. It is evident from the reading of the following texts that Calvary was at some place outside the city walls: Mat. 27:32; Heb. 13:12; John 19:20-44.

Some years ago an explorer, Dr. Gordon, located the spot outside the city not far from the old ash-heap. The elevation or top of the hill which he selected as the site is something the shape of a skull, which faces a deep precipice. Upon this hill is said to have been the stoning-place of the Jews, where people were taken to be stoned. According to the custom, he who brought the accusation had the privilege of casting the first stone as the victim stood at the very edge of the precipice; and when he was knocked into the abyss below, stones were hurled down upon him, thus ending his mortal existence. At the edge of this precipice near the top of this hill excavations were made. The hill is solid stone, except a thin soil on the top. Where the excavations were made, Dr. Gordon and other explorers found what they were satisfied were the crevices and cracks made by the earthquake which occurred at the time of the crucifixion. The top of this hill at the present time is occupied as a Mohammedan cemetery, and visitors in general, especially Christians, are not admitted. However, we had the privilege of visiting and examining the place to our satisfaction, and also of holding a little prayer-meeting on the brow of the hill.

THE GARDEN TOMB.

[Photo 368](#) [Photo 371](#)

After Jesus had been crucified, Matthew says, "When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple. He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulcher, and departed."

When Dr. Gordon became satisfied that he had really located Calvary, he believed

that the sepulcher in which Christ was buried was not far away. A short distance from the place he began digging down and excavating at the side of a hill near by, or, in fact, an extension of the same hill, and finding a place which was perpendicular, he continued his excavations for several feet, until he came to a door that opened into the side of the solid rock. In this is a room about ten by fourteen feet and seven feet high, all cut out of the rock. Extending across near the middle of the room is an elevation of a few inches from the floor to distinguish the separation of the one chamber from the other. At the farther corner from the door is a white marble slab something near three feet wide, set on edge, of sufficient length to form a place for a man to be laid. In this place it is supposed Christ was laid. The tomb bears the marks and representation as being that of a rich man, as was Joseph of Arimathea. The bottom of this sepulcher is from ten to fifteen feet below the level of the surface of the ground in the garden in front of it, and far beneath the top of the hill above it. Considering the description given in the New Testament and historical facts concerning the same, to our mind this is more likely the real sepulcher and Calvary than any other place that has been selected.

BETHANY.

[Photo 373](#)

Bethany is a little village about two miles east of Jerusalem on the road to Jericho. It was the home of Mary and Martha, where Jesus often went. He seemed to make it a kind of home, and no doubt spent much time with Lazarus, as this was the place where Lazarus was raised from the dead. John 11: 18-44. It was near here that Jesus ascended to heaven. Luke 24: 50. It is only a small place at the present time with a few stone houses inhabited by Mussulmans.

ACELDAMA—THE POTTER’S FIELD.

Aceldama is what is known as the “field of blood,” the potter’s field purchased with the money that was given to Judas for betraying Jesus, as mentioned in Acts 1: 18, 19 and Mat. 21: 7. This place as now located is on the southern slope of the Valley of Hinnom, near the Pool of Siloam. This is a very desolate, solitary place, rough and rugged in the extreme. A few monks remain here in a kind of convent building, and show the people the tombs for the “backshish” given them according to the liberality of the visitor.

It is a rocky field of stone, perforated with caves and underground tombs. Passing from the convent into a cave below, by means of lighted candles, are to be seen here and there shelf-like places in the sides of the room, which appear to have been there for ages. Openings from the first room or chamber lead into another chamber where there are similar places for burying, containing human bones. Then there is an opening into a lower department, and on down into another lower department, and thus chamber after chamber, department after department, underneath this hill or potter’s field, as it were, are to be found many places for the burial of the dead.

THE POOL OF SILOAM.

[Photo 375](#)

The Pool of Siloam is just outside the city of Jerusalem, at the foot of Mount Zion and Mount Moriah. There are two pools, or one is rather a reservoir. The other, the real pool,

is fifty-three feet in length, eighteen feet wide, nineteen feet deep, and fourteen feet below the surface of the earth. There is a walk leading around the edge of the rocky precipice to steps that lead down into the pool. Below is a small opening, from which water flows down towards the large pool or reservoir, the large one not being shown in the illustration given. At the present time the large one is empty, and is used for gardening purposes. It was used to hold water to supply the villages and gardens below until more recent years, when the cess water from the city of Jerusalem passing through it made it so filthy that it was finally abandoned as a pool for special use of the water.

It was to this place the blind man was sent to wash that his sight might be restored, according to the record given in John 9: 1-7 : “And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.”

SILLOAM, THE LEPER TOWN.

[Photo 377](#)

Not far from the Pool of Siloam, outside of the city of Jerusalem, is a little village of perhaps fifty houses or more, known as the village of Siloam. It has only one street leading through it, and that a very rough and dirty-looking one. Traveling through this little village would not bring much of an inspiration, as might be imagined from the words of the song, “By cool Siloam’s shady rill.” Many of the houses are built out of ancient tombs, and some people live in holes cut in the rocky side of some hill, or at the edge of the rocky cliff.

A portion of this town and another place near by are occupied by lepers. The traveler round about Jerusalem, and especially near the Garden of Gethsemane, and on the road that leads to Bethlehem or to the Dead Sea, will not fail to meet with lepers on every hand. As we were leaving the Garden of Gethsemane, we noticed a few lepers begging near the entrance. Having a few small pieces of money, a piece was dropped into their hands, cup, or pail. We found as we passed by that there were ten lepers in a row begging from all the travelers. Only a few rods farther were a few more crouched down beside the stone walls, and farther along were some more sitting in the dust, while others were upon rocks or leaning against the stone wall. All of them were begging for “backshish” (money).

These lepers are a pitiable sight. Some of them have the ends of their fingers dropped off, and others probably all their fingers off, and some their thumbs. Others have no hands, while the toes of others are missing. Sometimes their feet, ears, noses, or some other part of their bodies is gone. Some are blind. These, from early in the morning until late in the evening, are to be found along the highways and entrances to the most noted thoroughfares for travelers. As soon as they see or hear some one coming, they begin the pitiable moaning, wailing, and begging of alms. They are generally clad in rags and filthy garments. While the government provides a place and a certain amount for their support,

yet they have learned to beg, and no doubt were they furnished with an abundance of food, clothing, and other necessities of life to-day, to-morrow they would be clad in their old garments, and found along the wayside begging. They can not speak the English language, therefore we were unable to converse with them. There seems to be no effort or restrictions to keep them away from the public further than that they generally stay at the side of the walk or driveway, but within easy reach of the passers-by.

Leprosy was a disease of frequent occurrence among the Israelites. It is said there are now about fifty lepers in Jerusalem. Leprosy results from a kind of decomposition of the blood. Several months before the outbreak of the disease the patient feels languid, suffers from chills, suffers in the limbs, with attacks of fever; reddish spots then make their appearance on the skin, and under them rise dark-red lumps, which are more or less movable in the body. These lumps unite into groups resembling bunches of grapes. The mouth and lips swell and the eyes run, and the patient is frequently tormented with attacks of itching over the whole body. The mucous membrane begins to be destroyed, and nodules form internally also. The organs of speech, hearing, and sight become affected. Generally the swelling bursts, and turns into dreadful festering sores; heals up again, but only to break out at a different place. The fingers become bent, and some of the limbs begin to rot away. This kind of leprosy with its accompanying swellings differs from the smooth leprosy, which produces flat, painful, inflamed patches on the skin, followed by sores. Other diseases are frequently brought on by leprosy, but the patient sometimes drags on his melancholy existence twenty years or more. There is one kind of leprosy, which we saw at another place, where it was not noticeable upon those who were afflicted while in its first stages to cause them any inconvenience; but they had spots as white as snow in various places on their hands, feet, face, and other parts of their bodies. However, this develops in many cases into serious trouble and affliction.

THE ASH-HEAP.

JUST outside the walls of the present city of Jerusalem is a place known as the “ash-heap.” This is said to be the place where for centuries the ashes from the place where the sacrifices were burned were taken and piled upon a heap. In conversation with some of the inhabitants of Jerusalem with whom we were acquainted, we were told that a few years ago when they came to Jerusalem the ash-heap was about twenty feet higher than it is now, and others who came earlier stated that it was forty feet higher. The ashes have been used for plaster, cement, and building purposes.

Ashes from this heap have been sent to other countries and scientifically and chemically examined, and said to consist of ashes from the bones of animals. When we read in the Old Testament of the number of animals sacrificed in Jerusalem and burned upon the altar, it does not require much imagination to believe that there would be a special ash-heap of great magnitude, and that it would require centuries to dispose of the same, as the ashes of that heap to-day are being used.

BETHLEHEM.

[Photo 380](#) [Photo 382](#) [Photo 384](#)

BETHLEHEM is a town about six miles south of Jerusalem. Because of its famous birth-place of Christ and other notable events of ancient times, it is unnecessary to give

here any further history of what took place in those days. The city has been destroyed and rebuilt at different times since the days of Christ. There is, however, a building called the Church of the Nativity which is said to be the oldest in Christendom, built in A. D. 330 by the Empress Helena. It is said to be built over the place where Christ was born. Like the Holy Sepulcher in Jerusalem, there are many traditional stories and superstitious ideas regarding this place and the things connected therewith. The building is divided into three departments, one of which is occupied or governed by the Armenians; the other two by the Greek and the Latin Catholics. The time of our visit to this place was a special time of worship and a day highly revered on account of some ancient traditional circumstances, and the pilgrims had gathered together from far and near to give special reverence in their worship of the image of the cross, similar to what we found in Rome. Here we found the same idolatrous worship.

The pilgrims entered the ground floor of the building, where services were being conducted by the priests and monks, which was nothing more than a mere form of operations, and now and then a few words said with many formal performances. Near the end of the room, to one side, was an entrance to a staircase leading down to the chapel below. Near this stairway were the shoes of those who went down into the chapel, as they considered it a holy place. The place above and below is illuminated with candles.

As we descended the stairway and entered the long narrow chapel below, to our right was a place representing the manger, made of marble, in an inclosure with a few steps leading to it. In this marble manger was a wax doll representing the infant Christ. In this building were also the Virgin Mary, the crucifix, and other images for worship.

The pilgrims would go to the back end of the hall, and there women and men would stretch themselves out prostrate on the stone floor face downward. After lying there a short time and kissing the floor, they would arise, and move forward with their feet to the place where their heads were before, and upon their knees would bow, striking their heads against the floor, and then move forward to where their heads were before and strike the floor, and continue this until they reached the steps which led up to the platform where the manger and other images of worship were placed. They would kiss the steps and after going through divers performances and doing obeisance to the wax doll and other images, would pass on for those who were coming behind to also participate in the same formal worship.

Passing on from place to place through the city, we were told some of the most ludicrous and ridiculous stories by which tradition had made the various places famous. Some of these were too ridiculous to mention.

The plain of the shepherds' field is about a mile from the town. The country round about is very rocky, and has a desolate appearance.

SOLOMON'S POOLS.

[Photo 386](#)

THE noted Pools of Solomon are beyond Bethlehem, and about thirteen miles from the city of Jerusalem. They are said to be the pools built by Solomon, and served for the water supply of Jerusalem. There are ruin aqueducts, or underground water courses, which conveyed the water from those pools to the city of Jerusalem, which give evidence that they were used for that purpose. Below the surface of the earth at the present time in places are to be seen portions of these aqueducts. At one place at the city walls these

aqueducts are to be seen also.

These pools furnish the water for Bethlehem at the present time. There are large tanks which rise one above the other, and are cut from solid rock and walled with masonry. The size of the largest, or lowest, basin is five hundred and eighty-two by one hundred and seventy-five feet, and fifty feet in depth; the middle pool four hundred and thirty-three by two hundred and thirty by thirty-nine feet; the upper three hundred and eighty by two hundred and thirty by twenty-five feet. These were fed by wells and springs in the mountain and an underground fountain, which furnished an abundance of water for the tank. This is regarded as "the scaled fountain, or spring shut up," which is probably the one referred to by Solomon in giving an illustration concerning spiritual matters. The water from these pools was conducted to the city of Jerusalem, where it was deposited in pools and cisterns for the supply of the city, and doubtless the overflow passed on into the pools below the city.

There are to-day a number of pools not only within the walls of the city, but also outside near by in the villages. At the edge of the city are places for pools and reservoirs, where much water could be deposited and held in reserve. The idea that there was no water in or around Jerusalem in which to baptize the three thousand people is a very flimsy objection to baptism by immersion; for in a number of those large pools and reservoirs hundreds of people could enter at one time if necessary.

THE DEAD SEA.

As we were desirous of visiting the Dead Sea and the river Jordan, our guide procured a carriage for our company, including himself, at a cost of three napoleons to make the trip in one day. As our time was very limited, we had only one day for that purpose. The guide told us that most travelers took three days for the journey: the first day for the journey to the place, one day in visiting, and the third day to return. The driver said he could make the trip in two days, but did not like to undertake it in one day. Finally he concluded, for the price, to hitch three horses to the carriage and make the trip.

At daybreak the next morning we left Hotel Jerusalem, which is situated just outside the walls of the city, and were soon on our way, passing Bethany and near by the old site of Bethphage, on and on, winding about the hills and over barren country until we came to a place called the Good Samaritan's Inn. This is on the road to Jericho, doubtless the same old road of ancient times noted for its robbers and thieves. The Good Samaritan's Inn is a modern inn, consisting of a compound, with the walls connecting to the ends and sides of a building. At this building travelers can stop and remain for the night, or procure some refreshments, such as they are, and can put their horses and other animals in the compound and feed them, ready for the continuation of the journey. Along this place on one side are some small holes or caves consisting of large room-like places called the "robbers' dens." Farther on at a point in the turn of the road is another such place, making it convenient for bands of robbers to signal to each other from either of those places concerning any travelers who may be coming or going.

While we stopped here, the sisters, being tired of riding, walked on, and soon passed by the robbers' den and were out of sight. As soon as the guide was aware of the fact, he became very anxious, and said they were in imminent danger of being kidnapped and carried over the hills as were other lady missionaries a few years ago by the Turkish and

Bulgarian people. He had me to accompany him, and urged that we make great haste to overtake them, however, no harm befell them along the way.

We soon reached a high point of land where the remainder of the way was almost constantly down grade, and in many places very steep until we were nearing the valley of the Jordan and the sea. A place was pointed out to us near by among the rocks in a deep ravine where it was said that Elijah was fed by the ravens. Among the rocks were caves which were also said to be a place of seclusion for thieves and robbers. [Photo 388](#)
[Photo 390](#)

A little after noon we arrived at the Dead Sea, where an hour or two was spent at the water's edge. On account of our limited time, we were not able to cross to the other side. This sea is sometimes called "Salt Sea," "the Sea of the Plain," and ancient historians have denominated it "the Sodomitish Sea," "the Sea of Sodom," "the Sodomitic Lake," etc. The Arabs call it the "Lake of Lot." It is situated sixteen miles from Jerusalem on a straight line, but many miles farther by the carriage road. It is about forty-six miles in length, ten miles in width, and covers an area of three hundred square miles. The water is quite clear, but contains much salt, insomuch that a person thrown out into the water will not sink, and can sit down in the water or float on his back or in any way he pleases. There is, however, a liability of the head going down and the feet up. At the southern end for two or three miles the shore is comparatively level, while on other sides it is mountainous, and at one place a promontory extends out into the lake, and is described as being a plat of soft marl, encrusted with salt, and containing large quantities of sulphur in a very pure form.

It is supposed that the Dead Sea is the location of the city of Sodom, from which Lot made his escape before its destruction, and his wife looking back was turned into a pillar of salt. People who have visited the Dead Sea are asked if this pillar of salt is to be seen. There is nothing that would give any one a recognition of anything representing a human being made of salt. On this island-like place extending into the water are some elevated places, and along the shore is a place called "Salt Mountain."

The river Jordan flows into this sea, and it is estimated that six million tons of water fall into the Dead Sea daily, all of which must be carried off by evaporation, as the sea has no outlet. Near the shore of the sea are elevated places or small hills which are pointed out as the location of the site of the ancient city of Gomorrah. However, this is only conjecture. Round about this sea the climate is very warm, as it is 3,697 feet below Jerusalem, and surrounded by hills and mountains, and, except the reeds and canebrakes clustered along the marshy streams, and a few trees, there is but little vegetation. Soon we were again on our way in the valley of the Jordan.

THE RIVER JORDAN.

[Photo 392](#)

AFTER traveling a few miles from the Dead Sea we came to a bend in the river Jordan, where we stopped to spend a little time in viewing that noted stream. This has also been the place of many noted scenes of ancient days and manifestations of the power of God. It was near this place where the power of God was manifested by the parting of the waters so that the children of Israel could pass over into Canaan, and where Elisha smote the waters with his garments and passed over, also near the place where John was baptizing in Jordan and the people of Jerusalem and, Judea came. It was at that time Jesus

came and was baptized by John, when the dove descended upon him, and God said, “This is my beloved Son, in whom I am well pleased.”

At the time when we were there the Jordan was not overflowing its banks, and the stream is not a wide one except during the time of the overflowing. However, it is deep, and near the Dead Sea very muddy and has a miry bottom; and at the place which we visited were reeds, cane-brakes, groves of small trees, and tall weeds. While we were there, the man who came to us at Shechem to get saved at that place, now requested us to baptize him in the river Jordan. Remembering the commandment of Jesus to go into all nations, teaching the gospel and baptizing them in the name of the Father and the Son and the Holy Ghost, and this man claiming to have fully repented and given up his sins, and there seeming to be a radical change in his life, we obeyed the Word, and there in the presence of our little company he was immersed in the waters of the Jordan.

As the afternoon was rapidly fading away, it was now time for us to speed onward. We soon passed the modern village of Jericho, and some distance away were pointed out some ancient ruins, which were said to be those of the old city of Jericho. From here we soon arrived at the foot of the mountain, where there was to be a continual ascent almost the entire remainder of our journey. The horses, however, began to balk. The driver after making several attempts and going a short distance at a time, determined to turn back and remain at Jericho until the next day. Had it not been that we still had possession of the money he was to receive, he would have turned back; but we were almost obliged to reach Jerusalem that night. Most of us walked the greater part of the way up the mountains. Sometimes all of us walked, and yet the horses would balk with the empty carriage.

After stopping several times to feed and change the horses, sometimes putting one in the middle, sometimes another, we finally reached the summit after night. It was some time after dark that, while passing through Bethany, our carriage was stopped. We were on the inside, with the curtains closed. The guide was riding on the seat with the driver, and after waiting for some time he came hurriedly to the carriage and asked me to get out and come there quickly. Upon doing so I found a man at the horses' heads, and he and the driver having a heated conversation in the Arabic language. When we approached, coming up facing him, he quickly left for the other side of the street. What his intentions were we do not know, but remembering that we were still on the Jericho road, we knew something of the dangers, and suspected him to be a robber. However, no one was harmed. Late at night we arrived at hotel Jerusalem, where our journey was ended.

[Photo 394](#) [Photo 396](#)

THE AMERICAN COLONY.

OUTSIDE the walls of the city of Jerusalem, near the outskirts of the city, is what is known as the American Colony, which consists of about one hundred and twenty-five men, women, and children. These people have a few buildings. In one of the largest is their place of worship, boarding-house, and other arrangements for them to live as one family. They have one common table, and informed us that all were supplied from one purse, saying “all things common.” Some of these people have been there for more than twenty years. Somewhere near the year 1894 or 1895 about seventy persons left Chicago for Palestine to meet with some of their brethren in Palestine, forming this company known as the American Colony. They claim that their intentions are to live in Jerusalem

and study the Bible in a literal sense by comparing its teachings with the natural surroundings of the country. They claim that their principal teachings are the golden rule and "love your neighbor as yourself," etc.

They have a store in the main city of Jerusalem for selling curios made of olive wood, and photographs of the land of Palestine. From this store considerable money is made by selling these curios for relics from the holy Land to visitors from other countries. We were informed that for a few years they did not believe in their members marrying; but recently they have changed their views on that line, and some are being married.

Having been acquainted with two or three of this colony before they left America, we desired to meet them. Not knowing the name of the colony to which they belonged, nor the location of their home, and in fact, not knowing whether they were living in Jerusalem, we were at a loss to know how to find them. We were also requested by Brother and Sister Pollock, who were formerly of Moundville, to make inquiry concerning his father, who went to Jerusalem with this colony and soon afterwards died. They were anxious to know some of the particulars of his death and burial. Some one had also requested Brother Bailey to gain some information concerning another man. At first we were unable to find any clue to any of these persons. One day as we were walking along one of the main streets of Jerusalem we came near three curio stores side by side. All three of them had about the same appearance. Some of the company were about to enter the first one, but some way I felt a particular inclination to go into the second one, and made a remark to that end. After we had been in this store for some time, Brother Bailey made some inquiry concerning the one for whom information had been requested, and the keeper of the store gave him the desired information. Soon after this while in conversation with the proprietor, I asked him if he knew of a Mr. Levy and Beaumont, to which he replied that he did.

"Do they live in Jerusalem?"

"Yes, sir," he replied.

"Can you give me any information concerning them?" "Yes, sir, I can give you considerable information. You are acquainted with them, then?"

"Yes, sir."

"When did you last see them?"

"I saw them this morning. They live in the same home with me."

"Can I arrange to meet them?"

"Yes, sir. We shall be pleased to have you call at their home at the American Colony in the outskirts of the city."

"Did you know a man by the name of James Pollock, formerly of Denver, Colorado?"

"Yes, sir."

"He is dead, I understand?"

"Yes, sir. He died several years ago."

"Do you know anything about the particulars of his death?"

"Yes, sir. I was at his bedside when he passed away."

"Was there anything special concerning his last hours?"

"Nothing special. He seemed to die peaceably after having been afflicted a few days."

"And where was he buried?"

“He was buried in the cemetery of the German Colony, about two and one-half miles distant.”

“Do you have religious services at your Colony?”

“Yes, sir; to-morrow is Sunday, and we have our regular services in the forenoon and afternoon, and would be pleased to have you attend the same.”

Next day in the afternoon, according to the invitation, three of us visited the American Colony, and attended their services, which consisted of reading from the prophecies and some from the New Testament, after which a few remarks were made by one of their number. Although they seemed to be very sincere in their belief and worship, yet we could not say that there were any signs of real spiritual life, and I do not think they make any profession of having a change of heart by a real spiritual birth. [Photo 399](#)

RELIGIOUS CONDITIONS OF PALESTINE.

[Photo 401](#)

THE principal religions of Palestine are those of the Mohammedans, Jews, and Christians. The Mussulmans (Mohammedans) form about three-fourth of the population of Syria. They still regard themselves as the possessors of the special favor of God, and as rulers of the world, preferred by the Lord to all other nations, those who are called Christians are principally the Greek and the Latin Catholics. The Latins are known as Roman Catholics. Then, there are the Armenian Catholics and the Coptic Catholics. There are also a few Protestants. These Catholic Christians almost all, while they believe in God and in Christ, worship the image instead of the Lord himself.

The real headquarters of the Protestants in Syria is at Beyrout, where there is what is known as the American College, a religious institution. In and about Jerusalem are a few Protestant missionary stations and missions of various kinds, but comparatively little is being done by them. Generally speaking; the religious condition of the Holy Land is in a sad plight. Their worship is nearly all form. They seem to have drifted to almost the furthest extreme from the simple teachings of Jesus Christ, and there is but little of his power manifested among those who claim to be his followers. [Photo 403](#)

The Jews, Mohammedans, and so-called Christians are said to be at almost sword's point with each other. The existing prejudices between those of different religious beliefs, and their different nationalities, manners, and customs, languages, mixed with their various traditional beliefs and superstitions, make a very difficult field for promulgating the pure gospel of Jesus Christ

Traveling over what is known as the Holy Land, and round about what is called the Holy City, vividly brings to the mind the fact that truly the country has had the curse of God upon it. Even the land itself, which in many places was once fertile and productive, now seems only a barren waste; and the people seem to know but little about the improvements and practical ways of farming, tilling the soil, and making use of modern inventions. The Mohammedans and many of the other natives of the Holy Land reject Christ; the Jews reject him, and most of the so-called Christians worship his image and the image of the Virgin Mary; consequently it is a God-forsaken country. In our travels in the various countries we found the lack of civilization and modern improvements accordingly as they rejected Christ.

Our stay in and about Jerusalem being of short duration, we did not have the privilege of attending religious services in many places among the Protestant Christians. Aside

from our visit to the American Colony on Sunday, we also attended the services of a Christian Alliance Mission. Here we were permitted to present the gospel, which was interpreted into the Arabic to those who could not understand the English. These people believe in divine healing and sanctification, and therefore we had the liberty of presenting considerable of the Word of God without any objection.

During the day we also visited a mission home that was conducted by a few European women, mostly from England. Also, we had previously met two or three men who had been connected with this home for a few years. The mission was carried on rather on an independent line by the members of different denominations. They would keep Saturday as the sabbath. Their principal belief was to crucify the flesh in order to gain higher spiritual attainments. This had been propagated and carried out through the orders of one of the men. He had charge of the home for about four years. We had met this man previous to this time, as the reader will probably remember was heretofore mentioned. The night that we were at Jenin, on our way to Jerusalem, when three of us one night dreamed of murder, this man was sleeping in the same room. We had not then learned of his wickedness and fanatical ideas. [Photo 405](#)

Upon our visit to this home we were cordially received by the women who were then in charge of it. While they were entertaining us, we were shown some photographs, and recognized the face of this man heretofore mentioned. Learning that we had met him, they began to talk quite freely concerning him and his work. We found him to be one of the most extreme fanatics that we had met for some time, and he seemed to have a wonderful power and influence over every one in the home. They believed his teaching, and feared to disobey him. There were six women who belonged to the home and posed as religious teachers. A part of the time two or three men made that their home.

Among the many fanatical ideas and things propagated by this man was that all things that they hated most or dreaded to do was what they must do. For instance, if they were not feeling well, they must work very hard at the most drudging work that could be found. If they came to the table and had no appetite, he would fill their plates heaping full of meat, and other solid food, and such like, and would require them to eat it all. Were they to come to the table hungry, they were allowed but a very small amount of food. Whatever he desired of them, they were under obligations to obey.

He finally became almost wild in his aspirations and fanaticism, and at one time when there was some opposition by one of the women, he bit her little finger almost off, which at the time of our visit she had bandaged. About three weeks before this he became so enraged and wild that he entered the room where they were sitting at the table, locked the door, and took a very large knife and cut the clothing of three women from head to foot, and tore the same from their bodies. They seeing that he was at a point of insanity dared not resist, and it was some time before one of them could make an escape and secure the help of another man, who bound him to the bed with ropes. While there the women heard him give orders to his friend to kill all six of the women. Three of them were to be killed in one room, and three of them on the porch. The man to whom he gave this order was so under his power that he intended to carry out the request. One of the women made her escape to the German Consul, who took charge of the affair, and the man was allowed to escape. After learning these things we were not surprised that we dreamed of murder while sleeping in the presence of this man in Jenin.

SOME CUSTOMS AMONG THE MOHAMMEDANS.

In many ways the customs of the Mohammedans are much like those of the Jews. Most people in and about Jerusalem wear turban caps. We were informed that among the Mohammedans circumcision is performed on boys up to six or seven years of age or even later, the ceremony being attended with great pomp. The child is conducted through the streets on a handsomely decorated horse. The boy generally wears a turban of red cashmere, and is sometimes dressed in girls' clothes, with conspicuous ornaments, his face about half covered with an embroidered handkerchief. A noisy troop of musicians head the procession. [Photo 409](#)

Girls are generally married about the age of twelve or thirteen, sometimes as early as ten years of age. The man in search of a bride employs the services of a relative, or of women whose profession it is to arrange marriages, and he never has an opportunity of seeing his bride until the wedding-day, except when the parties belong to the lower classes. When everything is arranged, the bridegroom has to pay purchase money, which is higher if the lady is a spinster than it is if she is a widow. Generally speaking, about two-thirds of the sum, the amount of which always forms a subject of lively discussion, is paid down, while one-third is settled on the wife, being payable on the death of the husband or on his divorcing her against her will. The marriage contract is now complete. Before the wedding the bride is conducted in gala attire and with great ceremony to the bath. This procession is headed by musicians with drums and other instruments, and they are followed by several of the bride's married friends and relatives in pairs, and after these come a number of young girls. The bride is entirely concealed by the clothing she wears, being usually enveloped from head to foot in a cashmere shawl, and wearing on her head a small cap or crown of pasteboard. Another company of musicians brings up the rear. The procession moves very slowly. The bride is afterwards conducted with the same formalities to the house of her husband.

The ceremonies observed at funerals are not less remarkable than those which attend weddings. If the death occurs in the morning, the funeral takes place the same day; but if in the evening, the funeral is postponed until the next day. The body is washed and mourned over by the family and the professional mourning-women. The schoolmaster reads by its side several portions of the Koran. The ears and nostrils of the deceased are filled with cotton. The body is then enveloped in its white or green winding-sheet, and is at length carried forth in solemn procession. The foremost persons in the procession are usually six or more poor, and, generally, blind men, who chant the creed, "There is no god but God. Mohammed is the ambassador of God. God be gracious to him and preserve him." The bier with the deceased enveloped in a winding-sheet is borne by friends. After the bier, come the female relatives with disheveled hair, sobbing loudly and frequently, accompanied by the professional mourning-women, whose business it is to extol the merits of the deceased. The body is first carried into the mosque, and prayers are there offered on its behalf. The procession then moves towards the cemetery, where the body is interred in such a position that its head is turned towards Mecca.

Another peculiar custom of the Mohammedans is that the separation of the sexes is as strict after death as during life. In family vaults one side is set apart for the men and the other for women exclusively. Between these vaults is the entrance of the tomb, which is

usually covered with a single large slab. The vaults are high enough to admit of the deceased sitting upright in them when he is being examined by the angels Munkar and Nekir on the first night after his interment, for according to the belief of the Mussuhmans the soul of the departed remains with his body for a night after his burial.

JAFFA—JOPPA.

[Photo 411](#) [Photo 412](#) [Photo 414](#)

Jaffa, which is also in these modern times called Yafa, in ancient times was called Joppa. This is a city of several thousand inhabitants, about fifty miles from Jerusalem by railroad, but much nearer on a straight line. In passing from Jerusalem to Jaffa, we passed through some rich farming country, and near the city are some beautiful orange-groves and other kinds of fruit.

It was here where Tabitha was brought to life through the instrumentality of Peter, as mentioned in Acts 9: 36-43. It was the place of the home of Simon the tanner, and where Peter was upon the housetop praying when in a vision he saw the sheet let down from heaven. The Lord in this way revealed to him that he was no longer to call the Gentiles unclean, as the Master had already commanded him to go into all nations and preach the gospel, and said that whosoever believed and was baptized should be saved, and he that believed not should be damned.

The houses are very closely crowded together, and the streets are narrow, crooked, dirty, and ill-managed. We were conducted to a place which was pointed out as having been the home of Simon the tanner, and we were taken up a flight of stairs to the top of a house which was said to be the house upon which Peter was praying when he saw the vision. Of course, this is only a supposition. The house has unquestionably been destroyed, and even though it may possibly be the exact spot, another house has been erected upon the remains of the former one. However, people visit the place, and many go away believing that they have stood upon the exact place where Peter was when he prayed.

It was this seaport where the wood was brought from Lebanon for the building of Solomon's temple, or house of the Lord, which was built after the captivity. See 2 Chron. 2: 16. Cedars were brought from Lebanon to Joppa. See Ezra 3: 7. It was at this port also that Jonah took ship for Tarshish. Jonah 1: 3.

The harbor of this place is a very dangerous one to enter on account of the rocks, and the ships anchor about half a mile from the shore, and all passengers and baggage must be brought on rowboats to the shore. If the sea is very rough, passengers can not be landed, but must go to some city or seaport farther along the coast. The boatmen in rowing to and from the ships have a kind of singsong expression spoken in the Arabic language which they continue to repeat over and over, every time they draw their oars. After looking about this city for a short time we entered one of the rowboats and were soon on board the ship, ready to say farewell to the land of Palestine.

A SAND-STORM ON THE DESERT.

[Photo 416](#)

It was late in the afternoon when we left Jaffa and before break of day next morning we were again at Port Said, Egypt, where we arrived in time to go aboard the ship for Bomba, India, which was to start shortly after noon. After making all arrangements and

going aboard, we all felt encouraged to know that we had made our tour through the Holy Land safely and successfully, and were soon to be on the way to India. We were now at the mouth of the Suez Canal, which is about one hundred miles in length, and which connects the Mediterranean and the Red Sea.

When we were about ready to start, there came a severe sand-storm on the desert. We were in the city near the shore, and the houses gave us some protection. The air was so filled with sand that we could scarcely see. It became almost dark, as the sun was hid by clouds of sand. This continued for three or four hours. As soon as it had subsided the cable was loosed, and we were soon sailing once more.

The first part of our journey was through the Suez Canal for a distance of about one hundred miles. The canal is from two hundred to three hundred feet in width, extending through a barren, desert land. It requires from fifteen to eighteen hours to make this voyage, as the government will not allow a vessel to travel over about six miles an hour in the canal, and the vessel must be piloted through by a government officer.

THE RED SEA.

AFTER passing out of the canal we came into the Red Sea, where we had about thirteen hundred miles of smooth sailing before reaching Aden, Arabia, in the Gulf of Aden. We had not gone far after coming into the Red Sea until we were reminded we were passing the place where the children of Israel crossed over when fleeing from Pharaoh. To our right was Egypt, whose shores were lined with barren mountains; while on the left was the wilderness waste of land without vegetation. As we continued our voyage, in the distance was the dim outline of Mount Sinai, where the law was given to Moses on two tables of stone. To witness this scene would not require much imagination to realize the necessity of having a firm trust in the Lord in order to be supplied with food in such a desert country. But it was here that God sent down the manna from heaven from day to day in sufficient amount to supply them with the necessary food. As these places came before our vision, they brought remembrances of past events, of the manifestations and the power of God when the children of Israel were obedient, and of his judgments when they were disobedient. It is true at the present time that obedience to the Word of God will bring about the manifestation of his power for good, and disobedience will call forth his judgments.

We continued our voyage on the sea until land could be seen on neither side. We had now lost sight of the lands noted because of their historical events of centuries ago, where the people of God wandered in bondage and captivity, the places of their deliverance, and battles, and victories over their enemies.

Upon our arrival at Aden, Arabia, soon after dark, we learned that we were to be transferred from the steamship *Marmora* to the steamship *Orient* bound for Bombay, India. At this place we did not land, but after being hurriedly transferred we were soon on our way eastward.

The next day we struck the monsoons, which lasted about one day and night. Our vessel being a large one, these winds did not affect the sailing to any great extent. Some time during the night our vessel was struck by the monsoon. There being two port-holes in the side of our ship from our cabin, it was not long until the water from the waves came rushing in through these holes. As Brother Khan and I slept near the port-holes, the

water came rushing in upon our cots, especially on the lower one, and we had to move to the cots at the other side of the room, as our cabin was very large, having four beds. Half asleep, we removed to the other beds. Soon one dash of water after another came in until we could hear the water rush back and forth on our floor. Finally a heavy sea sent the water clear across to the other end of the room upon our bed, thoroughly awakening us. About this time the porter Came in and shut the port-holes, and took up the water that had accumulated in our room. The water thus issuing through the port-holes did not frighten us, as we had thus far on our journey sailed for many thousand miles, and had become somewhat accustomed to heavy seas, and the tossing about of the angry waves.

For several days the thermometer in our cabins registered eighty degrees Fahrenheit day and night. Our time was passed in talking to passengers, reading and studying the Bible, writing, singing, and praying. Around us on every side was water, with now and then a vessel in sight, and but little else to break the monotony of the scene, except little flying-fishes gliding along above the water, having almost the exact appearance of birds; but also occasionally there were shoals of porpoises, a large kind of fish, leaping several feet above the water, seeming to enjoy the sport. On the morning of April the ninth we arrived at the harbor of Bombay.

INDIA.

ARRIVAL AT BOMBAY, INDIA.

BOMBAY is one of the largest cities of India, situated near the center of the western coast. Shortly before our arrival in the harbor, while reading a paper, I saw a notice concerning the plague in India. The paper stated that during the previous week in the Punjab district in northwestern India over thirty-four thousand people had died with the plague, and that both plague and cholera were raging in various parts of India. This appeared very much as if we were going into a very dangerous place, but we remembered that God had ordered our going and that the Psalmist says the steps of the righteous man are ordered of the Lord. Knowing that we moved at his direction we did not fear to enter the land. His protection had been with us in every land through which we had passed up to that time, despite the discouraging reports we had heard.

Just before leaving America we were told that the Atlantic Ocean and the Mediterranean Sea were in a peculiar state of commotion, and that it was a phenomenon which puzzled scientists in giving an explanation, also that there was almost always sure to be a storm period beginning the 25th of January. As we were to start from New York on the 23rd of January, we knew we should be on the ocean during that period. We came in contact with the storm about that time, but were brought safely through. Soon after, while we were on the Bay of Biscay on our way to Africa, some passengers informed us that it was very unsafe to go to Africa at that time, as we were risking our lives by doing so, for the country was in a state of unrest and turmoil because of both internal and external troubles, and insurrections were liable to break out anywhere and at any time. Upon our arrival we found such to be the case, but remained the full extent of our time, and accomplished what we felt the Lord desired us to do, without any harm befalling us. Our next news, while on our way to Egypt, was that a plague had broken out in Egypt; but this did not change our plans. Then came the news that war had broken out between

Russia and Japan, and we were booked to take a Russian vessel to Palestine. When we were about ready to start, we learned that Palestine was quarantined against the plague in Egypt, and we were not allowed to stop at Jaffa, but were taken about one hundred and forty miles on the Russian steamer. But through it all we could see the hand of the Lord, as we were brought into places which it was necessary for us to visit, and which probably otherwise we would not have visited, and at all times we received protection from the hand of the Lord. And now when the news came of the terrible plague raging in India, we had not the least fear, knowing that God was just as able to keep us there as during the forepart of our journey.

As soon as we left the ship at Bombay, one of Thomas Cook & Sons' native agents was found, who aided us in getting our baggage through the custom-house, and making all arrangements concerning our tickets and other necessary business. By his help we had no trouble in getting our baggage through the custom-house. Our trunks and large valises were all placed together, and having our smaller ones with us, Cook's agent took our papers that we had filled out concerning our baggage, and made all arrangements, so that when the officer came for examination, they examined only two or three of our small satchels, and merely glanced at them. We were not required to open our trunks. [Photo 421 Photo 423](#)

We were now in this hot Oriental country. Although it was only the ninth day of April, the thermometer was above ninety degrees Fahrenheit. We next proceeded to a general store owned by English merchants, where each of us purchased an umbrella and a large hat called a "topee." After making the necessary purchases and sending a telegram to Calcutta with information concerning our arrival, we went to the railway station to purchase tickets for Calcutta. Our trunks were weighed and the excess baggage on them paid to Calcutta, which was eighty rupees, but the agent reduced the amount to seventy-five rupees, or \$25.00. First-class tickets would have cost us about \$35.00 each, but we purchased third-class for about \$5.50 each. We had, however, the privilege of riding in intermediate coaches, and had two compartments to ourselves. The different classes are divided into first-class, second-class, intermediate, and third-class. Four missionaries traveling together are entitled to purchase tickets and ride one class higher than that which their tickets call for, with the exception of on the mail-train. But we desired to leave on the mail-train. The coaches were quite well crowded; nevertheless we were permitted to take the intermediate class. The seats extended across the car full length, and had no cushions, two seats to a compartment, with berth or wire-bottomed cot above, held in place with a chain. Having blankets and quilts with us, we substituted them for cushions. The entrance to the car was a side door, at the end of the compartment on either side of the coach, like the English cars.

About four o'clock in the afternoon our train started on its fourteen-hundred-mile journey to Calcutta. It was Saturday evening. On Sunday we passed through much desert-looking country, and through the famine districts, with the sun beating down, and the thermometer standing at one hundred and five inside the car. India being governed by the English, the traveling in that country is much the same as in England, with the exception of the language. However, the guards (conductors) and some of the policemen and the officers were able to talk English. Aside from them, few spoke anything but some of the Indian dialects.

Monday morning when we looked from the car windows, we found we were in a

more fertile district, but the country was quite level, the same as what we had been passing through the day before. About nine O'clock we arrived at Howrah, which is the name of the station in Calcutta. In purchasing tickets from Bombay, the ticket does not read to Calcutta, but to Howrah, like it is in purchasing a ticket from Liverpool to London; it does not read from Liverpool to London, but from Liverpool to Paddington, Paddington being the principal London station on that line of railroad. As our train pulled into the station, we were there met by a number of native brethren and sisters who had come to meet us. Among them were Brothers Mundul, Moses, Halder, Roy, and Biswas. Also Sister Khan and baby, who were there to meet Brother Khan. It had been exactly one year since he departed for America. It was the eleventh day of April, 1904. After meeting with the brethren and getting all arrangements made, there were a number of coolies ready to take our baggage to the carriage, which was waiting on the outside. They carried the trunks and heavy baggage on their heads. We were soon on our way through the crowded streets, and in half an hour the carriage stopped in front of 39-4 Sukeas St., which was to be our home while in the city of Calcutta. We had arrived just one week earlier than they were expecting us. [Photo 425](#)

Upon receipt of our telegram stating that we were in Bombay and would be in Calcutta Monday morning, they set about with much earnestness, and prayer that the Lord might help them to have all arrangements made. For a few weeks they had been hunting a suitable place for a home, but were not able to find such a place to rent until after the telegram concerning our coming was received. Then the entire building had to be renovated and set in order, and their household goods moved into it. By the time we reached the place, they had it quite well arranged, although only a portion of the household articles moved in.

We were now in a country where the manners and customs were altogether different from those of our own country. As we were there to work for the Lord, and as I desired during my stay to learn as much as possible about the manners and customs of the people, I knew it was necessary to go among the different classes and be one among them as much as possible.

We had not been there very long when we were told that break-fast was ready. There were about thirty persons, including children, staying in the Home at the time, with "things in common." In the middle of the house was an open court about eighteen or twenty feet square. There was no roof over this part of the building. Around this court, on the first and second floors, was a space of about six feet, making a hallway, with cement floor. At one end of the court, on the second floor, in this hallway were spread narrow straw mats. They were placed all along the hallway, with plates at proper distances apart for persons to sit on the mats back of them. We all came in and sat down in a row. We did not sit down on chairs, for there were no chairs. The natives use these mats for their seats; consequently we sat down, crossed our legs, placing our feet underneath us. Before each of us was a plate, and a cup of water. [Photo 427](#)

After thanks were returned, a native sister came along with a large dishpan full of rice. She was barefooted. They always serve tables in bare feet. She began at the first plate, dipping out a handful of rice at a time until all the plates were well filled with rice. Then another waiter came along with some chicken curry. The curry is a very hot gravy, made hot by peppers and spices. Some of this gravy was poured upon the rice, and two or three pieces of chicken laid upon the plate, which altogether constituted our breakfast.

But now came the interesting part of it to us. There was neither knife, fork, nor spoon. However, we were not disappointed in this matter, for we had been made acquainted concerning their custom of eating with their fingers. In fact, before leaving America I had tried the same at home in the presence of my family and Brother Khan. Of course, it was not only interesting but amusing to both us and the natives, as we, perhaps, were at first more awkward than they were. We began by mixing the rice and gravy with our fingers, then proceeded to eat the same by taking a small portion at a time in our fingers and conveying it to our mouths. It is the custom there to use only the right hand in eating, and to keep the other hand clean. First the right hand and fingers are wet with a little water. After the meal is finished, some water is poured on the right hand, and it is washed without using the left hand, except for pouring the water.

After our first meal the household goods were brought from their former home, and our rooms were furnished with a table and chairs, and with cots and beds with a framework and mosquito-bars over. Thereafter we had our dishes, knives, forks, spoons, the same as in America. Brother Khau had become very well acquainted with the American customs, and tried to supply us accordingly. We then had our meals at the table to ourselves, except occasionally when we preferred to go to another part of the building where the natives were eating and sit down and eat with them in native style. Our doing so occasionally, greatly pleased them, and helped to win their confidence.

One room in the home was for the purpose of holding meetings and a place for worship. The first evening all gathered together for the evening worship. They were of course expecting great things of us, having been reading the *Trumpet* and the reports of the many people healed in America and of the manifestation of the power of God, and Brother Khan had also written them concerning the many places in America where he had met with the various assemblies. The natives were now expecting to immediately see some wonderful manifestations of the power of God. There had before this been some evangelists from America there, some of whom were not in line with the Word of God in life or doctrine. It was therefore a natural thing for the natives to desire to see unusual fruits of a holy life and the power of the Lord, in order to fully establish confidence.

There was a man in the little assembly that night upon whom they expected to see the manifestation of the power of God through his healing. He had been a Baptist missionary for many years. About the year 1897 he lived about three hundred miles from Calcutta. A native teacher who had for a long time been in a critical condition with rheumatism learned from the brethren in Calcutta and from some of our books of the wonderful answers to the prayers of the people in America. He found that some had been healed by sending for a handkerchief in accordance with Acts 19: 12; so he had the brethren send to America for prayers, and the handkerchief was sent accordingly. It took two months for his letter to go and another one to return, during which time he was a very great sufferer. When it was received and applied according to the instructions, God sent his mighty healing power, and the man was made well instantly. His limbs were straightened and the pain ceased, and he was able to go about praising and glorifying the name of the Lord. This Baptist missionary happened to be present at that time, and he began to investigate the doctrine, and was enabled to receive much light upon the Word of God but afterwards, for fear of losing his salary and his social standing among the people, he failed to walk in the light, and went into darkness and sin, until finally about six months before our arrival, he fell and fractured his hip. After this he came to the Home at Cal-

cutta for the purpose of getting healed, although yet he was unwilling to make a complete sweep of the matter and take a full stand for the Bible way, but rather professed over a number of things in order to get healed. [Photo 431](#) [Photo 433](#)

This was the man who was put up as a test case of healing to prove whether or not we were really of God and what we professed to be. The man was hoping to be healed that night, and the native brethren were expecting the same. We did not know the circumstances of his life. When we prayed and the work was not instantly done, some began to doubt, and questions arose in their minds concerning us, though they did not express themselves openly. One brother declared that we ought to remain in the room in prayer until the work was done, if it took all night. Brother Bailer and I saw at once that the lame man was in a bad spiritual condition and under the power and influence of an evil spirit, and that there was something in the way of his deliverance which had to be searched out. We saw also that the church had drifted into some ways of fanaticism. I had to stand up and tell them that they had dropped their faith and confidence when the manifestation was not what they expected to see, and that God wanted some things brought to light, which would be done in due time if all stood true. I had to even mention the name of one brother, and talk publicly to him on this line, although he was a very dear brother and a young minister. It was rendering judgment soon after our arrival, at our first meeting for worship; but God owned it, and before many days all were convinced that I was right in the stand I took, and it proved a means of increasing their confidence in us.

We had a lengthy evening worship each evening. Sometimes Brother Bailey or I preached, and Brother Khan interpreted. A few in the audience could understand English, but most of them could not. At first it was quite difficult for us to speak through an interpreter; but we soon became accustomed to it, insomuch that we were not much inconvenienced on that line. The manner of interpretation was, first, we would speak a sentence or a part of a sentence, and then the interpreter would immediately interpret into the Indian language. Our company generally sat on chairs in front, and the others on mats on the floor, with their legs crossed and feet under them. In this way they would sit and pray, sing, testify, and sometimes preach while in that position. Occasionally some of us would take our places on the mats with them.

On Saturday night after our arrival they had a reception meeting for us in the court next to the worship room. They had composed some songs welcoming us to India, and as these were sung they marched around us, clapping their hands, and throwing wreaths of flowers around our necks. These were beautiful white flowers strung upon a strong thread. It was their way of expressing their gratitude, and we could only sit there and weep with melted hearts to see them rejoice that some one had come to help them along in the way of salvation.

Notwithstanding all their love and gratitude toward us, the enemy had laid his plot to bring in a compromise if possible. During the absence of Brother Khan another brother had assumed the oversight of the church and Home. He was sincere and self-sacrificing, but very fanatical concerning dress, eating, matters of economy and living, and doctrinal points about such things. He tried to bring all the brothers and sisters to his idea of these things, and had all under bondage. He soon came to my room and asked to have a talk, and said he had twenty-one points to speak of at present. The first one was concerning the frequency of observing the Lord's Supper. He was inclined to think it ought to be observed every time the church met, or at least very often, in order to remember the Lord's

death.

Another point was the head-dress of the women. It is the custom of the women of that country to wear a 'shira,' a long piece of white cloth wound about the body, and one end over the head, like a shawl. He and about all the others held it was a requirement that they wear a head-cover, especially when in prayer or when in meeting. He did not say much to me about it, but talked to Sister Bailey and Sister Nichols, and finally asked them to put a covering on their heads when at meeting. After preaching on the subject, we saw the matter was sure to soon be brought to a focus in some way. It caused a council to be held among themselves, and they decided that two or three of them should wait on us and give their decision that nothing more should be said publicly about the matter. Brother Bailey and I saw that they were on a line of compromise and fanaticism, and in error, and that they were determined we must fall in line. We told them that they were in error, and that we did not come all the way to India to compromise truth and error, neither would we agree not preach it publicly, but if there was no other way of getting them to see the truth, we would preach it publicly and fully expose the error of their false doctrine. For a day or two it looked as if a few of us would have to stand alone. A number of them came to one of the rooms, and we had a special meeting and conversation concerning the matter, and the Lord helped us to explain the eleventh chapter of First Corinthians, and they saw their error and acknowledged that we were right. From that time unity prevailed.

We did not object in the least to their wearing their head-covering according to their custom, whether in the meeting, at prayer, or elsewhere, if done as a matter of custom; but we did object to it being made a Bible doctrine. It was not a matter to become contentious over as a custom of the church. But like it was with the Corinthians, some of them were in the habit of wearing a head-covering because of the custom of the country, and some believed that it ought to be a requirement of all to wear the head-dress during the time of prayer, and some did not deem it necessary. Paul gave them to understand that it was all right to observe the custom of the country, and wear the covering, and that while it was all right to do so from the mere standpoint of the custom of their country, yet he said, "If any man seem to be contentious, we have no such custom, neither the churches of God." 1 Cor. 11: 16. And we had to tell the people of Calcutta, that, while it was all right for them to wear the head-dress, yet if they or any one else seemed to be contentious over the matter, there was no such custom nor requirement in the church of God. [Photo 435](#)

The brother who had so earnestly contended for his ideas on this line, after considerable expounding of the Scriptures and praying over the matter, saw the truth as set forth in the Word of God; but it was not long after until he began to realize, as he continued in prayer alone before God, that he was not in a proper spiritual condition, and the next day while praying for his son a circumstance was brought about which made him realize and know that he himself had no experience of salvation. Then he could plainly see how he had drifted into such a line of fanaticism and ways of bondage. He began calling upon the Lord for help, and soon obtained a real experience of salvation. From that time forth there was a wonderful change in his life, and he soon became a real help to others, instead of bringing them under bondage and fanaticism. The first Sunday after our arrival there were eighteen consecrations. The second Sunday nine were baptized in the canal near by.

CAMP-MEETING IN CALCUTTA.

THE camp-meeting commenced May 1st, and lasted ten days. At first the congregation was not very large, and only a few consecrations, and little visible results, although we were having quite good meetings, and a few were being saved and a few sick healed. Brother Bailey and I had to do most of the preaching, and Brother Khan interpreted. Brothers W. M. Roy, J. M. Roy and M. Moses, and Sister Nichols each preached once, and Brother Khan once or twice. As the Lord began to manifest his power in healing some who were sick, we were sent for to go to different places in the city and pray for the sick. Requests came in through the mails and by person, and the Lord answered prayer in healing. Others began to put in for healing and spiritual help. The congregations increased in number.

One day a young Baptist Came and asked us to pray that he might be saved. At night we preached on divine healing and the casting out of devils, and a number came forward for prayers, who received help according to their needs. Among the number was a woman. When we prayed for her, and rebuked the devil, the devils cried out with loud cries and strange noises, with manifestations of the body, which convinced the audience in such a way as could not be gainsaid that it was a clear case of devils. She was delivered and saved. The young man who was saved that day came for the healing of his ear. He had been totally deaf in one ear ever since he was a small boy. He was instantly and perfectly healed. There was much shouting for joy, which continued after the meeting, with a queer Indian performance of singing, shouting, shaking hands, and forming circles, something like an Indian dance.

The next day a brother from Bogra who had been deaf in one ear for a number of years went to praying in his native tongue, and said, "Lord, you healed that young man, and he was just like I am. He was totally deaf for a number of years in one ear, and that is just the way I have been. Now why won't you heal me?" He received the evidence that he would be healed that night. After the discourse was finished that night, he, with others, came forward, and was instantly healed while we were praying. Before this we had heard him say but one word in English. One day previous to this he had been sent to our room for a spoon, and told that when he asked for it to say "spoon, which he did. But when he was healed, while our hands were yet upon his head, he sprang to his feet, threw up his hands, and shouted in English. "Praise the Lord!" With his hands above his head, his elbows slightly bent, and standing upon his feet, with his knees bent about like his elbows, he began leaping up and down, shouting the praises of God for his perfect healing. We met both of these men a few weeks later and found them still well and perfectly healed, and praising God for his blessings upon soul and body.

Among the others who came forward for prayer that night was a young married man who was a Hindu, a worshiper of idols. He had consecrated in the meeting on Sunday before the camp-meeting began. His brother was at home seriously sick. As he was kneeling at the altar, we went to him, and asked what he desired from the Lord. He said that he was not asking anything for himself, but for his brother, who was at home sick and had been for some time, and very grievously afflicted. His brother was about fourteen years of age. The remainder of the family were all idol-worshippers. We all knelt in special prayer and asked God to heal that boy. The next morning this man came, saying, "Last night during the hour of prayer my brother was made well, to the astonishment of

the family.” [Photo 439](#)

At the close of the meeting that night a servant on the outside was waiting to have us go to another part of the city to visit a native missionary who was very ill. It was almost eleven o'clock at night when we arrived. We found the man in a critical condition. He had been a missionary of the Church of England, and secretary and one of the leading members of the Missionary Society in Calcutta for a number of years. He was suffering, he said, on account of his sins. God had been trying to lead him to a holy life; but he would not walk in the light, and therefore he was permitted to have his own way, and although still a missionary, had gone deep into sin. His sufferings were intense, and had been for quite a long time. He could get no help through medical assistance, and said that God was permitting him to be punished for his disobedience. He told us that he must have help for his soul whether he got his healing or not, and that he would walk in the light as God made it known to him. We prayed for the salvation of his soul, then anointed him with oil in the name of the Lord, according to the Word of God, laid our hands upon him, asking God to heal him. He quieted down to some extent, and after giving him some words of encouragement we left him.

The house was now crowded to overflowing, also the hallways, and out along the streets the people crowded to hear the gospel. The last night of the meeting I preached from 7: 30 to 10 to a large audience, whom the Spirit of the Lord held spellbound. Although speaking through an interpreter, God gave perfect liberty and freedom in presenting the Word. The meeting closed with victory. Five more were baptized at the close of the meeting.

THE MAN WHO HAD NEVER HEARD OF JESUS.

ONE day as Brother Moses and I were making some purchases in the city, we came to a place where a poor native was standing in a pool of blood, with his head bent over near the curbing of the sidewalk. There bareheaded, barebacked, in the hot sun, suffering with intense pain, he was weeping loudly, having in some way received an injury to his foot. Brother Moses, speaking to him in his native language, asked him to get up on the pavement, which he did. Some cloth was procured, and a bandage made for his foot. After it was properly dressed, Brother Moses asked if we should pray for him. We then asked him if he knew anything about Jesus Christ, to which he replied that he did not. He said that he had never heard of him. We then told him of some of the wonderful healings that the Lord had been doing the past few days at the meeting, and asked him if he would believe if we prayed for him. He replied that he would. A crowd had gathered about us. As we knelt, we laid our hands upon his foot, asking God to send the healing power. He was yet weeping, the tears rolling down his cheeks because of the pain; but instantly while we were praying God sent the healing power, and his weeping was turned to laughing, and his tears swept away, and he began to rejoice. The change was instantaneous; he felt the power of God go through him. Being in a hurry, we started away with a bag of sugar which had just been purchased. We had gone but a few steps when the man caught up with us, began pulling the bag of sugar, and insisted upon taking it, and immediately placed it upon his head and started on before us. He wanted to do something to show his gratitude for our attention to him, and knew of no other way by which he could express his feeling of gratitude.

This made quite an impression upon my mind, to think that here was a man who had never heard of Jesus Christ and his power to heal, and upon the first opportunity he submitted himself to God and believed and received the healing touch. If a poor ignorant heathen can receive such benefits in so short a time, what ought we to do who have heard the Word of God time after time for years, and have seen the manifestation of his power? Should we not almost be put to shame because of our lack of faith? [Photo 443](#)

The last commission that Jesus gave to his followers was to go to all nations and preach the gospel, and he said, "These signs shall follow them that believe." Among the signs mentioned were that in his name they should cast out devils, lay hands on the sick, and they should recover. See Mat. 28: 19, 20; Mark 16: 14-18. In the same commission he gave the promise of salvation to those who believe, and as we read nowhere in the Bible that these promises were to be denied believers, we can go forth with all confidence, knowing that God will fulfill his Word.

OPPOSITION OF MISSIONARY SOCIETIES.

The missionary societies and sectarian preachers had heard of our coming, and many of them had seen the *Gospel Trumpet* and some of our other literature; therefore in a special conference in Calcutta the matter as to what they were going to do with us was brought up for consideration. They finally unanimously decided upon the plan of the old wicked Jews and Pharisees, who arrested Peter and John, and threatened them, and commanded them to speak no more in the name of Jesus, that there be no more such work done as healing the lame and the sick. Notwithstanding that the different denominations were at sword's point on many questions concerning the Bible and its teachings, and concerning their peculiar religious beliefs and their divers differences concerning their creeds, governments, and such like, they were a unit in taking a stand to fight the truth, and to prevent, if possible, the spread of the gospel, that the sick might not get healed, nor devils be cast out, nor the corruptions of their creeds be exposed.

After some consideration their decree was passed that a committee be appointed to wait upon us and inform us concerning the step that had been taken by this self-imposed, august body. We were to be requested to drop our "fanatical" ideas, such as teaching divine healing, casting out devils, against the divisions and corruptions of sectism, living free from sin in this world, and many other things to which they objected. We were then to be requested to fall in line with them and to join their society, or, in other words, be one with them, insomuch that we would not oppose or expose their crookedness. Furthermore, we were to be informed that if we did not yield to their wishes they would unitedly take a stand against us, and oppose us on every line, and if possible prevent us from working in India. It reminded us very much of Sanballat of old. When Nehemiah was building the walls of Jerusalem, Sanballat desired him to stop the building and come and make a league with him, or let them all work together but Nehemiah was commissioned of the Lord to do his work, and determined to go ahead and build the walls, and fight his way through if necessary. At first the enemy tried to ridicule them. Making a failure in this, he tried to scare them, and then tried to coax, but all to no avail. The building of the walls continued. Although this body of would-be preachers and missionaries informed us that they would oppose us, and would do everything possible to stop our literature from being received among the people, we remembered that God had

commissioned us to preach the gospel and to preach it in all its purity without compromise and with love toward all men and suffering humanity.

The one chosen as a committee to deliver the message was Brother Khan's former professor in college, who still held him in very high esteem. With a very grave countenance and much seriousness he delivered his message, but plead with Brother Khan to turn from his ways and belief, and said that he could have a high position in the church and the college. But these things had little weight. Brother Khan informed him that he had thoroughly considered this matter in the light of eternity and the Word of God, and that he was moving by the direction of the Spirit of God in accordance with the Word, and was also acting in accordance with his conscience; therefore could not conscientiously do otherwise than continue the course which he was pursuing. And he also informed him that God was honoring the Word in saving souls, healing the sick, and doing what had been promised believers. The professor seemed greatly grieved, yet, at the same time, as for himself, he feared to further press the matter, lest he receive a greater disfavor of the Lord.

Accordingly as they had decided they began their work, and wrote to different parts of India to colleges, schools, and missions where our literature had been received, warning the people against the literature, and urging the ministers, missionaries, and teachers to warn the people against our literature and also against us. However, like the persecutions in the days of the apostles, it only worked out to the furtherance of the gospel. In a few days some of their letters were sent to us, the senders telling of the warning that had been given. Those who sent the letters to us stated that some of our books and papers had been received and were still acceptable. And now as the warning had been given, they were anxious to get hold of more literature, as they felt it was according to the Word of God, and they also desired us to send some ministers to preach the whole gospel.

A VISIT TO ASSAM.

[Photo 448](#) [Photo 450](#)

ON Wednesday morning, May 11, Brother Bailey and I and some native ministers, Brothers Moses, Dhorham, J. M. and W. M. Roy, started for Cherrapoonjee and Shillong in Assam, Northeastern India. After traveling about one hundred and fifty miles on the train, about two o'clock in the afternoon we took steamer on a river, after which we traveled on two other steamers until Saturday evening, when we arrived at Chattuk.

Almost all along the river in this low, level country the river-banks were lined with villages. We could scarcely look out at any time without seeing villages, and this continued from Wednesday until Saturday. We were told that very few missionaries were working in that part of the country among those people in the darkness of sin and heathenism. Truly we felt the great need of teaching them the ways of the Lord, and pointing out the way to heaven.

After leaving the steamer late Saturday evening, we found a native brother from near Cherrapoonjee, who had engaged two rowboats for us and our baggage. These boats had a bamboo cover over the top, which somewhat resembled an old pioneer wagon-cover. The trip before us by water was about ten miles. We had gone only a short distance until we came to the jungles, principally of a high thicket of reeds, or something like canebrakes, from about ten to twenty feet in height above the water, and so thickly grown that we could see only a few feet from the boat. As a portion of the jungles is overflowed

frequently, a road had been made for a quarter or half a mile by cutting these reeds and bushes off below the water, making a long, narrow passage, just wide enough for the boat, which was pushed by two natives with bamboo poles. These boatmen were naked, with the exception of a small piece of cloth around their hips. It was no uncommon sight to see them going about the village streets and elsewhere attired in this manner.

Frequently these narrow passages would open into a pond or little lake, where there were no bushes. This would have to be crossed, and occasionally there would be two or three roads leading out into different places. Some time during the night the boatmen became alarmed, fearing they were not going in the proper direction; therefore they fastened their boat, and remained until the morning, lost in the jungles. Soon after daybreak we found our way, and came to a place where we landed for a short time, then went on our way. We had not gone far until we came to a place where the stream was about twenty feet wide, rather winding, and the water deep, and running very swiftly. By a sudden turn of the boat, one of the boatmen and Brother Dhorham were thrown overboard; but both being able to swim were soon rescued.

About ten o'clock in the morning we reached a small village, where a change of boats had to be made, as we were now in a larger stream and were soon to go still farther up the stream, where the river was narrow and very swift, and a smaller boat was required. While waiting here we sang a few songs, and about fifty natives came to listen. As soon as the boats were ready, we continued our voyage up the rapid, shallow stream. Sometimes the boatmen had to get out and pull and push and guide the boat among the rocks in the rapids.

About noon we arrived at a little village along the stream, at which place our voyage ended. From here we were to travel ten miles over the hills and mountains of Cherrapoonjee. It was very warm, and we had but two ponies.

AMONG THE DEVIL-WORSHIPERS.

WE now entered the country of the devil-worshippers, or the people who sacrifice to devils. We had heard considerable about them, and knew something about the people where we were going; but as the three native brethren were from that part of the country, we knew God would help us to give the people the Word of God. These people have many traditional and superstitious beliefs. A few years ago they were mere roaming savages. At the present time one does not have to go far among them to find those who are scarcely half civilized, and who will flee at the sight of a white man. They have their religious beliefs and traditional customs.

When any of their number becomes sick or seriously afflicted in any way they send for their priest. There is generally a priest for every village. The people almost all live in villages. The priest comes and brings with him a board, which we call the "devil divining-board." At one end of this board is placed some earth, in which are also placed some ingredients of some kind, and in the center of the board are placed a few grains of rice and also on each corner of the board. The priest then takes up an egg in his hand and after some peculiar performance or saying a few words, throws it down upon the center of the board, breaking it. If a certain portion of the shell goes to a certain corner, that indicates that the sick one is the cause of the disease. If it goes to another corner, it signifies something else, and so on around, and this is continued until it indicates also

what kind of sacrifice is to be made. One egg after another is broken until the priest is satisfied concerning the indications. There is generally a pile of eggs left unbroken. The sacrifice is then made to the devil; but we were told that the priest generally gets the benefit of the same, although there are sacrifices sometimes made from which the priest receives no benefit further than his pay, and even human lives are sacrificed.

The native brother who met us with the boats pointed out the place where about a year ago his brother seventeen years old, while going to his work one morning along the road leading through the jungles, was suddenly caught by some of those savage devil-worshippers and carried into the jungles, the ends of his fingers were cut off, and an instrument was run through his nose, so as to get his blood to sacrifice to the devil. His body was then thrown into the river, where it was found a few hours later. Quite frequently human lives are sacrificed in that community, although much has been done there on the line of civilization. To the extent such is carried on farther back into the interior, we can only surmise. [Photo 453](#)

At the place where we left the boat there was a village near the shore, and we had passed only two or three houses when we came to a place where a sick woman was sitting on the porch, or rather under the shed of the house, and the priest sitting near by sacrificing a chicken. By him lay the divining-board, a pile of unbroken eggs, and a number of broken ones. The chicken was scarcely half grown. It was still fluttering in his hands. He hastily removed the entrails, and we were told that this was done so that the chicken would be all right to eat after he got through with it. Whether he ate the chicken afterwards we did not learn. Our curiosity being somewhat aroused, we went to the place and through an interpreter began to talk to them. A crowd of villagers soon gathered about. The priest was inclined to joke, and did not consider our interruption anything objectionable. After asking them a number of questions concerning their mode of performance, we told them of the power of the Lord to heal the sick in answer to prayer, also told them of a number of persons who had recently been healed in Calcutta. The word had come before us in some way concerning the meeting and the healing that had been done. The woman seriously objected to being molested, and gave us to understand she did not want our prayers, but we were not aware of the effect it was having upon the villagers.

We proceeded to the other side of the village to a place called a hotel. Had it been in America or some other country, we should have thought it preposterous; nevertheless it was rather amusing to us to call it a hotel. It reminded me very much of my boyhood days, when we had a similar-looking place built on the top of our log hog-pen for a corn-crib. But now it was time for the noonday meal, and we had a tiresome journey before us; therefore we accepted the invitation to this boarding-house or hotel. The foundation poles were upon large bamboo posts, set in the ground, about six feet high. A house was built out of these poles, by a kind of framework fastened together in some way, with a straw roof on the top. The hotel consisted of one room about eight by ten feet. The floor was made of bamboo poles from four to six inches in diameter, split in the middle, with the round part turned up. There was no furniture in the room. A few stones were placed together in one part, upon which a fire was built to do the cooking, but there was no chimney for the smoke to pass through. It had to find its way out through the grass roof, the cracks in the side, and at the door. There was a very dilapidated-looking ladder, which served as steps up to the entrance. Climbing up these steps we crawled in. Some straw

mats, or rather mats made from splits of bamboo, were thrown down for us to sit upon. Then we were served with some meat, rice, and milk. [Photo 455](#)

After finishing the meal, when almost ready to begin our journey, some who had heard us talking to the priest and the sick woman, went home and told their friends about it, and that those were the ministers from Calcutta, where the big meeting was held. Some of their friends being sick, and having heard some of the gospel taught before by one of the brethren who had been through there, sent and asked us if we would not come and pray for them. We went, and found a woman and a small girl sick, for whom we prayed. The woman expressed a desire to be saved, and after some instruction and prayer she believed for the salvation of her soul. Upon our return, a week from that time, she came to the riverside, and was baptized in the river.

We were soon on our journey over the hillsides, through groves, where the jack-fruit was hanging from the sides and limbs of the trees, and where there were various other kinds of fruits and nuts, which help to supply the natives with food. The jack-fruit is in appearance much similar to a hedge-apple, but many times larger. It protrudes from the large limbs and also from the body of the tree, with a stem about the size of a man's finger, and the fruit ranging from eight to twenty-four inches in length, and from six to ten inches in diameter.

After going a few miles, we came to another village, where a priest was breaking eggs to determine the sacrifice to be made for a sick child. After talking to them a short time, the parents and the priest informed us that this was the way their forefathers did and taught them to do, and that they did not care to change their ways.

After going about five miles from the first village, we were passing through another village, and it was raining. Some one who had heard of us before, and expected us to pass through there, came and told us that there was a lady very sick who desired us to come and pray for her. We went back. The rain poured down in torrents while we were there. However, we spent the time in instructing her in the way of salvation and healing. She was lying upon a mat on the ground floor. We were told that she had been thus afflicted for five years, similar to the one mentioned in Mark 5: 25, 26. She had tried doctors, devil-worshippers, and everything she knew. For a year she had been a terrible sufferer, and for four months had received no sound, natural sleep, because of her severe pain and sickness.

After a few words of instruction she yielded herself to the Lord as best she knew. She had previously to this time received some instruction from one of the brethren. After praying for her soul, we laid our hands upon her in the name of the Lord, and asked him to send his healing power. She still lay in the same position. Then we commanded her in the name of Jesus to arise, which she did, and was much better, but still suffering. We again prayed, and she was enabled to praise the Lord for his wonderful help. As we had quite a journey before us, we had to immediately leave; but a few days later she was brought five miles to our meeting, and the next day after our meetings closed, while on our way back to the river, when we came to this village, she came out desiring to be baptized. She walked down the steep hillside to the stream, and was baptized, and walked up the hill again to the village, giving the Lord the praise and the glory.

It was getting late in the afternoon when we arrived at Cherrapoonjee. Here we found the fruits of the labors of some of these native brethren whom the Lord had called not only out of the darkness of heathenism and devil-worship, but also out of sectism. The

same God that had been calling his people out into the one body, the one church, and to preach the whole gospel, had called these native ministers to go forth and preach the Word in its purity. At this place quite a body of believers were raised up, and heeded the words of the Master to what light they had. We found also that the brethren had been preaching the gospel on the same line that we were preaching it, and that God had given them the same experience of salvation. The people were anxious to hear the Word taught in all its fulness. They had erected a house of worship, and meetings were appointed. We began soon after our arrival.

The people here in Assam very much resemble our American Indians, both in appearance and in many of their customs. Their manner of sitting down while in the house of worship is different from those in Calcutta, as here they sit down with their feet flat on the floor in front of them, their knees up right. The women sit down in a row along the wall in this manner, and another row directly in front of them, leaning against the knees of those behind them. In this way a great number of them crowd into a room, more than could be seated otherwise. The women take one side of the house, and the men the other. But few seats or benches were in the house. Those were mostly in front for the ministers. Almost the entire congregation sit on mats on the floor. In fact, they generally prefer sitting in that way to sitting upon seats.

At this place they speak the Khasi language. We had two interpreters while in Assam. One was Brother W. M. Roy from Shillong; the other, Brother J. M. Roy, a native of that country, who had for some years been in college at Calcutta. Both of these brethren have been giving their time and talents in the gospel work without salary. Also, Brother Dhorham has for some time been doing evangelistic work at the villages round about. At the first opportunity for an altar service, more than twenty-five came forward for prayers. In making their way forward to the altar, but few of them would rise and walk forward, but slid themselves along in the same posture as they had been sitting. Not being able to speak the language, we were at some disadvantage in instructing so many who had so little chance to hear the Word preached on the various themes of salvation. However, some of them claimed to receive the needed help. Arrangements having been made for us to be there the next Sunday, we had to go to Shullong in the mean time, and return in time for the meetings. We therefore stayed only two or three days.

CASTING OUT DEVILS.

[Photo 461](#) [Photo 463](#)

India is quite a noted place for the superstitious ideas of its people, because of the ignorance among the more savage and uneducated tribes. As they advance in the ways of civilization, many of these superstitious ideas are swept away. In Assam among those people who sacrifice to devils there are many superstitions concerning the devil and his power. There are also people who are called witches. In some parts of the country is, it is said, a certain kind of snake which is kept in the house alive, and to which human lives are sacrificed. One day, while passing along the streets of a city, we passed by a house in which, we were told, lived a woman who was a witch, and who kept one of those snakes. Some time before this quite a prominent man was found dead near there, his blood having been sacrificed to this snake.

In case of sickness, they have many ways of charming evil spirits, which, they say, are generally the cause of the disease. Sometimes the people gather together with musical

instruments, and have an Indian performance or dance to overpower or drive away the evil spirits. Frequently, in case of a severe affliction or a real manifestation of the devil, they send for a priest, who comes in the evening just about the time it begins to get dark. Really it does seem that the devil has a wonderful power over the people of that country. They have given way to their superstitions and sacrifices to the devil so long that they seem to be almost entirely under his power, and are afraid not to follow his dictations or not to sacrifice to him.

It frequently happens that the devil will actually carry on a conversation in an audible voice through the organs of speech of his victim. Upon good, reliable authority we were told of a lady near there, who a few years ago was taken sick with cholera. In former years she had sacrificed to devils, but more recently some of her older children had come in contact with the preaching of the gospel, and had accepted Christianity, and she herself had begun to believe in Christianity, and disobeyed the devil, insomuch that she failed to make some sacrifices which she during another spell of sickness had promised to make.

When she became sick, and it was apparent that she would die, some of the members of the family and friends insisted upon sending for the priest. He came after dark, and sat outside the house, going over his enchanting words. Soon the devil seemed to come and manifest himself through her, using her organs of speech. He began to talk to her and the family. He said to the oldest son, "You do not believe in this, and your mother will die." Knowing that his mother was so near the point of death, the young man feared to say anything, lest it might result in something serious. He quietly submitted to the performance. The devil said to the woman, "This time you are going to die. You promised to sacrifice to me before, and do certain things, which you failed to do, and now as a punishment you will die." Finally the woman agreed to make the sacrifices which she had promised before, and also to make the present sacrifices that were required. When everything was submitted to the will of the devil so that he could have his own way with them, he was willing to take his departure that he might have power over them in the future. The priest on the outside then took a handful of mustard, and drawing back his hand, took a step or two and threw the mustard against the side of the house, and said to the devil, "Go." This was repeated a few times, and finally with a great noise he took his departure; and, strange to say, the woman was immediately well.

This incident was told us by an eye-witness. At first thought it may seem to some to be in direct opposition to the Word of God; but after being among those people for a while and realizing to what extent they are under the power and fear of the devil, it did not seem so strange. The Bible tells us in both the Old and the New Testament of the power of the devil, of how the magicians of old worked miracles which seemed even as great as those worked through Moses and Aaron. When Paul was going about preaching, one time he met a damsel who had been doing many wonderful things through the spirit which she possessed; but when that spirit was cast out through the instrumentality of Paul, she was powerless. She had no power any more to make money for her keepers, and they were greatly enraged. [Photo 465](#)

In the sixteenth chapter of Revelation and the fourteenth verse we read of "the spirits of devils working miracles." If he worked miracles in time past, it would not be strange should he do the same at the present time; and if some of those miracles were almost exactly like those wrought through the people and by the power of God, it would not be strange should there be similar manifestations now. Jesus went about laying hands on

those who were sick, and casting devils out of many (Luke 4: 40, 41) ; the Apostles were given power to do the same (Mat. 10: 1); the Seventy were given power over devils (Luke 10:17-20); and the promise was to “them that believe,” which includes us if we are believers of the gospel in this present day. Mark 16: 16-18. Is it, then, strange if the devil tries to make some close counterfeits in the manifestations of his power? So we found it in India, and especially in Assam.

In that part of the country where they sacrifice to the devil, he has most of them completely under his power, and through those ignorant and superstitious priests as his agents he keeps them in subjection. The performance of the priest in throwing mustard is only one of the ways the devil has to keep the people under his power, and he can take possession or touch their bodies at his will. Through former leagues they have made with him by promising to sacrifice, they feel under obligation to send for the priest; and in order to make it more impressive upon their minds, the evil spirit in the sick person will yield to the influence and command of the priest, who is the devil’s instrument. Thus, we find many afraid to accept Christianity because of the threats of the devil. When the Word of God is preached with authority from heaven, exposing these things, it oftentimes enrages the enemy; but he must flee before the Word and power of God, and his kingdom can not stand in the presence and power of the Holy Spirit.

SHILLONG.

[Photo 469](#)

WE next went to Shillong, thirty-three miles distant, and held meeting until Friday, then returned to Cherrapoonjee. Before leaving Cherrapoonjee the first time, prayer was offered for quite a number for healing as well as salvation. This trip of thirty-three miles had to be made in one day, some of it over hills and mountainous country, with only two small ponies for the entire company. Besides the native ministers, several native brethren and some women, who desired to attend the meeting, walked the entire distance, and after two or three days walked back again.

Shillong is a place where a great many English people live, but our meetings at that place were mostly held among the natives. When we arrived in the city, about nine o’clock at night, we were taken to the home of a native brother, who had lived among the English people long enough to have their manners and customs to quite an extent. At this place we were well cared for. Soon after our arrival, according to the Eastern custom, we were invited into another room, where the brother had arranged for water to be brought for the washing of our feet. We had been traveling all day long through the hot climate, and the hot bath for our feet was real refreshing. It reminded us of the objections which many people in America raise against the ordinance of feet-washing as set forth in the thirteenth chapter of St. John; but the brother did not offer to wash our feet, because that was not the custom. The custom to-day in those Oriental countries is the same as it was with the ancient Jews, and that is, water is brought and set before the visitor, and he is to wash his own feet.

A few evenings later we had an ordinance-meeting in the same house, and there observed the ordinance of feet-washing as commanded by Jesus. John 13: 14,15. It so happened that the same brother that a few evenings before had brought water for me to wash my feet now brought water and began to wash my feet. The first evening he observed the custom of the country by letting me wash my own feet; the last evening he

observed the ordinance of the Bible by himself washing my feet while others washed each other's feet according to the Word of God, showing clearly that they understand the difference between the custom of the country and the ordinance of the Bible.

At this place the house was crowded with earnest listeners, and large crowds gathered on the outside to listen to the Word of God. There were a number of consecrations for salvation: some for the forgiveness of sins, and others for the experience of sanctification. There were also two or three baptismal services, and we were all much blessed in the fellow-ship of the Spirit.

From here we started in the afternoon on Friday for Char-rapoonjee again, and soon after dark arrived at a village ten miles away. After having something to eat, arrangements were made for a meeting, as some of the brethren had before preached in this place, and a house of worship had been erected. The people were so eager to hear the Word of God that they arranged for a meeting to begin at nine o'clock at night, which was as soon as we could get ready. The house was crowded, with quite a number on the outside, and at the close of the service, a number came forward for prayers.

The next morning we continued our journey. Before reaching this village, word came to us that some who had been prayed for who were seriously afflicted had been healed. Among them was the sister of an Indian chief. This chief sent us four ponies, which met us along the way, that we might be enabled to ride the remainder of our journey. We then continued our meetings at Cherrapoonjee over Sunday with much interest. The natives arranged for the time of the services, and we were informed on Saturday night that the first service for preaching would begin at seven o'clock in the morning, another service at 10:30, then a baptismal service, preaching at 2:30, after which ordinance services were to be held, and preaching at night. Hundreds of people gathered along the shores of the stream to witness the baptismal service. Among the number baptized was a leper who was saved during the meeting. There are two kinds of leprosy in this country: one in which the fingers and toes drop off, and the blood throughout the entire body seems to be greatly disordered; and another kind, which breaks out in large spots as white as snow. We met a number of both kinds of leprosy, some very pitiable cases. [Photo 471](#)

It would have been very amusing to the people of America to witness some of the things at the baptismal services. Many of the men in that part of the country wear no shirts, being entirely bare to their hips, and from the hips down wear a kind of winding-sheet of thin white cloth, called a "dooty." However, most of them who have lived among the civilized people, wear, especially when attending services, a common shirt hanging loose at the bottom over the other clothes. All who were to be baptized were properly dressed; but as we were preparing to enter the water, we saw them begin to take off their shirts, and as but few of them could understand English, it was with some difficulty that we at first made them understand they must leave their shirts on while being baptized. Had they removed their shirts and been baptized, the people of that country would have thought nothing strange about it, as such attire is only an every-day scene; but we informed them that they must advance on this line, and also informed the native ministers that they must teach them concerning these things, as well as others along the line of advancing in the ways of civilization. Among the brethren at these places, were some who had attended college, some who had taught school, some who held government positions, some who were merchants, and others who were from the lowest walks of society; but God is searching out a people among them. [Photo 473](#)

There are quite a number of Presbyterians and Methodists in these communities; but they are bitter opposers to holiness, regardless of the words of the apostle in Heb. 12: 14. They also oppose divine healing and the teaching concerning the oneness of God's people and church as recorded in John 17:19-23, and Acts 20: 28. [Photo 475](#)

There are also some very peculiar customs here concerning marriage. It is the custom among these hill people that when a man and woman desire to be married, they simply go to living together as man and wife; but should they desire to separate and become divorced, they must go through a certain performance in order to make it legal. There is a kind of shell, the shape of a common seashell, about an inch in length. The husband takes seven or nine of these shells in each hand; and if the wife is willing to grant a divorce, he hands the shells in one hand to the woman. They hold them a while, and then exchange, she putting her shells into his hand. This is repeated a few times, then they throw their shells to the wind, scattering them, and that completes the ceremony of a divorce. Then they are free to go and marry whom they please.

Some difficult problems, however, arise for missionaries to settle regarding the marriage affairs. Among the many kinds of mixed-up affairs on this line was that of a man who came to the meeting and said he desired to be saved, but that his marriage relations bothered him, and he did not know what to do. He said he had lived with a woman as his wife for a year or two, and was unable to live longer with her. He then went and lived with another woman, whom he loved, and one or two children were born to them. During this time the first woman gave them both considerable trouble, and threatened them in such a manner that they feared for the safety of their lives, she demanding that he come back and live with her. Finally, through fear, he went back and lived with the first woman, and at the time of his conversation with us was living with her; but she was making his life miserable, and he was anxious to live with the second one, but was afraid to do so, and desired to know what course he must pursue. He could receive no protection from the English government in court unless he would get out license according to the English laws, and be married according to those laws. Then if there was any trouble, he could have access to the court. But he was troubled to know which one it would be right for him to get a license for and marry in accordance with those laws. This is only one of the many mixed-up ways of marriage in that country.

Among the Mohammedans the men generally have a plurality of wives. Frequently a man has as many as four or five wives. The custom of marriage among the Mohammedans is to marry at a very early age. Probably when the children are at the age of a few weeks or months the parents get together and make a contract of marriage. The father who has a daughter agrees to pay a certain dowry, or amount for the marriage of his daughter. This marriage is completed by a ceremony when the daughter reaches the age of about ten or twelve years, when she is taken to her husband, and frequently they become mothers at the age of eleven or twelve years. Few Mohammedans came to those meetings. [Photo 477](#)

In Assam the hills and mountains are torn up by earthquakes. In the year 1897 there was a terrible earthquake, which tore down houses in the villages and cities, tore up the hills and mountains, destroying the roads, and, in fact, almost wrought devastation in the whole country. A brother told us that in one village one hundred and twenty—seven persons were killed, and that as he rushed out of the house, he saw the ground opening, but leaping over this opening in the earth, he reached a place of safety. The earthquakes

are so frequent that even the rocks and sides of the mountain were broken loose and filled up the roads winding around the mountain where we had to travel. One evening while I was sitting by the window reading a letter, there came a shock of an earthquake which sounded like distant thunder. One of the brethren came rushing in from the other room, and said, "What is that?" We replied it was an earthquake.

Cherrapoonjee is said to be the place of the heaviest rainfall in the world, there sometimes being five or six hundred inches of rainfall in a year.

After closing our meeting at this place, we proceeded on our way back down the rivers until we reached the station where we could take the train for Darjeeling in Northern India.

DARJEELING, NORTH INDIA.

AT the place where we took train for the north, Brother Bailey went to Calcutta, while Brother Moses and I proceeded alone. Some time in the morning we came in sight of the Himalaya Mountains. Just before reaching them we came to some extensive tea-gardens. In this part of the country the soil is not so well adapted to raising rice. Here were to be seen boys and men riding elephants that had been trained to take the place of horses. In the woods and jungles on the mountains were wild elephants and other wild animals.

Along the way were encampments of soldiers. When we reached the station near the foot of the mountains, where we were transferred to the mountain train, soldiers crowded into the train, some of them in the same coach with us. They were on their way to Tibet, as the English were then just beginning their forced march to the capital of Tibet. The place where we were going was less than one hundred miles from the Tibetan line. Tibet is a land that has always been closed against the entrance of the gospel. Missionaries have never been allowed to cross its border without being arrested. Brother and Sister Jarvis at one time undertook to cross the border, but were arrested and brought back.

Since our visit there the English, after a few months' skirmishing and a few bloody battles, entered the sacred capital of the Tibetans, and compelled them to make a treaty according to the intention of the English before their invasion. One of their objects was to open up a peaceable trade with that country. This will undoubtedly give English and American missionaries a privilege of crossing the border with some protection by the English government in case of disturbance. However, a missionary crossing the borders even now must run a great risk of losing his life.

After reaching the foot-hills of the Himalaya Mountains, our train continued winding around the mountainsides, crossing deep chasms, passing along the edge of the rocky cliffs and over deep ravines, for almost half a day until we had reached an elevation of seven thousand feet, or considerable over a mile above the point where we were a few hours before. Here we were above the clouds, and could look out over the deep valleys with the clouds below us. Only a few miles from where we were, by going around the point of a mountain, Mount Everest could be seen. This is the highest mountain in the world. [Photo 480](#)

Upon our arrival at Darjeeling we met Brother Khan and Brother Mundul, who had come from Calcutta to look after some business, and also to aid in looking after a place to establish a mission work in the city. There was a slight, drizzling rain, and the climate

much cooler. A light overcoat and a raincoat over it only kept us comfortable, while at the same time in Calcutta the sun was beating down in scorching rays.

The brethren had secured lodging-places for us. As Darjeeling is a great resorting-place for the people to flee from the hot, burning climate to the cooler regions, all the hotels were filled to their utmost capacity, and it was with some difficulty that they found lodging. However, the brethren found a native lodging-place for themselves, but no white person was allowed there. Afterwards they found a private boarding-house for me, but no natives were allowed to remain there. While the boarding-house was carried on to some extent on American plans, yet it was expected that the traveler furnish his own bedclothes. Fortunately, I had a sufficient amount with me.

We were now among another class of people, who have a different religion, different language, and different customs. Aside from the English who resort there during the hot weather, the principal part of the inhabitants is people of Tibet, some of whom live there, while others come there to trade. They speak the Tibetan language. Brother Moses had spent about six months here some time previous to this, learning the language, consequently he was able to interpret for us. As we were to remain only until the next day, we were kept very busy visiting from place to place.

THE TIBETAN PRAYER.

[Photo 482](#)

Tibetans are mostly Buddhists, and have many forms of religion different from other countries. They are quite religious, notwithstanding their meanness and vicious ways. There is much attention given to praying, but they have invented many ways to get rid of any special exertion on that line. One of their peculiar prayers consists of six syllables. It really consists of the Sanscrit words, “Mani Padme.” These are between two inexpressive syllables— “Om” and “Hum.” This is believed to have been composed by a man with reference to some sainted friend. “Om” is borrowed from the Hindus. It is their most sacred syllable. “Hum” is sometimes translated “amen.”

“Mani Padme” is said to denote the gem in the lotus. The lotus is the sacred flower of Oriental heathenish countries. It would read, “Om, the Gem in the Lotus, Hum.” It is not a prayer, for nothing is asked, but it may be considered an ascription of praise. “Whatever be its origin or meaning” says Wilson, “no other prayer used by human beings in any quarter of the globe is repeated so often. Every Tibetan believes it to be a panacea for all evil, a compendium of all knowledge, a treasury of all wisdom, a summary of all religion; but if you ask Buddhists to give you a reason for this belief, very few are able to give an intelligent reply.”

According to the most learned doctors of philosophy that are found in Tibetan monasteries, it is certainly addressed to their patron deity, and the real secret of its efficacy is in the fact that each one of its six syllables has a potent influence on some one of the six courses of being, that is to say, in some one of the six kinds of transmigration through which they believe every living individual has to pass. The oftener, therefore, this mystical formula is repeated, the shorter will be the time an individual crosses through some of these six forms of existence, every one of which involves misery or evil. Or it may be that by repeating these, he may be able to escape some of the six forms of existences altogether. Strange indeed as it may appear to us, it is impossible to shake the faith of a Tibetan in the absolute infallible efficacy of his six favored mystic syllables. He

repeats them, not at all as if he were praying in the modern sense, but as if he were a farmer who is planting the best seed in the most productive soil and watering it incessantly according to the most scientific principles of irrigation and a bountiful harvest is absolutely certain to reward his efforts.

These six syllables are muttered morning and night by every man, woman, and child wherever the influence of the lamas has extended. The mystic words are impressed on clay and sold by the lamas. They are also cut on doors, trees, monuments, stones, and rocks. Some of the inscriptions are of gigantic size, and can be seen at considerable distances. Rich and zealous Buddhists maintain at their own expense companies of lamas (priests) for the sole object of propagating the “Mani Padme” formula. These strange missionaries may be seen, chisel and hammer in hand, traversing sea, hill, dale, and desert—their only mission to engrave the sacred six syllables on every rock in their path. The same is placed on long stone walls. This is the chief prayer; however, there are other prayers consisting of from one to six words.

THE PRAYER-WHEELS.

[Photo 485](#) [Photo 487](#)

IF the prayers are written and made to revolve, they have the same efficacy as if they were actually repeated. The number of times the prayer-wheel is turned is credited as so much prayer merit stored up for the benefit of the person who turns the wheel. The cylinder of the wheel is generally of metal, with a prayer engraved on the outside, as well as written on paper and inserted inside. It is held in the right hand and whirled around like a child's toy by means of the handle, in the direction of the sun. If made to revolve the other way, it would be a cause of demerit.

Then, again, the words of the prayer are written and printed thousands and thousands of times on rolls or strips of paper, and inclosed in much larger cylinders which are set up in temples, monasteries, passages, houses, villages, by the roadside, and in every possible corner for the mass of the people, who are too ignorant to read, and too indolent to engage in continuous oral repetition.

As we were visiting in one of their chief temples, we saw a wheel about six feet in height, and as large as a barrel, which people could come and turn at their leisure. A bell at the top would signal each turn of the wheel. Those who had money and were too lazy to turn it, would hire a cheap boy to turn it for them. There were others run by water-power.

Around this temple were counted about forty prayer-flags, which were pieces of muslin from twelve to twenty feet long and about two feet wide, fastened to the top of bamboo poles, upon which were printed the prayers, and ever time the flags waved in the wind the prayers were repeated.

During the worship the monk or priest rings his prayer-bell to call attention to the beings that are worshiped or to keep off evil spirits by combining the noise with the waving of the “dorgae.” The “dorgae” is a metal bar about four inches long, having two extremities which spread out in globular form, or like small oval cages formed on hoops of metal. It is used to drive away evil spirits, especially in the performance of ceremonies and the repetition of prayer. The instrument is held between the finger and thumb, and waved backwards and forwards, or from side to side. The original “dirgae” is supposed to have fallen direct from Indra's heaven. Because the priesthood claim to wield this

thunderbolt sent to them from heaven, they have a great influence and power over the ignorant and superstitious people. Along the streets of the cities and the roads and railroad, down the mountainside, here and there the prayer-flags were to be seen waving in the air.

After purchasing a prayer-wheel and some other things of importance, and a piece of their ancient writing, we started southward.

BOGRA.

[Photo 489](#)

AFTER riding the remainder of the day and that night, early next morning we arrived at Bogra. Here we met some of the native brethren whom we had met at the camp-meeting in Calcutta. They had charge of a small mission at this place and were working by way of handing out literature, selling Gospels, talking privately, and doing some public speaking in the bazaars, or market-places.

Bogra is a district, which has about forty-three hundred villages and cities. India is rather divided up among the missionaries, in a sense. For instance, where one denomination has worked, that part of the country is generally considered to be under control of that religious body, so far as religious rights are concerned, and other denominations are not supposed to encroach upon its rights. However, this is only a sectarian scheme for managing the work and the people. When Jesus sent forth his ministers, he told them to go into all the world and preach the gospel. At another time he said, "The world is the field," and he placed no limit to their circuit. Brother Khan and a few others had visited Bogra a few years before, and up to that time missionaries had not entered that field to open the work. The people in that country are Hindus and Mohammedans. The Hindus are idol-worshippers, and the Mohammedans believe in Mohammed instead of Christ.

It was now Sunday, and we could only remain until the next morning; therefore we desired to make the best of the situation. In the afternoon we went to the bazaar, and there in that large open market-place by the street could be seen probably more than two thousand people. These were of the more common class. As the climate is very hot, most of these men and boys had on but little clothing. In fact, out of two thousand there that could be seen at one time probably not three hundred of them had any shirts on, but were bare from their hips up, with the exception that some of them wore turbans, and others a thin piece of cloth over the back of the neck, hanging down in front, which was worn to protect the back of the neck from the heat of the sun. It was not difficult here to have a large audience to listen to the singing and preaching. At any place near by within three minutes a large crowd could be gathered together. The brethren separated, two or three going together to different places, and preached the Word to the people for some time.

Application was made to the authorities to secure the use of the city hall, which was a well-built structure of English design, and the hall also well seated. Special invitation was sent to the governor, the city authorities, and most of the influential people of the city. After meeting the class of people that were assembled in the market-place, we were wondering what kind of an audience would be assembled at night; but upon our arrival at the hall, at a glance we saw quite a different class of people. The hall was well filled with the high-class Hindus, who were quite well dressed, and most of them educated.

At this place they speak the Bengali language, and while I presented the gospel in the

English language, Brother Khan interpreted. Services had scarcely begun when the entire audience suddenly rose to their feet. At a glance we saw the cause of this sudden commotion. Some dignitaries were just entering the room, and this was a due reverence or obeisance to them. They were native government officers. The procession was led by the governor and the chief officers and magistrates of the district of Bogra. They came forward and were seated close in front of me where I was speaking.

At the time of their entrance I was beginning to explain the difference between the worship of idols and that of worshiping the Lord, and also set forth the power of Christ and the benefits received through believing on him. Notwithstanding the presence of the dignitaries and their magistrative power and influence, we did not fail to declare the whole counsel of God. The Lord poured out his Spirit upon us, and the name of the Lord was glorified. The gospel had never been preached in that hall before, nor had this class of people assembled in Bogra before to listen to the gospel. If any of them had ever heard it preached, it was while they were in some other part of the country. [Photo 491](#)

At the close of the discourse, the governor came forward, grasped my hand, and introduced himself with an expression of delight in hearing the gospel preached. He then introduced us to the other officers, and we spent some time in conversation. He begged us to remain longer, and promised they would come out and hear us preach; but our arrangements were such that only one day could be spent at that place, as I was soon to return to America. Early next morning a servant came walking up to the mission-house with a large tray upon his head, rounded up with the most beautiful, luscious, and delicious fruits the city could afford, together with a note from the governor to me stating that he desired me to accept this present as a token of his appreciation and gratitude for the services of the previous night. The outlook is favorable for a good work to be wrought in that part of the country, if those who go there are filled with the power and Spirit of God.

About ten o'clock Monday, we bade farewell to the people of Bogra, and proceeded westward twenty-five miles to Santahar, where we were to change cars for Calcutta. Here we met two brethren who also were at the Calcutta meeting. A few weeks previously they had rented a little house to begin mission work at that place, and distribute tracts to people who were traveling to the resorting-places of the north. One of these brethren was the one who was deaf in one ear for a number of years, and was instantly healed during the camp-meeting in May. After spending a short time here, our train arrived, and we were soon on our way to Calcutta, where we arrived and found the brothers and sisters praising the Lord and working for the rescue of perishing souls.

VISIT TO LAHORE.

SOON after our arrival at Calcutta, we were again at the Home, at which place we remained a day or two, during which time we held some more meetings. In the midst of the discourse one day we noticed a gentleman whom we had not seen in the meetings before, but who appeared to sanction all that was being said, and was highly pleased with the teaching of the Word. At the close of the service one of the brethren asked if we knew this man. We replied that his face seemed familiar, but we were unable to remember his name. The brother said, "This is the missionary of the Church of England who was very sick the night you went and prayed for him after meeting during the camp-meeting." He

told us that the Lord had healed him. He was now well and strong, and said that he was determined to walk in all the light of the Word of God.

One of the brethren said, "We have heard from many who sent in requests for prayer by letter and otherwise during the camp-meeting, and all that we have heard from were healed." One boy living two or three hundred miles away was healed of cholera, and there were many other marvelous healings.

As the time was nearing for me to leave India, there were a few more places to visit. The next place was Lahore in Northwest India, about twelve hundred miles from Calcutta. About dark one evening we left home for the railway station, about two miles and a half distant. Upon our arrival at the station Brother Khan, who accompanied me on this trip, purchased the tickets while I remained in the carriage with the baggage. As the train was not to start for about fifteen minutes, we had sufficient time to secure a compartment at one end of a coach, which for a time we had alone. After entering the car Brother Khan soon discovered that he did not have the railway tickets. He searched his pockets and all around about the place, but could not find them. We did not know whether they had been lost or some one had acted as pickpocket. The railway officer was informed. He told us to go to the booking-office and if possible find out the number of the tickets, and said the guards would be on the lookout in case any one handed in that number.

We then returned to the car not knowing just what to do, nor where to continue the search, as it was now nearly time for the train to start. We knelt down in our compartment and asked the Lord to direct us to the place where the tickets could be found, as they had cost us over thirteen rupees each. The prayer was short, but we had agreed according to Mat. 18: 19, remembering the words of Jesus: "Again I say unto you, That if two of you shall agree on earth as touching anything that ye shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." We realized that we were sufficient in number to claim that promise, and arose from our knees believing that God would direct us. We passed through the station across an open courtyard to the street, to an open driveway, near where the carriage had stood before we left it. Brother Khan went to speak to an officer about it, and we all came together at a place near by. The street lights were shining sufficiently at the place that as we looked down at our feet we there saw the tickets. We went to our car again, and knelt in prayer and thanked the Lord for his direction and answer to prayer.

We were soon on our twelve-hundred-mile journey. The heat was quite intense. In the afternoon of the second day we arrived at Lahore. This is a city of one hundred and seventy thousand inhabitants. We were told that in the city and immediate vicinity the week before over fifteen thousand people died of the plague and cholera. This place is in what is called the Punjab district. This was the district of which we read in the paper just before landing in India that over thirty-four thousand people had died of the plague the week before, and we were told that there had been an average of over thirty-four thousand a week to die of plague ever since our arrival in India. This is one of the hottest places in India. The mercury frequently rises to about one hundred and twenty degrees in the shade, but a temperature of one hundred degrees in Calcutta would be more oppressive than one hundred and twenty in Lahore, as the heat is more damp and oppressive in Calcutta.

Upon our arrival at Lahore, Brother Robert Jarvis met us at the station, and we were soon in a carriage on our way to the Faith Missionary Home conducted by himself and wife for the relief and education of famine children. The Home is in the limits of the corporation of the city, about two miles and a half from the station; but is beyond that part of the city which is closely occupied by houses. They have a very beautiful location. At the present time it is almost like living in the country. Their place consists of several acres, and is surrounded by a wall a few feet high. In this inclosure are other buildings, most of which consist of brick walls with thatched roofs, made of some kind of straw or grass. Most of the houses in the villages throughout India are covered in this way, the roof being from six inches to a foot in thickness.

At the Faith Home are about one hundred and seventy children that have been rescued during the famine. Most of them at the time were in a starving condition. Some were near the point of death. Their parents had died from starvation, and they were left as helpless wanderers throughout a land of famine and starvation to pick their living as best they could. Some of these children had wandered about for a few hundred miles in this critical condition, and it seemed by the direction of Providence in some way found this home, where they are fed, clothed, and are being educated and taught the way of salvation. [Photo 497](#)

Among the children were some Mohammedans, Hindus, and other idol-worshippers; but now all are being taught the evils of idol-worship, and are taught the way of salvation. Some have accepted Jesus as their Savior, and received a real change of heart, and a few of the older boys or young men go out on missionary tours, preaching the gospel. While we were there three of them who had been out for a month or two returned, and were received by Brother and Sister Jarvis with much rejoicing. They reported that God had wonderfully worked with them in the villages, and that at one place over one hundred people had accepted the gospel, and were desiring to be baptized, and quite a number at other places in like manner.

The religious teaching here is undenominational, anti-sectarian. They are taught the same as Christ and the apostles taught—that when a person is converted and receives a change of heart, this spiritual birth places him into the church of God without any further ceremony. This is the same church that Jesus said he would build. Mat. 16: 18. Here as well as at other places where we had been in the various parts of India and held meetings, we found people believing and teaching the gospel as set forth in the New Testament, outside of all creeds and humanly-organized churches. We found brothers and sisters in Christ with whom we could feel the fellowship of the Spirit the same as in America and other countries, who are bound together by the love of God instead of by the discipline of some creed.

On Sunday morning we had the privilege of being in the Sunday-school with those children, and of afterwards speaking to them publicly in their meeting, which they very much enjoyed. The Punjab language was spoken here. We spoke in English, and one of the native instructors in the school very willingly interpreted for us. The children sat in rows on mats on the floor before us, and were very attentive and glad to hear us tell about the gospel of Jesus Christ and of what was done through the power of the Lord in other parts of India and in other countries. [Photo 499](#)

After the service with the children another service was held, and in the evening the workers and teachers and some of the older children who were saved gathered together in

a room, where we had an ordinance service in accordance with the thirteenth chapter of St. John and Luke 22: 14-20. At this service a native lady teacher and missionary interpreted while we spoke publicly. They were all very much encouraged by our coming. Quite a good work is being done at this missionary home, and the outlook is that a number of those children will at some time go forth as missionaries. The work is supported by free-will offerings. Quite a number of the children are supported by people in America at the rate of twenty dollars each year. Any one can send twenty dollars a year and have a child selected as his own to support, and thus provide for the fatherless. Those thus taking a child feel a great responsibility by way of support, and also in praying that God may raise up the child to a life of usefulness, and God will surely reward those who are helping on these lines. While there a number of children were brought before us, and we were told the names of some of the supporters in America. Almost all of them are bright-looking children. Some were still suffering from famine sores, and prayer was offered for their relief.

When Brother and Sister Jarvis took their stand upon the Word of God against sectisin, quite a number of the supporters ceased to send in any further support for the children; but God honored their faith and trueness to Him, and began to raise up others to supply the needs. On account of a recent fire destroying some of their buildings and the contents, and new buildings to erect, and another famine threatening, they have been in quite close circumstances at times, with real testing times for their faith.

THE LAND OF FAMINE.

[Photo 504](#)

CERTAIN portions of India have always been productive, and have never been visited by famine; but even where the soil is the most productive little is known about farming. A large portion of the country, which, if properly arranged might be made into beautiful, productive farms, with vineyards, orchards, and fields of waving grain, is as yet producing only a little rice, and here and there a few vegetables, and other things which require but little work. They plow with the old crooked wooden plows, and seem to know nothing about the modern improvements of other lands, and no doubt most of them do not care to know much about such improved methods. There are vast territories of land in India which for years have been almost barren wastes. Parts of it sometimes are quite productive for a few years, and people settle over its vast area, making their homes, only to meet with the disappointments and horrors of famine.

There have been a number of famines at various times, but in the year 1897 was one of the worst known. On account of the lack of rain for many months, the country was devoid of vegetation, the rivers and streams dried up, and people died from hunger and thirst on every hand. Starvation stared every one in the face throughout the famine district. Now and then some had sufficient food for a time; but when there ceased to be any more water, they could not live on food alone. At other places there was some water to be had, but no food; while in other districts there was neither water nor food, and thousands dying daily. Rescue stations were established by the government and humane societies at different places along the railway stations. While many of the people came to these places for relief, yet thousands of them died along the way. Others managed to reach the place, but were so exhausted through starvation that they died soon after their arrival; nevertheless many were rescued, and survived through the famine.

This attracted the attention of the world. People of America and other countries sent food and money. Notwithstanding that some agents who were greedy money sharks applied much of it to their own use, yet there were others who sacrificed their lives in helping those famishing people. There were many who faithfully dealt out the food to the best of their ability. We here quote from a notice published in 1897 in the Foreign Mission Journal written by an eye-witness, who says:

“I have had the melancholy satisfaction of visiting the famine-stricken in the extemporized Poor Sheds, and the Relief Works at Narsingpur and Jabalpur. Language fails to express the extreme want and wretchedness here witnessed. The shrunken and shriveled forms of young and old tell the awful story of slow starvation extended over months, during which the sufferers obtained only enough food to prolong their sufferings. Hundreds of thousands have died and tens of thousands more will die as the result of this awful famine.”

“We are admitted to the enclosure by the gatekeeper, and then the sights and sounds and smells around very soon take off our thoughts from the neat-looking structures. Of course, we are the center of attraction, and those who are able to, and have sufficient energy left them, soon crowd around. I try to avoid writing ‘sensational accounts,’ but in order to be truthful I must say that I was not half prepared for the sights which met my eyes, nor was my companion. Some poor people lay on their backs on the bare ground utterly unconscious, an occasional moan the only sign of life; these were newly admitted cases. Children with the very look which might have been expected in their grandparents stood naked before us. They all had earthen vessels in which they received their food twice a day. In the center of the enclosure was the hospital, which is said to be visited daily by the apothecary of the town. From the register I found that one hundred and ninety-five deaths had occurred in this poorhouse during December.”

AN ADDRESS IN BEHALF OF THE SUFFERERS.

AT the auditorium in Chicago, May 3, 1897, an India famine relief meeting was held in which Miss Margaret W. Loitch of Ceylon gave the following address:

Dear Friends: I bring you loving greetings from your brothers and sisters on the other side of the world. I think it is true that the people in India are our own brothers and sisters: for we who live in this world live as it were in one big house: the carpet of this house is green grass, the roof of this house is blue sky and bright stars, and the father of this house is God; for “have we not all one Father,” and are we not therefore brothers and sisters?

Perhaps it would make the people of India seem a little more real to you if I were to sing a Christian hymn in one of the India languages. In thousands of India homes to-night, fathers and mothers will be lifting up their hearts and voices to God the Father of us all, and imploring him to have mercy upon them and upon their land, and to touch the hearts of their brothers and sisters in other lands to send relief. In the name of our common Father, I bring their cry to you.

“The cry of myriads as of one,
The voiceless silence of despair
Is eloquent with awful prayer.

Oh, by the love that loved us all
Wake heart and mind to hear their cry,
Help us to help them, lest they die.”

You have heard that according to government statistics 80,000,000 of people are in the famine-stricken districts in India. The famine is so widespread that the government has been obliged to institute famine relief in every province in India. At the present time there are 3,500,000 people receiving government aid, and the number on the government relief work is increasing at the rate of 250,000 weekly, and will continue to increase during the next two months. The people of Great Britain have subscribed to the Mansion House fund over \$2,000,000, but all that the British Government and the British people can do is utterly inadequate to meet the unparalleled need, and unless the benevolent and Christian nations of the world unite to help, it is estimated that 10,000,000 of people may die in India before the end of this year.

At a conservative estimate, 20,000 are dying daily. Since we entered this building doubtless hundreds have died of hunger in India. They are dying in their remote villages, dying on the roadsides, dying in the city streets—homeless, hopeless, shelterless. A missionary from the heart of the famine district writes, “Near this station the country is white with the bones of those who have already perished.” Multitudes are helpless unless help reaches them from outside.

And yet these suffering people are within our reach. Money given in this country can be cabled out to India within a few hours, and within forty-eight hours food purchased with that money can be placed in the very hands of the people who are in need of it.

Scattered all through those famine districts are over four hundred American missionaries, graduates of the best colleges, seminaries and medical schools of this country; men and women who know the language and who have lived among the people many years. There they are ready to be the almoners of our bounty. Already \$30,000 contributed by the people of this country has been cabled out by the Christian Herald and placed in the hands of those missionaries. And now with the means at their disposal they are giving famine relief work to those who can work. They are feeding gratuitously the aged and the sick. They are gathering thousands of little children into their orphanages and homes. Yes, some of those missionary ladies have received into their own homes as many as two hundred emaciated children, and with their own hands they are administering medicine and food. Those missionaries know that one year of brave work at this time will be worth more to India than ten years of work in ordinary times. They know that one dollar given now will be worth ten dollars later on. They realize the marvelous opportunity, and they feel the responsibility.

Those brave soldiers are at the forefront of the battle, fighting famine and fever and despair; and they lift longing eyes to us and cry out, “Help! send us help for the love of God.” What will you answer them? Will you say, “Go on. The people of America will stand behind you. Corn and money in abundance will be sent to you?” Is this the cheering message you will return to them? Or will you say, “Hold on. The people of America are too poor to help at this time?” Is this the cowardly message you will send to them?

The people of America are well able to help. This is not a poverty-stricken country. The people of this country expended last year \$22,000,000 for chewing-gum, \$400,000,000 for amusements, \$600,000,000 for jewelry, \$800,000,000 for tobacco,

\$1,400,000,000 for strong drink. By the abundance which God has bestowed upon us, is he not calling upon us to share with those who are in need? I am told that in some parts of the West, in the corn-growing regions, farmers have in their cribs the corn of last year, and the corn of the year before that, and the corn of three years ago. In some places corn is selling for ten cents a bushel, and they are burning it for fuel. But in India, in my poor India, the cheapest grain, a kind of coarse millet, is selling for \$1.25 a bushel, and wheat is selling for \$2.25 a bushel, while the wages of an able-bodied workman on the Government Relief works is equal to only four cents a day of your money.

Surely, by this famine on the one hand and this abundance on the other, God is speaking to them and to us. "When thy judgments are abroad in the earth, the inhabitants of the world will learn righteousness." Oh, may India hear God's voice at this time! And God is speaking to America by the very abundance which he has given us. By the need with which we are confronted, is he not trying to draw out our hearts to our brothers? God is trying to save America from luxury and greed and selfishness and isolation. If we will pour out of our abundance, God will pour into our hearts his blessings. "Is not this the fast that I have chosen, . . . to deal thy bread to the hungry? . . . when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

If we could only see the sights which our missionaries are seeing in these days, surely our hearts would be touched. What do our missionaries see? Whole villages deserted. In those far interior villages, the poor people have been waiting, with that marvelous patience of Asiatics, hoping against hope that help would reach them. As food became scarcer they would only eat one meal a day, and then only one meal in two days, and then only one meal in three days, and then they would begin to starve. Weakened by famine and fever they would set out for the Government Relief works, twenty miles or one hundred miles distant. But alas! in many cases they would die on the way.

The emaciation is something almost inconceivable. You will see grown men in India weighing only fifty pounds. You will see little children five years of age weighing only ten pounds. Children are crying with hunger, but there are no tears in their eyes; the fountain of tears is dried up. As you pass through the streets you hear the wail of these starving children crying, "O mother, I'm hungry! I'm hungry, mother. O mother, mother!" In the cities and towns where the famine-stricken multitude congregate, the moaning cry goes up all through the day and continues until midnight. Those who remain, stretch out their weak, trembling hands, and with looks of agonizing entreaty ask, "Is there no help for us?" [Photo 509](#)

And fathers and mothers have begun to sell their children for bread. Children are being sold in India for thirty cents. Yes, in some places for fifteen cents. It is not because the fathers and mothers do not love their children. I know the Indian people. Those fathers and mothers love their children as much as you love your darlings. They kiss and embrace them with passionate tenderness again and again before they part with them; but they are selling them because they can not bear to see them die before their eyes, and because they hope that those who purchase them may feed them. These poor people are in despair. Friends, you and I do not know what despair is. Oh, that God would pour into our hearts some of his divine compassion, so that looking up into his face we might say to him, "O Father, it may be only a little that I can do for these suffering ones, but by thy grace it will be my best, my uttermost. By thy grace I will do it at once." Oh, may God hear that prayer from every heart in this audience who owes allegiance.

Think how far a little money will go in India, one dollar will keep a person alive three months. Five dollars will keep a family alive for three months. I have no doubt that there are some persons in this audience who can write a pledge to-night for \$100.00 or \$500.00, and so could save one hundred lives or five hundred lives in India during the next three months.

I was speaking recently to some children in an orphanage in Massachusetts. They said one to another, "What can we do?" They went in a body to the matron and begged of her to give them only plain food and no dessert for three months, and take the money thus saved and send it to these hungry children. Did they do too much? Was it unreasonable for them to go without dessert in order that those other children who had nothing at all might have something? Oh, that God would give us the childlike heart that joyfully makes sacrifices, and delights to obey! If you and I were willing to make similar sacrifices, there is not one of us who could not save at least one life in India. Some could save a whole family, some could save a village, perhaps some could save a whole town. Have you ever in all your lifetime saved a human life? Perhaps you have wronged or harmed some life, perhaps you have brought sorrow to somebody, but have you actually saved a life? If not, here is your opportunity.

We are confident that the Chicago people will contribute one shipload of corn, one hundred and fifty thousand bushels for the starving people in India. I have been told that there are persons in this audience who could give five hundred dollars and never feel it. Then in God's name give a thousand dollars and feel it. O friends, let us give to-night what will cost us real sacrifice. Let us make this the best, the most fruitful year of our lives; for it may be the last year that some of us will live. And when we stand in the radiant presence of Jesus Christ, perhaps he will say to us, "I was an hungered, and ye gave me meat. . . Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." This will be your reward.

HOME FOR INDIA'S WIDOWS.

AFTER leaving Lahore we had a trip of about twelve hundred miles to Bombay. Along the way were to be seen long-tailed monkeys running wild, climbing mango-trees, playing about the branches, eating fruit. These monkeys were very large, with tails sufficient in length to reach to their heads, when thrown forward. There were also many storks standing in the shallow water, sometimes as many as twenty of them together. Parrots were seen flying about from place to place.

Arriving at Bombay, we called to see a native brother who had been reading the *Gospel Trumpet* for some time, and who received us with very much kindness. After spending a few hours with him, having prayer, and expounding the Word, we continued our journey to Poona, about two hundred miles distant. This is where Pandita Ramabai at one time had her home for India's widows.

Upon our arrival at that place in the evening, we found that she was living at Kedjeon, a few hours' ride from this place, where she had her entire work. However, as it was late in the evening, we went to her former home in Poona, and found the place entirely vacated, with the exception of a man and his wife, who were left in charge of the buildings. We were here cordially received, and a meal was prepared for us about ten o'clock at night. Here they spoke the Marata language. They could also understand a little

English, and Brother Khan could understand a little of the language spoken; therefore we managed to converse quite freely.

During the time that we were eating she sat in the room with us, and seemed pleased to talk regarding salvation. We noticed that she was in considerable pain on account of one of her eyes. We told her the Lord was able to remove the pain, and if she had sufficient faith would also restore her sight, for she was unable to see anything whatever with that eye. After finishing our meal we had prayer for her, and asked God to take away the pain and touch her with His healing power. The pain immediately left her, for which she began to praise the Lord; and while sitting there rejoicing because of the divine touch of his healing power, she suddenly said, "I can see the light from the lamp." She ran over to where her husband was to tell him of what the Lord had done, and soon they both came and were very thankful to know that the Lord had so manifested his power. Although she did not get her perfect sight restored, yet she had a sufficient touch of divine power to increase her faith and enable her to begin the search of the Word. We learned also of some things standing in the way of their spiritual enjoyment and full manifestation of the power of God, which we trust they were able to remove afterwards.

[Photo 513](#)

The next morning we went to Kedgeon. Here we were met at the railroad station by some one from the Home of Ramabai. The conveyance to this Home was a bullock cart, a two-wheeled vehicle to which two bullocks were hitched. In this country most of the traveling is done in bullock-carts. They are not the slow oxen of America, but start out in a brisk trot, almost like horses.

We were soon at the place where this little village of houses for the widows is established. The houses are quite well built of stone and brick walls, with tiling roof, and now and then one with thatched roof. This includes large buildings for school and religious purposes. There are about seventeen hundred widows here, ranging in age from eight to fifty years. Most of them are from ten to twenty years of age. Those who are too old to go to school, work on the farm and do other necessary work. The children also are many of them given necessary employment of some kind. There is in connection with the work an establishment with looms and other machinery for making cloth.

Ramabai was at one time married to a native government officer, and she had, being a high-caste Hindu, the privilege of education to some extent. She knew the awful oppression of the Hindu widows. Until a few years ago it was the custom when a man died, and it was expected, at the time of his cremation, or burning of his body, that the wife would rush into the flames and perish. The English government, however, put a stop to that practise, but the treatment of the widows continued to be very severe. They were looked upon as being the cause of the death of the husband, and his friends gave them the worst of treatment. It has been customary for such a widow to receive only one scanty meal a day, and then be forced to do the drudgery work and meet with the persecutions and sufferings from her opposers. Immediately after her husband's death her hair is cut short, and she is looked upon as a vile wretch and treated as such.

Ramnbai, knowing of these things, and she herself having become a Christian woman of great faith in God, determined to do what she could to relieve the oppressed widows of the land. She began her work by praying God to provide a place and inmates for that purpose. She soon had charge of a few rescued widows, and in answer to prayer God provided a place for their keeping. She continued asking for more, and more widows

came, and larger places were provided for their keeping, which continued to increase, and now she has over seventeen hundred of them, with comfortable houses and home with schools and instructors, where they can be cared for and relieved from all those bitter oppressions of their enemies. Her work is carried on by free-will offerings. Her aim has been to lead these widows to Christ and to forsake their idols and idolatrous worship. While her work is unsectarian and she realizes the evils of sectism, yet, at the same time, she allows ministers of any and every denomination to occupy the pulpit.

As we had had some correspondence in years past, and as she had read some of my books, she was quite anxious for an interview. She spent about five minutes in conversation with us in the morning, but being very busy, said she would see us later. She desired that we give a talk to the widows. At four o'clock over twelve hundred of them were gathered together, and were very much interested. After speaking to them for some time, Brother Khan followed with a short talk. While he was talking Ramabai's daughter, who was the superintendent of the school, arose and went out. Soon after the close of the service we were called to the dining-room, and there sat down upon a board, which was especially arranged as a seat, where we were eating a meal of rice and curry. Ramabai coming, sat down by my side to continue the conversation begun in the morning. We had scarcely begun the conversation when some one came in hurriedly and said her daughter was thrown from a horse, and had her arm broken. This ended our conversation. She had to go and care for her daughter. As we were on our way to the railway station, we met them, but the doctor insisted on hurrying to the house; therefore we had no time for further communication. After reaching the station we went directly to Calcutta, where we arrived Sunday night, June 13.

HINDU IDOL-WORSHIP.

[Photo 517](#) [Photo 519](#)

THE Hindus being worshipers of idols, we were here enabled to see idolatry in its full sense. We made two or three special trips to their place of sacrifice. It was then that we could more fully than ever understand some of the teachings of St. Paul wherein he referred to idolatry and the worshiping of idols in various forms. In the stores and at other places we had seen small idols of different kinds for sale, and while riding along through the country had seen here and there a small shed or temple with large idols to be worshiped; but now we were brought in direct contact with the worship itself.

As we were passing along the narrow streets near the place of sacrifice, here and there were beggars lying in the streets in the hot sun and imploring alms from the many visitors who passed along the way. Farther along were hermits. Some of them were sitting under a shelter, with no clothing on except a piece of cloth around the hips, having ashes thrown over the body and upon their heads. Some of them had hair about eight or ten inches long, which was matted and twisted together and made to stand up straight or out in a tangled mass in every direction, giving them a hideous appearance. There were Hindu guides insisting upon showing us all the places of interest but from past experience we knew that the principal thing they were after was what in other countries was called "backshish," "tips," and such like, or, in other words, they wanted money for their services. As there was little reliance to be placed in what they said, we did not care for their services. They would point to one hermit and say, "That man has been sitting there seven years"; to another and say, "He has been there night and day for ten years." At

least, their hair looked as if it had not been combed for a number of years, and their bodies were in a very filthy condition. These hermits hope to gain great mercy, favor, and future honors by their deprivations in this life. It was sad to behold them in their awful deluded condition.

We had not gone much farther until we came to an assembly where there were some large idols. People were gathered about a pool of water on the inside of a temple, which water came from the Ganges River, and was considered holy water. Here they brought flowers and some green leaves, and put them in the water and threw some of them on the idol, and threw holy water upon it, while saying over some words in their own language, which we could not understand.

A little farther along was a place of sacrifice. A bell would ring every few minutes, and then there was a speedy arrangement with some one to act in the capacity of a priest. Goats were brought there to be offered as a sacrifice to the idols. Most of those which were killed, were about half grown. One of the priests would take a goat, put its head in a place prepared for that purpose; and when it was securely fastened, another one would take a knife-shaped axe and with one stroke sever its head. Just before the execution the goat would bleat in the most pitiable manner. The priest received five aunas for the execution, and also the head of the goat was to belong to him. There was a long row of heads that had been severed from the bodies. The bodies were taken and offered to idols, and then either sold or taken home by the one who offered them. We saw a buffalo that had also just been sacrificed.

People came to this place in great numbers; and as the waters of the Ganges flowed by, they would go to the water's edge to a place where there were steps leading down in the water. There men, women, and children would go down into the water and wash away their sins, as they supposed. While some seemed to perform these acts with great sincerity, others did it in as formal a way as many of the people in America perform their religious rites in "doing" their Christian religion.

SECLUSION OF WOMEN.

[Photo 522](#)

THE women of India, generally speaking, are not allowed the same privileges as men. In many parts of the country both Mohammedans and Hindus, especially the higher castes, generally keep their women secluded. Many of the Mohammedan women are kept shut up in a dark room almost throughout their entire lifetime, if it becomes necessary for them to travel, they are securely wrapped in their garments in such a manner that no one can see any part of their bodies. Not even the face is exposed to view. In some cases a small place of network is left for them to look through in order to see to walk about from place to place. But as Christianity and civilization are making inroads among them, there is being quite a change among some of them.

When a daughter is born into a family, at a very early age the father tries to make arrangements for her marriage. Sometimes when she is only a few weeks old the arrangements are completed for her marriage; and the father is considered very unfortunate if he fails to have his daughters married by the time they reach the age of eight or ten years. He is obliged to give a dowry, or large sum of money or property, according to his abilities and the arrangements with the father of the one who is to be her husband. When she has become about eight, ten, or twelve years of age, there is a completion of the marriage; the

ceremony said, and the necessary performances concerning the completion of the marriage. The husband is not allowed to see his wife until after this last ceremony is performed. Then he takes her to his home. In many respects the Hindu marriages are much the same. The wife is taken to her husband's home with a great procession, accompanied with music and considerable pomp.

Among some classes the women are allowed to go about the streets as freely as the men, with their faces exposed to view. In some parts of India, especially in the smaller villages and in the country, the women have a good deal of freedom. In all parts of the country the women are great lovers of ornaments. We have seen them with as high as fourteen good-sized rings in their ears, and as many bracelets on their wrists and arms, and many rings on their fingers and toes and above their ankles, and ornaments about their necks. Besides these they have a hole through the side of the nose, with a large ornament, and sometimes, especially with smaller girls, a piece of jewelry hangs down from the nose to the bottom of the upper lip. They dress generally in a winding-sheet made from several yards of white cloth, with one end thrown over the head as a head-covering.

Men and women chew "pan," which consists of a number of ingredients, and used in a similar way as tobacco is used. When it is chewed, the juice and saliva become red like blood. In some parts of the country something else is put with it, giving it a dark color, and it presents a very filthy appearance. One part of the Indian pipe is made of a cocoanut-shell, with a small hole near the top on the side, through which the smoke is drawn out by placing the mouth on the shell over it. In the middle, at the top, a large hollow stem, or pipe, about twelve or fifteen inches in length is placed, one end of it extending to the bottom of the cocoanut-shell. The shell is partly filled with water. At the top of the pipe-stem is placed a little earthen vessel, which contains the tobacco and a piece of charcoal.

In the stores, shops, dining-rooms, and many times in the private dwellings, are fans called a "punkah," which consists of a frame from eight to twelve feet in length and twelve to eighteen inches in width, with a piece of cloth in the frame, also with a fringe of paper hanging below. This swings from the ceiling by means of a rope, to which are fastened ropes or wires which pass through the walls to the outside where a servant pulls it back and forth to create a breeze for the comfort of those within. In large dining-rooms there is generally one of these fans to each table, and generally the fastenings are arranged so that one man on the outside can work all of them at one time.

The rainy season in India generally begins about the first day of May, and lasts until September. It is generally very hot, especially for some time before the rainy season begins, and oftentimes very oppressive during the rainy season and for some time afterwards. The rain at times comes down in torrents; at times to such an extent that the water in some of the streets of Calcutta will be two or three feet deep. In the winter the weather becomes rather chilly, yet few houses have arrangements for heating the rooms. On the average house, even in the cities, there are no chimneys. The smoke from the cooking is expected to find its way out through either the roof or the open door.

THE GREAT BANYAN-TREE.

[Photo 524](#) [Photo 526](#)

ABOUT six miles from Calcutta and down the Ganges River, at one place where we

went, is a tree which we feel is worthy of notice, and which would surely make a pleasant place for a large camp-meeting or place of resort. This is the noted tree of India. We noticed that the government had placed a sign concerning its inspection in the year 1900, at which time it was measured, and the following report given at that date. It was said to be one hundred and thirty-one years old. Circumference five and one-half feet from the ground, measuring around the border of the limbs, was nine hundred and thirty-eight feet; the trunk of the main body of the tree was fifty-one feet. The height was eighty-five feet. There were four hundred and sixty-four aerial roots. The limbs which grow out of the main body of the tree have smaller branches, which grow downward until the ground is reached, then these take root and grow, and seem to form a body which holds up the limbs as they continue to grow larger, and thus they have increased in number and spread out until it has grown to be something enormous. In March, 1904, a portion of the main body of this tree fell to the ground. However, it did not seem to affect the greater part of this great tree.

THE FAREWELL MEETING.

Arrangements were made for me to start home on the 21st of June, going on the steamship *Lightning* from Calcutta to Hong-Kong, China. Tickets were procured at missionary rates to San Francisco for seven hundred and ten rupees.

The brothers and sisters at the Home appointed a farewell meeting, at which, aside from the regular prayers offered, some appropriate songs composed for the occasion were sung with considerable feeling, and then came the parting farewell greetings. It seemed almost as hard to leave India as it was to leave America a few months before; for there were many precious brothers and sisters scattered throughout that land, who had many expressions of their love and gratitude on account of our visit to that country, and in their farewell talks desired especially that on my return home I would use my influence in stirring up the hearts of others to come to that dark land and help them along in the gospel way.

On the morning of the 21st of June, all things having been arranged, quite a number of the native brothers and sisters, also our entire company went to the place of the boat-landing on the river Ganges to give me a last farewell as I departed from the shores of India. It was a very touching time. Long after the cable was loosed I could see them stand upon the shore waving their handkerchiefs while I answered with a last farewell to India, with a prayer that God would keep his own true to him and use them to his glory.

HOMEWARD BOUND.

WHEN the steamship *Lightning* loosed the cable and sailed down the Ganges River, we had scarcely lost sight of Calcutta when they anchored for a few hours. Late in the afternoon it continued sailing down the river until almost dark, when again the anchor was dropped, and we remained there until morning. One reason for this was that it was not considered very safe to continue the voyage in the river during the night, and another reason was that we had about sixteen days to make the trip to Hong-Kong, China, or go into quarantine at some place along the way; therefore in order to kill time the sailors were in no hurry to leave the river.

After leaving the river we entered the Bay of Bengal, and had not been sailing more than a day or two when our ship was struck by the monsoons. These winds had wrought up the waters of the bay into a state of unrest, and the ship was tossed about by the waves. One day during a storm, while crossing my cabin I was thrown against the couch, slightly bruising my foot. After removing my shoe my foot was wrapped in an Indian blanket. The wound received did not appear to be anything serious, so nothing was done further than to keep it wrapped in the blanket for some time. The dye of this blanket was very poisonous, although I never suspected anything of the kind. The next day my foot was slightly irritated and was again wrapped in the blanket, and this kind of treatment continued until I reached Hong-Kong. In the evening I would cleanse my foot with water, and by morning it would seem considerably better, but during the day would get much worse. It soon broke out into running sores on the top, side, and bottom of my foot, and at times became swollen. Each morning it would be better, because during the night I would have it bandaged, and frequently during the day would have the blanket thrown over it. By the time we arrived at a port where I could land, it was in quite a serious condition, and I was unable to wear my shoe. [Photo 529](#)

After several days we anchored near Penang along the Straits Settlements. On our ship were several hundred Indians, most of them on their way to Penang. They had now been about eight days on the journey. Most of them lay on the floor or on mats in the open lower deck. Part of the time there was a canvas roof for a shelter; but when the heavy rains came, not only the floor but most of the passengers of that department were well soaked with rain.

Among the Indians were Hindus and Mohammedans. There were also some Jews. These people had peculiar customs. There were not many first-class passengers. The Jews were among the first-class passengers. They would not eat at the table with the others, but had to have a separate table, or their meals brought to them in another part of the ship. The Mohammedans would not eat with the Hindus, nor the Hindus with the Christians. Most of the Hindus had brought water with them, that they might not have to drink from a vessel or anything that had been touched by any one who was not a Hindu. They would die rather than drink from a cup from which some one else had drunk. If some one touched one of their cooking-vessels, it had to be scoured thoroughly or thrown away. If any one touched any of their food, it had to be thrown away, no matter how hungry they were. Some of them fasted during almost the entire voyage, for fear of becoming polluted by eating food which they could have obtained had they not been so peculiar in their belief. [Photo 531](#)

At Penang a number of Chinese took the place of the Indians who had landed. In about two more days we landed at Singapore in the Straits of Malacca. Here we were within one degree of the equator, a distance of about sixty miles. This also is an English port, but the inhabitants of the city are principally Chinese. This is also a coaling-station for vessels. The coal is carried in baskets which hold about one hundred pounds, by two Chinamen with a short bamboo pole on their shoulders. Having a desire to go to the post-office and to do some other business in the city, I landed, expecting to take a hack; as it was with great difficulty that I could walk on account of the condition of my foot.

Upon arriving at the street which leads to the dock, there were no hacks nor carriages to be seen. But no sooner had I reached the streets than here came Chinamen with two-wheeled top-buggies called "rickshaws." The Japanese name for this vehicle is

“jinrikisha.” Those were very neatly-made carriages or buggies with shafts, and were pulled by a Chinaman. At first I had some hesitancy in riding in one of these, and having a man pull me about the streets; but soon found that almost every one who rode at all procured a rickshaw, and being unable to walk, I was soon on my way to the city being pulled by a Chinaman at a speed equal to the common speed of a horse.

The streets were smooth, making the ride a pleasant one. Here we could comprehend something of the life of the Chinese. My rickshaw man could not understand English, and I could not understand the Chinese language. Having no lines, there was no way to guide him except to touch him with the umbrella, and make motions with my hands. He could understand the word “post-office,” but after it was reached there was no means of making him know where I desired to go. However, he started down the street, and we continued our journey for a mile or two, until we came to some business houses, where I had him wait until I found some one who could speak English and give him some instructions or location of the business places that I desired to visit. [Photo 533](#)

These rickshaw men charge twenty cents an hour for their services. That amount would be ten cents in our money. At this place there were boat-loads of sea-shells and coral brought in for sale. I had but little chance to do anything on the line of gospel work here, with the exception of distributing some literature among some English speaking people.

After leaving Singapore we soon passed the straits into the China Sea, and in a few days reached Hong-Kong, China.

HONG-KONG, CHINA.

[Photo 535](#)

HONG-KONG is also an English port, and portions of the city are rapidly being greatly modernized, and new buildings resembling those of England and America being erected. Quite a number of English and Americans reside here, but the greater part of the city is occupied by Chinese. All the country that can be seen from the shore is very mountainous, with the villages and cities located at the base and on the sides of the mountains. The cities of China are very densely populated, and many of the people live along the rivers on boats. It is said that about three million Chinese make their home on boats and floating-rafts along the shores of the rivers.

For some time before reaching Hong-Kong the captain of the steamship *Lightning* had urged me to have the doctor called to give treatment for my foot; but I told him I did not care to have a doctor have anything to do with it. Finally, the evening before we arrived at Hong-Kong one of the passengers came into my room to examine my foot. Seeing the Indian blanket on the couch, he asked me if I had been having my foot on that blanket. I told him that I had been wrapping it in the blanket. He said that was where my trouble all came from. I then took the blanket and washed a corner of it, and found the dye was readily washed out of it. While we were talking, the captain had become very anxious about me, and he went to another department of the ship and sent the doctor in to see me. The doctor knocked at the door and asked if he might come in. After being admitted he asked if he might examine my foot. After giving it an examination he remarked that it was a very serious affair, and that it was very necessary to have special treatment. He said that it had been poisoned, and upon referring to the blanket said there was no question about the matter, it had been poisoned by the blanket, and the poison had

entered my entire system. I could even feel the poisonous effects through my entire body. I thanked him for his offer to give treatment, but told him I did not care to have him give any treatment. He went away, and the other gentleman told me that it would be necessary for me the next morning upon arrival at Hong-Kong to procure the very best doctor in the city, and give it immediate attention.

After they left the room I thoroughly cleansed the afflicted parts of my foot with water and properly dressed it, asking the Lord to touch it with his healing power and give me the necessary protection. The next morning it was decidedly better although yet in a very serious condition. When the ship had cast anchor, I went ashore in a small Chinese boat. I was not able to wear my shoe and could walk only with great difficulty, so I managed to get a rickshaw man to take me to the hotel. Lodging at the first hotel to which I went was six dollars a day. From there I went to another place, where they charged from four to ten dollars a day, but said their rooms were all occupied. [Photo 537](#)

After spending some time getting my ticket properly arranged for the next ship and arrangements made to have my baggage brought ashore, I then continued hunting a hotel. Finally I went to Hotel American. The price there was five dollars a day. This would amount to two dollars and fifty cents in our money, as the Chinese dollar is worth fifty cents of United States money.

Soon after my arrival at the hotel my foot became greatly inflamed, and began to swell and give me considerable pain, because of the irritation in walking and riding about so much, together with the intense heat. I could feel the poisonous effects going through my entire system, and asked the Lord not to let the swelling go higher than my ankle. It did become swollen tight to the top of my ankle, but no farther. I soon became violently sick with pain in my head and stomach. Although paying five dollars a day for hotel expenses, I began fasting and praying. I was alone. No one there believed in the efficacy of prayer, not even one who claimed to be a Christian. I thought of the hundreds of letters I had received from those of my correspondents who would write asking for prayer, stating that they were sick and in a community where there was no one who believed in divine healing. I was now in a position to know how to sympathize with them more than ever before. But there was no time to lose, as my case was truly becoming a serious one, as blood poison was making its ravages throughout my system. I continued my fasting and prayer until the next day, when the sickness passed away, the swelling was gone, the pain ceased, and the next day I was enabled to put on my shoe for a short time. I went about the streets of Hong-Kong distributing *Trumpets* and tracts, as I had received one hundred *Gospel Trumpets* at this place; but I was unable to find any gospel missions or religious meetings in progress.

The third day we went aboard the steamship *Doric* bound for San Francisco, California. Having to walk to the dock, and doing considerable moving about, my foot again became irritated. It was still a mass of running sores, but the Lord did not permit it to give me much more pain. Every time I would wear my shoe and land at the ports along the way, it seemed to become irritated, and not until about three days before landing at San Francisco was it entirely healed. [Photo 539](#)

So far as doctors were concerned, there were five of them at the same table with me, and part of the voyage one roomed with me; and they, with others, offered treatment; but I would not allow any of them to give any treatment, although those who expressed themselves concerning it said that such an affliction would likely be permanent in the

Orient. I concluded that I would practise what I had preached, and trust in God and not in doctors, as I remembered what was recorded in the Bible concerning King Asa. It is said of him that he was “diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians . . . and died.” 2 Chron. 16:12, 13.

This was one of the most obstinate afflictions I had ever had to contend with; but the Lord brought me through it all with many precious lessons of faith and patience. Although it lasted over forty days, being on the ship, I could have done but little traveling about had I been well. [Photo 541](#)

This seige of affliction only fitted me the more for working for the benefit of afflicted humanity. During this time, although lame, with my foot bandaged and wearing a Chinese slipper, the Lord did not free me from the responsibility of presenting the gospel of full salvation and healing to the passengers.

RELIGIOUS SERVICES ON THE SHIP.

THE captain called upon me to read the services on Sunday for the first-class passengers; but as they had their regular form of worship of the Church of England, the sermon was to be read from a book. The prayer service also was to be read, in which acknowledging all to be “miserable, wretched sinners, doing many things we ought not to do, and leaving undone many things we ought to do,” and deploring our miserable, sinful condition. These, with many other similar statements in both prayer and discourse, made me feel free in declining to “read” the service, as he termed it. I told him that I was not accustomed to their reading-services, and kindly asked to be excused.

There were several other missionaries and ministers on board, but none of them would conduct the services. They did not have so much objection to reading the services as they had to taking the position of a minister in such a place, as most of the passengers were of the aristocratic class of people. It was the duty of the captain to conduct the services when there were no ministers to conduct them, but this time the captain also refused to perform his duty, and no services were held in the morning. The missionaries talked the matter over afterwards, and felt, there should be some services held, and insisted upon my delivering the discourse. This gave me the privilege of presenting the gospel in all its fulness, showing forth the power of Christ and the truthfulness of the Bible the same to-day as during the days of the apostles, and that his power would be manifested among his believing children, and that a failure among those who claimed to be his children in having a manifestation of the power of God was because of sin or unbelief.

After the services were over some of the English-speaking Japanese gentlemen came and said they had heard the discourse and were highly pleased and anxious to know more about the Christian religion. After this they came frequently to have a conversation concerning Christianity. Some of the American missionaries who had been working in China and Japan in the past few years also came to me inquiring concerning my belief. I told them that I believed the Bible, and that we were living in the time of the gospel dispensation, and that the New Testament was our guide and discipline.

Some of them upon finding that I believed in holiness and divine healing did not care to have any more conversation with me, while others became greatly interested. One lady missionary from Japan said, “You seem to have strange ideas about the church,” and

asked me to what church I belonged. I told her that I belonged to the Church of God, which Jesus said He would build (Mat. 16: 16-18), and that it was the one for which He gave his life and purchased with his own blood.

“But what is the name of your church?”

“It is not my church. It is the one which Jesus said he would build. The name of it is found in Acts 20: 28. It is called the ‘Church of God.’ ‘Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which he has purchased with his own blood.’

“To whom was this spoken?”

“Paul was here speaking to the elders of the Church of God at Ephesus, and he told them that the Holy Ghost had made them overseers, and it was the church which was purchased with the blood of Jesus.”

“Yes, I know; we all belong to that church; but who is the head of your church?”

“You will find it by turning to Col. 1: 18. In speaking of Jesus, Paul said, ‘And he is the head of the body, the church.’ And in the twenty-fourth verse he says, ‘for his body’s sake, which is the church.’ By this you will see that Christ is the head of the church.”

“But what is meant by ‘the body’?”

“‘The body’ means the church, and is made up of the entire number of saved people. Paul, in speaking to the Church at Corinth, said, ‘Now ye are the body of Christ, and members in particular. And God hath set some in the church,’ etc. 1 Cor. 12: 27, 28. In the eighteenth verse of the same chapter he says, ‘But now hath God set the members every one of them in the body, as it hath pleased him.’ You see, God sets the members in the church.”

“But how do you join your church?”

“Jesus said in John 10: 9, ‘I am the door: by me if any man enter in, he shall be saved.’ And in 1 Cor. 12: 13 the apostle says, ‘For by one Spirit are we all baptized into one body.’ You see, it is by getting salvation that we get into the church through Jesus Christ.”

“But it is necessary for us to have a home.”

“Are we not at home in the Church of God? Have we not brothers and sisters in Christ, fathers and mothers in Israel in the Church of God?”

“But it is necessary to belong to some visible church in order to have a home.”

“What do you mean by a ‘visible’ church?”

“I mean a place where we can associate and have our church fellowship in some visible church here on earth.”

“Give me the name of some church that is more visible than the Church of God.”

“Why, the Methodists.”

“Well, now I will ask you to tell me wherein the Methodist church is more visible than the Church of God?”

“Oh, we have our congregations and meeting-houses and many other things, and our discipline to keep us together.”

“Now I will ask you if you as a Methodist are any more visible than I am as a member of the Church of God. Can you not see me as well as I can see you?”

“Certainly.”

“Were I to ask you to show me the Methodist church, what would you show me? You say there are Methodist congregations; I can show you congregations of believers who

belong only to the Church of God. One congregation is just as visible as the other. If you point to the meeting-houses as the church, they are not more visible than the houses occupied by the Church of God. If you refer to the Methodist discipline as being the church, then I refer you to the New Testament as the discipline of the Church of God, and this discipline is suitable for every case in the church, it says, “All scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.” 2 Tim. 3: 16. What better discipline is needed than this? If there is any necessity for teaching on doctrinal points, our discipline, which is the New Testament, gives it. If reproof is needed, within its pages can be found the exact words of reproof according to the case presented. If correction is needed, there are to be found the necessary words of correction. If instruction in righteousness, it is to be found there. And it says that these things are given ‘that the man of God may be perfect, thoroughly furnished unto all good works.’ If through these things a man can be thoroughly furnished and made perfect, what is the necessity of another discipline for the government of the church? There might, possibly, be one thing you could show me the Methodists have that I could not show you in the Church of God, and that is the class-book, as the class-book of the Church of God is kept in heaven, as we read in Heb. 12: 22,23: ‘But ye are come to Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven.’ We also read in Luke 10:20 that Jesus told the Seventy to rejoice because their names were written in heaven. Then, I ask, why need we anything more than the New Testament to govern us?”

“Oh, we must have something to keep us together.”

“Do you not remember the words of Jesus in the seventeenth chapter of St. John, wherein he prayed for all of them that believe on him through the word of the apostles, that all such believers were to be one, as he and the Father are one? And in Rom. 8:35-39 Paul said: ‘Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?’

Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.’ Can you think of anything more needed?”

“Well, it seems to me that we ought to have a home anyhow.”

“According to your reasoning, then, the apostles and the three thousand and the five thousand saved soon after the day of Pentecost, whom the Bible says the Lord added to the church, and the thousands of thousands saved during the early days of Christianity, all went along without having a home, because they belonged only to the Church of God, which they joined by being born of the Spirit, or, in other words, by getting saved from their sins.” [Photo 547](#)

In like manner the conversation continued for some time with this missionary, and also with others.

MEETING A HIGHER CRITIC OF THE BIBLE.

Among the passengers with whom I spent much time in conversation was a professor in one of the largest American universities. He had spent most of his life as a teacher in China, and was very much interested in the welfare of the Chinese people, and was considered one among the best Chinese linguists. Through his instrumentality and personal labors a manuscript had been prepared for an encyclopedia in the Chinese language, consisting of several hundred large volumes. Being much interested in the civilization of the Chinese, he was quite a friend of missionaries, although he was not a missionary himself, neither did he claim an experience of salvation; nevertheless he was quite a Bible reader, but read the Bible more from a standpoint of criticism than otherwise, as he was one of the "higher critics."

He said it was very difficult to instil into the minds of the Chinese, progressive views of civilization, as they are very superstitious and given over to idolatry and the teaching of Confucius. Many of the Chinese have the works of Confucius for their guide, the same as Christians have the Bible. Every white person from Europe or America who visits China is considered a Christian. For this reason it is very difficult for them to conceive an idea of what real Christianity consists. He said that when he spoke to them, they would say, "We do not want your Bible, nor your Christ; we have the works of Confucius, which are far superior to your Bible." They all say, "Look at your Christians—the merchants and the sailors who come to our land. As soon as they reach the port, they go directly to saloons, gambling-houses, and houses of ill-fame, and seek to debauch our women, and frequently have to be locked up or carried back to their ships. They are a sample of your Christians."

This gentleman said he would tell them that these were not Christians, nor any sample of Christianity, but that it was very difficult to change their minds. He would refer them to the missionaries and their work. They would admit that as a general thing the missionaries were a better class of people and were doing good, although some of them led lives that would almost put the better class of Chinese to shame, a reproach to the cause of Christianity. He said that among the missionaries who went there, to his knowledge there were some honest, conscientious men and women; but that there were others who were using many schemes in order to get converts and have a good report to send back to America to the headquarters of their denominations, that they might get a better support from the home land. They would give so much money or rice, clothing, or something of the kind, to every one who would claim conversion and be baptized. These were generally also offered a position to work and receive a certain salary each month. The Chinese soon learned this trickery; and when the pay ceased, they would go to another missionary of some other denomination and offer to be a Christian for so much. They would likewise continue as long as the pay lasted. We also talked with others of China who said these were facts.

A thorough investigation among the religious workings in China carried on by American and European missionaries would reveal some astonishing things to their supporters. This gentleman said to me. "Is there no possible way to get at these Chinese for a more rapid spread of the gospel and progress in civilization? They seem to be so averse to developments in education and improved methods of industry." I told him that so far as religion was concerned, aside from the efforts on the line of education, modern improvements, and the various industries, there must be something that would convince them concerning the truth of our Bible and the principles of Christianity. They must be

made to see and realize that Christianity is not a farce.

“But how can this be done?” he replied.

“It can be done just as it was done in the morning of the Christian era during the time of Christ and the apostles. The Word must be preached with authority and with the signs following, as mentioned in the last chapter of St. Mark and elsewhere. Men and women must go there to preach the gospel as it is set forth in the New Testament. Those must go who are called of God and sent by Him, and who have a change of heart, a real experience of what they preach to others. They must be those who will preach the truth without compromise, regardless of men’s pocketbooks, wicked men, or devils. They must tell the people of what Jesus Christ did while here on earth, his promises to the apostles and what they did after his death, and the promises given to all those who believe upon Him through their word. John 17: 20. And when they read from Heb. 13: 8 that Jesus Christ is the same yesterday, to-day, and forever, they must believe the Word and practise the same, to show forth similar works to those which were manifested in the morning of the Christian era.” [Photo 553](#)

“But most ministers say the time for those things are past, and were only for the apostles.”

“That time is only past for unbelievers. We are now living in a time, according to prophecy, when the full light of the Word of God is shining forth the same as at the beginning of the morning era. At the beginning the light which sprang forth from Bethlehem through the birth of Christ and was proclaimed by the angel as good tidings and was afterwards preached by Jesus Christ and his apostles, sent a gleam of light in the midst of the darkness round about, and all spiritual darkness was removed from all who believed, and people received the benefits of full salvation and healing and the manifestation of the power of God in many ways, and abundant blessings. But few centuries had passed until there was a compromise among the people, drifting away from the truth, and for a number of centuries it was almost as a time of night, as described by the prophet. Finally there came a time when Martin Luther began to preach justification by faith, and a gleam of light went forth into the darkness. The Wesleys and others preached sanctification by faith, and greater light went forth. The Word of God was printed and distributed among the people, and the light spread to the extent the truths of the gospel were preached. One sect after another was formed, dividing and separating and scattering those who became believers. And while some preached one part of the Word and some another, yet the whole Word was not preached in its fulness on the oneness of God’s people according to the prayer of Jesus and against divisions as Paul preached it, and concerning divine healing and many other points; but there was considerable light going forth amidst the darkness, according to the prophecy of Zechariah in Zech. 14:6,7: ‘And it shall come to pass in that day, that the light shall not be clear, nor dark; but it shall be one day which shall be known to the Lord, not day, nor night.’ The fulfilment of this prophecy has been for the past few centuries, but the prophet further says ‘that at evening time it shall be light.’

“What will make this light?”

“It will be the preaching of the Word in all its fulness, as it was in the morning time. We are now in the evening time of this Christian era, and the prophet said at evening time it should be light. In order to bring about this light the Word of God must surely be preached in all its fulness, and the same results will be brought about. The prophet

Ezekiel was referring to this very time in Ezek. 34:11.16, where the Lord said in that day he would search out his sheep that were scattered, and would deliver them out of all places where they had been scattered in the cloudy and dark day. When the Word of God is preached in all its fulness, people who believe it will get the same kind of experience as believers in the days of the apostles. They will belong to the same church, and be separated from every so-called church. They will have the benefits of being healed of their diseases by faith, and enjoy the real blessings of the Lord, and be filled with his Holy Spirit. When China has ministers sent of God instead of sent by the conferences or some synod, and those ministers go forth preaching what the Lord sends them to preach, there will be a great renovation in religious circles in China. We do not suppose every one in China will turn to the gospel any more than did every one turn to the gospel in the days of the apostles. There will be opposition and bitter persecution, but the fire of God's Word will spread effectually accordingly as it is preached and practised."

The gentleman was very much interested in these things, and desired to know if there were any such ministers and people in the United States and other countries. I told him of the great number of grove and camp meetings and assemblies that were held throughout the United States and Canada and other countries, and that when we passed through Europe, India, and other places, we found the same, and that frequently in America many thousand people gather together at the camp-meetings, and many sick people are healed and devils cast out of those who are possessed, and the Word of God fulfilled according to the promise.

He being a higher critic said, "I suppose you know there are many thousand mistakes and confusions in the King James' Version, which the people accept as the Word of God, and there are many criticisms."

"Well," I replied, "I have frequently heard it said that there are many of them, but I never had any one to point out any serious mistakes and confusions when properly understood. Taking all things into consideration, it is quite a good translation, although I will admit there are a number of mistakes in translation where the expression could have been improved upon. But as I said, I never had any one to point out anything serious or that would change the teachings of the Word of God to any extent."

Calling the Bible the "Word of God" brought some remarks from him, to which I replied, "You do not believe the Word of God?"

"Oh, yes, I believe the Word of God, but I do not believe all to be the Word of God that is in the book which you call the Bible."

I found that, like other critics, he did not believe the story of Jonah, which they generally call the big fish-story, nor that concerning Joshua's commanding the sun to stand still; the parting of the waters of the Red Sea and of the river Jordan; the signs following as mentioned in the last chapter of St. Mark; and many other things. I asked if he personally knew of any of those mistakes and criticisms.

"Oh, yes," said he, "I have thoroughly gone over this matter."

"Well, now let us take our Bibles and examine some of these questionable things. We will begin with the New Testament. Are there any in the New Testament?"

"Oh, yes, hundreds of them."

"Well, now let us take one at a time, and see if there is anything that is wrong, or that conflicts with other parts of the Word of God to any great extent."

"Oh, there are many of them."

“But I want only one at a time. You say there are hundreds, and there are many; now let us take one—just any one you can think of.”

“Oh, there are many, but I can’t call them to mind just now.”

Neither could I get him to make mention of one. I told him that I had never been able to get a critic to sit down with me and reason upon the Word of God and find anything the Word would not fully explain and make clear. He then asked a number of questions concerning divine healing, and I told him I had personally witnessed the healing of thousands of people of almost every kind of disease I had met. He said, “If all those things be true, how about your foot which has been so sore?” At the time he said this we were two or three days from San Francisco, and my foot was then healed and I was wearing my shoe, and he had all the time known the extent of my affliction. I said to him, “I have trusted the Lord through it all, and I am now well; but it has been one of the most obstinate afflictions I have ever had, although I have been seriously sick many times, frequently at the point of death, but have not lain in bed a whole day at a time for twenty years. The Lord has always healed me in answer to prayer.”

A TYPHOON.

AFTER leaving Hong-Kong we stopped at Amoy a short time. Then we went to a place called Woosong, where we anchored out at sea, and many of the passengers went on to Shanghai, which was a few miles away. While anchored we were struck by the outer edge of a typhoon. A typhoon is a heavy wind, something like a cyclone or tornado, blowing in a circle. In the center of this it is very quiet and hot. The typhoon sometimes extends for several hundred miles. It is said that no ship in the midst of a typhoon can stand against its power, but is swept along amidst the winds and the waves, and is at the mercy of the sea.

Three or four large ships anchored in a harbor not far distant were dragged and swept ashore, thrown upon the beach, and some of them almost ruined. We being in the outer edge of it, got a good shaking up, but no damage was done. The navigation stations along the way have typhoon signals. They have instruments which indicate the coming of a typhoon, and can give warning several hours beforehand. The captain of a ship when finding that a typhoon is coming is not likely to venture out upon the sea within the limits of its course.

JAPAN.

[Photo 558](#) [Photo 560](#)

WE now passed along the Yellow Sea, and near the mouth of the Yang-tse-Kiang River. The waters were still quite rough from the effects of the typhoon, but as we neared the shores of Japan the waters became more quiet and smooth. Our ship arrived at Nagasaki, Japan, at five o’clock in the afternoon on the 15th of July.

On account of the war being in progress between Japan and Russia, the entrance to the harbor of Japan was strewn with mines below the surface of the water, for the purpose of blowing up Russian vessels that might undertake to pass through into the harbor. The location of these mines were known only to certain Japanese; therefore no vessels were allowed to enter the harbor unless piloted by a Japanese government officer. After arriving at a certain place the anchor was cast until a small vessel came with the govern-

ment pilot to conduct us safely through the harbor of Nagasaki.

At this place is a great coaling-station, and it is noted the world over on account of the rapidity in which vessels are loaded with coal. No sooner had we anchored in the harbor than quite a number of vessels or coal-barges came alongside the ship, and soon ten of them were fastened with one end near the side of the ship and preparations being made for loading the coal. Soon about three hundred and fifty Japanese men, women, and children were aboard these barges with baskets made of wide grass or seaweed. These baskets hold almost half a bushel of coal. They had no handles. Bamboo poles were tied to the sides of the ship near the upper portholes, where there were large pipes leading down to the lower part of the ship. It was probably thirty feet from the holes in the ship down to the barges. Upon these bamboo poles, which slanted down to the barges, boards were tied on for steps and platforms. There were two rows of people for each barge, and soon the work began. Some were filling baskets while others were starting them on their way, each one lifting or pushing a basket to the next one, which kept it going; thus a continual line of baskets was going to the ship, and as rapidly emptied and thrown back empty. In a few hours over a thousand tons of coal were placed in the ship, and we were soon on our way to Kobe, Japan, at which place we arrived the next day—Sunday.

At this place I landed and procured a rickshaw, and went to another part of the city to a Japanese Sunday-school conducted by some Japanese ladies. The house was a very neat-appearing one, carpeted with straw matting. The children all sat down in a position somewhat different from the people of India. They were in a position of kneeling, except they were sitting back on their feet, while their knees were still on the floor and their toes sticking straight out behind them. They would stand when they sang songs and repeated their verses.

On the 18th of July we arrived at Yokohama, Japan. Here we remained three days. At this place I had the privilege of talking salvation to a number of educated Japanese, and also of distributing literature, and found two or three Japanese who very willingly distributed the literature among the English-speaking people. While here some of us took a trip by railway to Tokio, the capital of Japan. There we saw many heathen temples where they worshiped their gods, and saw the principal places of their idolatrous worship. The Japanese people, however, are very friendly and charitable to Christian missionaries, and Japan is being greatly revolutionized and making great strides toward modern improvements and civilization. Although war was in progress with Russia, yet American travelers were perfectly safe in going about in that country. [Photo 562](#)

The Japanese are not such great inventors as they are imitators. It is something wonderful the power of imitation which they possess. They are getting almost all the improvements of other nations, and manufacturing and making use of the same. They are sending men to other countries to be educated, and to learn the workings and methods of the various industries.

In the cities of Japan, like in some other cities through which we passed, there are but few horses or carriages used as conveyances for passengers, but almost every one rides in a rickshaw drawn by a Japanese. Twenty-five or thirty of these top-buggies or rickshaws can be seen at a time side by side along the street, with a man at each one motioning to the passers-by to get in and take a ride. It is surprising to know how fast and how far they will travel without exhaustion. At Tokio we procured a rickshaw for about four hours with constant traveling, with the exception of about half an hour, and as soon as we had

finished our ride, the man was ready for another customer. We took this long journey in order to visit the principal temples and places of idolatry, and make the best use of our time while there.

One morning while I was at breakfast on the ship, eating at the chief officer's table, a Japanese officer came in and whispered to him, and said, "There have just been three Russian men-of-war vessels sighted passing the Straits. You look out for this ship." The officer made preparation with the expectation of meeting them as soon as we got out into the open sea. [Photo 564](#)

When I was a boy, I thought there were two places that I should like to be if only I knew I should come out safe: one was on the ocean in a storm, and the other in the front of battle where the shot and shell came thick and fast. But now I had already had an experience in a storm, and it looked as if I should get my satisfaction concerning the battle. All such desire, however, had long passed away, and I was not anxious to get into the battle; but the outlook to that end was quite favorable. Some Japanese vessels were sent out after the Russian men-of-war, but the Russians had made their escape. When we reached the open sea, they were not to be found.

A LONG DAY.

AFTER remaining three days at Yokohama we bade farewell to Japan, and were soon sailing over the waters of the Pacific toward the Hawaiian Islands, which required a voyage of ten days. On Sunday I was called upon to take charge of the services of the ship.

As we continued our voyage, we came to the place where there were eight days in one week, or rather one day of forty-eight hours. This was Wednesday, July 27. We had our menu cards dated Wednesday, July 27, and on the next day they were dated in the same way—Wednesday, July 27. This was on account of reaching the meridian of one hundred and eighty degrees longitude. Travelers going east have a day of forty-eight hours; going west a day is dropped.

Nothing of much importance occurred along the way, with the exception that one day while sitting on the deck, we saw the spouting of some whales near the ship. The whales were underneath the water, but were spouting the water several feet above the surface.

HAWAIIAN ISLANDS.

SATURDAY evening we sighted the Hawaiian Islands, passed by some large shoals and coral reefs near the shore, and about ten o'clock at night landed in the harbor of Honolulu. The next day being Sunday, most of the passengers spent the time in the city, as the ship was to remain there until noon. I went to the post-office and called for mail, but was told there was none. I insisted there must be some there, consequently was sent to another part of the building to the assistant postmaster. He informed me that there was none. I told him that it was likely sent in care of Thomas Cook & Son. He said that Thomas Cook & Son had no office there, but that there was a bank in the city that did some business for them. I went to the bank, and found it locked, and was just about to leave when I found there was some one within. Upon returning I was admitted, and there received quite a number of letters, some rolls of *Trumpets* and *Shining Lights*, and other

literature, a good portion of which was distributed in various places in the city. I had also obtained several hundred addresses of missionaries here and in other places along the way, to whom literature was afterwards sent.

As I went about the city distributing literature and talking salvation to the people, I distinctly remembered the impressions and dream that I had a number of years before, which are mentioned elsewhere in this book, and the situation of the city was strikingly similar to that which I had seen years before in my dream.

I was now for the first time since January upon soil belonging to the United States. The native people are rather dark-skinned, and have features more like the American people. There are many Americans living here. The manners and customs of the people are more like those of the United States. The things for sale in the market are much the same. There are, however, many thousand Japanese in the Hawaiian Islands.

Honolulu has an abundant supply of saloons. Here I began to see drunken people. While in other countries there was a great deal of drinking (in fact, almost every hotel and place for the benefit of the public was well supplied with intoxicating liquors), yet I had not seen much beastly drunkenness; but at this place there were persons going about with wild shrieks and shouts and immodest performances, without being molested by any of the officers of the law. On our ship, the same as almost every other ship, there was a barroom, where liquors and drinks of all kinds were dealt out freely; and at the tables people ordered their drinks by the bottle, consisting of whiskey, wine, champagne, etc. Preachers, missionaries, and all, with very few exceptions, partook freely of these. One lady noticing that I did not partake of those drinks, remarked to some one near her, that when a person got so he would not take a drink occasionally or smoke a cigar, there was something seriously wrong with him.

On one of the other ships were a missionary and his wife on their way to China, who sat at the table with one of the sisters, and had their bottle of whiskey; but feeling somewhat reproved by some mention being made of the evil effects of liquor, they tried to keep the label on the opposite side of the bottle from this sister, for the label read "Old Rye Whiskey." It is no uncommon thing for many of the missionaries to indulge in such things. However, there are some who are true enough to God and to their calling to refrain from such and denounce the same as evil, and every missionary or minister who is called of the Lord and sent by him will refrain and cry out against such.

In the afternoon of the 6th day of August, we sighted land, which proved to be our home land. Quite an excitement prevailed for some time when some one shouted "Land!" About the middle of the afternoon we passed through the Golden Gate at San Francisco. This is a wide entrance between some high hills on one side and the hills of the city on the other side. We did not know whether we should be held any length of time for quarantine or not. The quarantine officers came aboard, after waiting for some time, and the ship was examined, and after an hour or so allowed to slowly make her way to the landing.

Our baggage had all been arranged and labeled, and the proper papers and blanks filled out for the custom-house. After landing, passengers who had baggage had to wait until the baggage was removed from the steamer to a place in the custom-house, and there in turn, according to the number of their papers, had to open their baggage and trunks for investigation. Some had to take almost everything out of their trunks, and have a very thorough examination. They were here the most stringent and particular of any

place we visited in our entire trip around the world. When it came my turn, I had two medium-sized trunks, a large and a small satchel, and a small telescope. All these I had open when the officers came around. It was after six o'clock in the evening now, and the officers were anxious to get home, as it was Saturday evening; therefore they hastily looked over my things, and after removing a few articles gave the proper marking, and passed on. I did not have to pay any duty on any of my baggage on my entire trip.

AMERICA.

SAN FRANCISCO.

UPON leaving the ship I was met by Brother Philpot, who lives in the city, and who had come there to meet me. Upon my leaving India Brother Khan sent him a letter, which came the other way and arrived before I did, informing him of my coming. I had written to the brethren at Neosha Falls, Kansas, where there was to be a camp-meeting August 18-28. Also, there was to be one at Claypool, Indiana, on the same date. I was expected to be at both meetings, and had intended to visit Los Angeles while on my way to Neosha Falls. Upon my arrival in San Francisco it seemed I had almost reached home, although I had yet a distance of nearly three thousand miles to travel overland, and had arranged to stop at several places in meetings, and reach home about the first of September. However, there was quite a temptation to purchase a through ticket for home. I sent a message home immediately telling of my arrival.

The brethren in India had insisted upon my sending them a cablegram. The cable address of the brethren there is "Church Calcutta." In sending a cablegram the address is charged for at the same rate as the words of the message. I found that the charges were \$1.35 a word. We had made out a code, and aside from the address, the message consisted of only one word— "Chicagost." That was the abbreviation of the following words, which the brethren at Calcutta fully understood: "Just arrived safely at San Francisco; not sick; no quarantine; leave for home by way of Los Angeles and Neosha Falls." All this was contained in the one word. Upon receipt of that message in India they telegraphed the same to Brother Jarvis, who was anxiously waiting news concerning my arrival.

After sending the messages I went to the home of Brother Philpot. The next day being Sunday, the brethren in San Francisco and Oakland, learning of my arrival, gathered together, and we had a very precious meeting, which continued for five services. The church was greatly encouraged and strengthened. After the meeting on the last night I went home with Brother Jacob Brunner, who lived in Oakland, across the bay from San Francisco. All travelers going east from San Francisco must cross the bay, which is about six miles in width. Having received an urgent letter to come to Farmersville, California, the next day I went from Oakland to Farmersville, where a meeting was held, and had a pleasant visit with the brethren there. From that place I continued my journey to Los Angeles, and spent Sunday with the church there, where a few services were held, and on Monday went to visit some brethren at a small town a few miles distant.

FROM CALIFORNIA HOME.

Monday evening I left for Neosha Falls, Kansas, passing through Arizona, New Mexico, and Colorado. On account of some heavy rains and a washout along the way, the train was delayed, and I was obliged to remain all night at Kansas City; but on the next day I arrived at Neosha Falls, where the camp-meeting was in progress, and found the people of God gathered together in a very precious meeting. Souls were being saved, the sick healed, and the Word of God preached in its fulness. Here as elsewhere the brethren were very anxious to hear concerning the people of India and other foreign countries. After spending one service in talking concerning foreign work, one sister arose and said that she felt God wanted her to go to India, and that for years she had felt that her future work was to be in that country, and that now the time had come for her to go. She immediately began to make preparations, and started for Moundsville, West Virginia, and stopped at the Claypool meeting.

After remaining a few days at the camp-meeting at Neosha Falls, I continued my journey, making a short stop at the Faith Missionary Home in Chicago, and thence to Claypool, Indiana, where I arrived in the afternoon, and was soon at the camp-grounds about seven miles from the station. Upon my arrival at San Francisco, when the brethren met me and were praising the Lord, I told them that it seemed good to hear some one say, "Praise the Lord," as no one had met me with such a greeting since I left India. But upon my arrival at Claypool, here were hundreds with whom I was acquainted, who were praising the Lord with shouts of joy and gladness because of this great salvation, and who were also greatly rejoiced to meet me once more. Large crowds attended this meeting. On Sunday it was estimated there were more than ten thousand people present. There were many who received an experience of conversion and sanctification, many sick were healed of their diseases, evil spirits cast out, and a number were baptized in a lake by the camp-ground. There were a goodly number of ministers, evangelists, and gospel workers gathered together who had been giving their time traveling about in the gospel work without salary, and who were not afraid to present the gospel in all its purity. At this place I met my mother and one of my brothers, as well as many brothers and sisters in Christ Jesus, and it seemed more than ever like home.

Early on Monday morning after the close of the meeting, in company with my mother, I continued my journey as far as Saratoga, Indiana. Here I stopped a short time with one of my brothers, then went to the old homestead with my mother, about four miles and a half distant. After remaining there one night and the next day, in the evening I visited the church at Praise Chapel, near New Pittsburg, and from there went to Union City, Indiana, and continued my journey eastward. The next evening I arrived at home, at seven o'clock P. M., August 31, after an absence of almost eight months. While passing along the streets, about five minutes before reaching home, I stopped at one of the neighbors and telephoned to my family, and they were greatly rejoiced because of my arrival.

Truly the Lord had been precious to me and granted protection through all kinds of danger, and permitted me to be brought back safe, feeling that I had accomplished that which he had designed for me to accomplish during the trip. [Photo 573](#)

The next morning I visited the Trumpet Family, consisting of the workers in the publishing work who were living at the Trumpet Home. And, also, upon visiting the Trumpet Office I found Brother Teasley sitting at my desk, where he had been kindly taking my place during my absence. The other workers were busily engaged and the work

was in a prosperous condition and on the increase. Many new workers had come during my absence. There were over one hundred persons engaged in the work of publishing religious books, tracts, and papers, and all giving their services free of charge, without salary. The Trumpet Home is located on the camp-ground, near the publishing house, and it furnishes accommodations and a home for the most of those who work in the Office. It is also used as a place to board and accommodate the people who attend the annual camp-meetings, which generally begin the last of May and continue ten days. The auditorium on the camp-ground was built to seat four thousand people.

Notwithstanding the fact that the papers and books have a stipulated price, during the past few years hundreds of tons of literature have been sent out free to all parts of the world. All the proceeds above the actual expense of conducting the business are used in the free distribution of literature. It is an institution for the spread of the gospel, to inspire the people to believe and trust God and to exercise faith in him, as did the church in the days of the apostles. It is a faith work, or, in other words, a faith home. People from different parts of the United States and Canada visit us, seeking spiritual help and healing. Rich and poor are treated alike. In the home is a chapel, where prayer services are held every day. Large numbers of requests for prayer are daily received through the mail, by telephone and telegraph messages, also by cablegrams from foreign countries. There is a small prayer-room in the Office, next to the editorial rooms, where the most urgent requests receive immediate attention. A business of this kind would not be fully equipped without a special prayer-room for such occasions, and where important business matters could be settled by consultation with the Lord of heaven. [Photo 575](#)

Such a work is not continued without occasional testing times. Frequently the managers of the business departments have spent a part of the busiest hour in the day in the prayer-room asking God to open the way before them. At other times, in more weighty matters when the way seemed almost blocked, a day would be appointed for fasting and prayer, and all operation of machinery and work discontinued during that time. In many instances, the results have been marvelous. At one time several thousand dollars were to be raised within a few days, making an average of one thousand dollars a day, and our regular receipts were only about two hundred dollars a day. Having anticipated this coming ordeal, special prayer services were held both publicly and privately, asking the Lord to prosper the work by moving people to send orders for books, tracts, and papers, and to make donations, that we might be able to meet the obligations. When the close of the first day came, we had just barely enough to pay the first thousand, yet it was sufficient for that time. Thus it continued for a few days, when a larger amount was to be raised; and the outlook was discouraging from a human standpoint. All work was stopped, and announcement made that it would be a time of prayer and fasting. All gladly joined with one accord in sending up their petitions to the throne of grace, and the Lord sent an outpouring of his Spirit upon us. In the afternoon the mail was opened with much confidence that God had heard and answered prayer. And as his Word says, "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24), so it was in this case. One of the first letters opened, contained a donation of fifty dollars, another one one hundred dollars, followed by others containing twenty-five dollars and smaller amounts, and large and small orders for books and tracts. One letter was from a man who lived a thousand miles away, whom we had never met, and it contained a draft for five hundred dollars as a donation. Again we were sufficiently

supplied, and all obligations were satisfactorily met to the end, after which time the daily receipts dropped down to the usual amount as before—sufficient to meet the regular expenses.

[Photo 577](#)

OPPOSITIONS TO THE TRUTH.

IN the days of the apostles, when the gospel was preached with authority, according to the instructions of our Savior, it was not only effectual in turning many people from their sins, and in the healing of the sick, but there was opposition by the “baser sort,” and by the Jews who were professing to be the people of God, but who in heart were only hypocrites. They frequently formed violent mobs against those who dared to follow the teachings of Christ, and many were cast into prison and suffered great persecutions.

The presentation of the gospel in the same manner at the present time will bring forth similar results—manifestations of the power of God, followed by bitter persecutions. During the past few years in a number of places in the United States and Canada persecutions have arisen to such an extent that large mobs of masked men, armed with guns, knives, clubs, and such like, have disturbed public religious meetings, broken up camp-meetings, and in some cases some of the ministers and others were severely injured. But such proceedings generally resulted in the furtherance of the gospel, instead of stopping it.

The doctrine and practise of divine healing has been the means of bringing about much opposition from doctors and preachers who do not believe in it. Although five hundred out of one thousand persons may die under the direct treatment of doctors, little is thought or said about it; but should one out of a thousand die trusting in the efficacy of prayer, the opposers are ready to have the friends prosecuted. A number of brethren have been prosecuted for manslaughter, and brought before magistrates and rulers to answer to this serious charge for no other reason than that they did not administer drugs to the sick, although the law was fully complied with in every respect.

As a sample of such proceedings, an insertion will here be made of the account of a prosecution made a few months ago. I attended the trial in court, an account of which was afterwards published as follows:

AN ARREST FOR MANSLAUGHTER.

IN Butler, Pennsylvania, there was a trial in court of Brother Henry Hoffman of Conoquennessing, Pennsylvania, concerning the death of his son Myrl, which occurred in May, 1903. The child had scarlet fever. A number of children in the village where he lived had been having what was called “three days’ rash,” a skin disease. The children of the Hoffman family and also of another family near by were attacked with something which at first appeared to be the rash, but afterwards proved to be of more severe nature. The boy Myrl was prayed for, and about the same time the board of health physician was consulted, as the symptoms showed that he had something like fever. The physician came and found him in no dangerous condition after prayer had been offered, and for several days he was apparently almost well. Two of their children were healed by the power of God in answer to prayer. The doctor was consulted concerning the food and care, etc., and it was found that they were doing all that could be done for the child. After some

time had elapsed, he seemed to take a relapse, during which the physician called as a member of the board of health, to examine the child. But he was unable to advise further than what was already being done. This last severe affliction did not last over about forty-eight hours until the child died.

Another doctor, a minister, and a few others agitated the matter of having Brother Hoffman arrested on the following indictment:

“In the Court of Oyer and Terminer General Jail Delivery for the County of Butler, Pennsylvania.

“No. 46 May Sessions, 1903.

“Butler County ss.

“The Grand Inquest of the Commonwealth of Pennsylvania inquiring in and for the County of Butler on their respective oaths and affirmations do present: That Henry Hoffman, late of the said County, yeoman, on the 18th day of May, in the year of our Lord one thousand nine hundred and three, in the County of Butler, Pennsylvania, and within the jurisdiction of this Court, with force and arms one Myrl Hoffman in the peace of the Commonwealth then and there being, then and there unlawfully did kill, and slay, contrary to the form of the Act of the General Assembly in such case made and provided and against the peace and dignity of the Commonwealth of Pennsylvania.

And the Grand Inquest, aforesaid upon their respective oaths and affirmations aforesaid do further present that the said Henry Hoffmann on the 18th day of May, 1903, in the County of Butler, Pennsylvania, and within the jurisdiction of this court, with force and arms one Myrl Hoffman then and there being an infant son of the said Henry Hoffman of tender age, to wit, two and one-half years, and unable to provide and care for himself, and being in the charge and custody and parental care and under the direction and supervision of the said Henry Hoffman, unlawfully and wilfully did neglect, on account of and by reason of said neglect, the said Myrl Hoffman from about the first day of May, 1903, to the 10th day of May in the same year at the County aforesaid did suffer and languish and so suffering and languishing on the said 10th day of May, 1903, did die, and the Grand Inquest aforesaid upon their respective oaths and affirmations do say that the said Henry Hoffman, the said Myrl Hoffman in manner and form aforesaid, unlawfully did kill and slay, contrary to the form of the Act of General Assembly in such case made and provided and against the peace and dignity of the Commonwealth of Pennsylvania.

“John Henninger,
“District Attorney.”

One of the principal objects in the trial was to stop the practise of divine healing, and compel the people to procure doctors and take medicine. A few days after the death one of the brethren wrote to the State board of health in Pennslyvania concerning the requirements of the law regarding medicine and doctors; and the secretary of the State board of health replied under date of May 19, 1903, as follows:

“I would say that there is no law in this State to compel parents to have a physician or to give medicine to their children in case of sickness. There is a law, however, requiring cases of contagious diseases to be reported to the authorities, and there is a

heavy penalty for refusing to comply with this law. It is necessary to have a physician in case of eruptive or other communicable diseases in order to determine their true character. But even in such cases, it is not required that the patient should take medicine.

“Yours very truly,

“Benjamin Lee,

“Secretary.”

At the trial almost everything in the line of divine healing was objected to by the prosecutor and ruled out by the judge. Brother Hoffman or the witnesses were not permitted to testify, without objection, to the healing of his other two children nor the help that the boy who died had received in answer to prayer, nor were they allowed to speak of other cases of healing through answer to prayer. The prosecutor objecting because the witnesses were not considered capable of giving expert testimony. The only persons allowed to give full testimony were the physicians, as they were considered experts. Finally one brother was put on the stand as an expert. He had studied physiology and hygiene under a practising physician while in school and had a diploma for teaching the same, also understood the doctrines and teachings of divine healing. Therefore he could not be ruled out under the objection of not being able to give expert testimony; and after considerable disputations between the lawyers and the judge, the witness was allowed to proceed, and in answer to certain questions was permitted to explain the methods and practises of divine healing, giving the Word of God on the subject. Finally the prosecutor objected to the testimony, stating that it did not pertain to the case before the court. The objections were sustained by the judge, but the truth of divine healing had been set forth to the jury and those present.

The physician who was a member of the board of health and visited the Hoffman home during the sickness of the child was called to the witness stand. In answer to questions, he stated the number of times he had visited the home during the child's sickness, and that so far as he could observe the child had proper care and attention and was doing well, with the exception of the last time he called, when it was suffering and near death, and that had he been permitted to minister to the child, he could have done nothing to save its life. He was asked whether under such circumstances and condition of the child during his former visits there, he would advise the use of medicines, when the child was getting along so well and had the care that was being given, to which he replied that he would not consider it necessary to give any further treatment than that which was being given. This doctor testified that the necessary precautions concerning such a disease were observed, and the proper attention given to the child. Three other physicians were called to the witness stand, all of whom objected to trusting the sick in the care of the Lord, and insisted upon using medical treatment. The attorney for the defendant asked one of the doctors what system of medicine should be administered. The doctor replied that any recognized system would be all right. Then he was asked what system he would recommend, to which he replied, “Certainly I would recommend the Allopathic system.” “Would it be all right and proper to administer the Homeopathic?” The doctor considered that it would.

The attorney asked, “Is it not a fact that the Allopathic method is in direct opposition to the Homeopathic method of treatment?”

“It is,” he replied.

“Then, why would you advise either or both of them?”

“Because they are recognized systems,” was the reply.

“Doctor, does not your medicine contain poison?”

“Yes, sir.”

“Now, Doctor, suppose I had two children, say they were twins four years of age. One of them becomes sick. I call upon you, believing you to be competent in your profession; and, after a lingering sickness, the child dies under your treatment. In a short time the other child becomes sick; and having learned of some who recovered through careful nursing or by trusting in prayer, I refuse to procure you or adhere to the administration of medical aid; and after a time this second child dies. Who is held responsible for the death of the child?”

“You are,” the doctor replied.

“Why am I responsible?”

“Because you did not procure the medical aid within your reach.”

“But, Doctor, you let my first child die. Were you not responsible for the death of that child as much as I was responsible for the death of the second?”

“No, sir.”

“Why not?”

“Because all possible means were used for its recovery.”

“But you let my first child die, and therefore I had no assurance of your help, and used the best methods I knew for the second. Then, why do you think I should be more responsible for the death of the child than you would be?”

“Because you did not procure medical aid.”

Notwithstanding the fact that the law does not require the use of medicine, and that the letter from the State board of health was read to the court, and the statement by the doctor that every dose of his medicine contained poison, yet the doctors, the lawyers, and the judge were determined to require people to comply with their murderous system of treatment.

The brother who was placed upon the witness stand to set forth the doctrine of divine healing was asked the following questions by the judge together with many others:

“Have you been to college?”

“Yes, sir.”

“Did you study physiology and hygiene under a practising physician?”

“Yes, sir.”

“Did you graduate in college?”

“Yes, sir.”

“Did you graduate in the study of medicine?”

“No, sir. I studied physiology and hygiene and passed my grade in those branches, but did not study medicine.”

“I beg to say, Your Honor, he found a better system,” replied the attorney for the defendant.

“Have you studied and practised divine healing?”

“Yes, Sir.”

“How long?”

“Over sixteen years.”

“How many cases have been cured under your system of healing?”
 “I have witnessed the healing of thousands of persons during that time.”
 “Of what kind of diseases?”
 “Almost every kind of disease with which I have come in contact.”
 “Have you known of any cases of the healing of scarlet fever?”
 “Yes, sir.”
 “Does the State grant you a diploma for the practise divine healing?”
 “No, sir, the State does not grant a diploma, but it does recognize our rights and privileges on that line.”
 “In what way are those rights recognized?”
 “They are the privileges granted to the church.”
 “To what church have you reference?”
 “To the Church of God.”
 “Does the church to which you belong give you authority to practise divine healing?”
 “Yes, sir.”
 “In what way?”
 “I am an ordained elder of the Church of God; and the duties of an elder of the church are to fulfil the Word of God, which sets forth the office and duties of an elder.”
 The judge told the attorney that he might proceed with his questions.
 The attorney said, “Witness, you may now state the duties of an elder in case of a sickness.”
 “It is the duty of an elder when called for, to visit the sick and pray for them.”
 “And you do this?”
 “Yes, sir.”
 “Why do you do it?”
 “Because the Word of God instructs us to do it. In the fifth chapter of James it Says, ‘Is any sick among you, let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.’”
 “Do you administer any medicines?” “No, sir.”
 “Why do you not administer medicines?” “Because the Word of God does not teach us to do so.”
 “What kind of hygienic treatment do you advise?”
 “Proper nursing and care concerning food, ventilation, bathing, etc.”
 “Will you tell us now how you proceed to treat a patient who sends for you in time of sickness?”
 “When called to visit the sick, if they have the proper standard of faith, I immediately anoint them and pray for them according to the Word of God.”
 “And they sometimes get healed?”
 “Yes, sir.”
 “About how long a time does it take for the healing to be performed?”
 “It is generally instantaneous. It sometimes requires some time for them to gain their former strength, as in the olden times we read of one person who ‘began to amend from that hour.’”
 “But in case they do not seem to have the proper faith, what do you do?”
 “In such cases I begin by teaching them to get them to the point where they can

exercise faith, or in case they are not capable of understanding because of their sickness their friends are instructed. My reasons for first teaching the sick the way of faith where their faith does not seem to be up to the standard is from the example that Jesus gave in the fourth chapter of Matthew, twenty-third verse. It says, 'And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' First he taught them, then healed them. After this he gave his twelve disciples the same power and authority, and sent them forth to preach and to heal the sick. Mat. 10:1. Then he sent out the seventy and gave them the same power and authority, of which we read concerning them in the tenth chapter of St Luke. After his death and resurrection and before his ascension, he said to his followers: 'Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. . . they shall lay hands on the sick and they shall recover.' Mark 16: 15-18. After this he gave the same authority and power to Paul and others. In the twelfth chapter of First Corinthians, ninth verse, is mentioned concerning the gifts of healing given to certain ones in the church. The signs mentioned were to follow believers, those who believe the Word of God. This is to be in vogue as long as God has a church on earth and as long as there are believers in the church. The instructions given to believers who are sick are given in James 5: 14, 15, which says they are to send for the elders of the church, and the elders are to pray for their healing, and the Lord is to do the raising up when the prayer of faith is offered. It does not say anything about sending for doctors, nor advise the taking of medicines."

The doctors were obliged to admit to the court that the people were constantly suffering and dying under their treatment, yet they were quite unwilling for any one to suffer and die without medical treatment.

When the case was presented to the jury, the judge gave his final charge to the jury, after having ruled out almost everything possible concerning divine healing. The attorney stated that it was one of the most rigid charges that he had ever heard given to the jury. At nine o'clock in the morning the jury went into council and continued until after five o'clock in the afternoon. There were a few among them who were conscientious, but were finally persuaded by others who were in opposition to divine healing, and they rendered a decision of guilty. The next morning when court was called and the decision of the jury read finding him guilty of "killing his son" (by not giving him medicine), there was no officer to take him in charge. He was permitted to go into another room, and from there took a stroll down town with no concern about his escape. The reason for this was, they knew he was not a guilty man, had all confidence in him, and did not really want to see him punished; while there were others, doubtless, who would have been glad to see him suffer the penalty of a murderer because he believed in divine healing. One of the doctors remarked that it would be well to make an example of him, thinking this would intimidate others, insomuch that they would fear to practise divine healing, and would pay the doctors fees to have them administer their poisonous drugs.

After the verdict was rendered and before the sentence was given, the attorney for the defendant asked for a suspension of sentence and the hearing for a new trial. These favors were granted by the judge. This being the September term of court, 1903, the time for the hearing and arguments for a new trial was postponed until March, 1904.

At the close of the trial, after the verdict was given, as we were passing down the steps from the court-house, a brother remarked, “God will surely avenge his servant for the proceedings of this day, and make the people who have been opposing. this truth willing to call upon Him for help.”

During the trial the doctors, the lawyers, and the judge laid great stress upon the danger of spreading diseases through the “fanatical” practise of those who believe in divine healing. They also set forth how contagious diseases could be checked and eliminated from the community by the prompt action of the physicians.

THE PLAGUE-VISITED CITY.

There were several things connected with this affair that makes it seem much like the judgment of God rested upon the people because of their opposition to the truth. The doctor who was foremost in the beginning in his threats of prosecution and with the most bitter persecutions, fell dead shortly before the trial one day while walking the streets. Soon after the trial one of the best business blocks of the city, which contained a number of lawyers’ offices, was destroyed by fire. Within six weeks from the time the verdict was rendered, typhoid fever broke out in the city of Butler, where the trial was held. The doctors were called upon to treat the cases and check the disease; but it increased week after week, so that within a few weeks’ time there were 1,277 cases in the city of Butler, out of which number there were 111 deaths. Two doctors had the fever, and one of them died; two lawyers had the fever, and one of them died; one minister had the fever and died. Physicians and nurses were sent from other cities to aid them, but the disease continued to rage from about the first of November till February. Yet no effort was made to prosecute the doctors nor the friends of those who died.

Brother Hoffman was not at any time taken to prison, but was out under bail; and during the September, 1904, term of court, the case was dismissed with suspension of sentence.

In the State of Indiana during the month of August, 1904, there were four hundred and eighty-five cases of typhoid fever, from which number there were one hundred deaths. In the corresponding month of last year there were four hundred and ninety-six cases, with one hundred and eight deaths. These were treated by physicians and considered to be all right and properly handled because of their excellent (?) treatment.

ANSWERS TO PRAYER.

THE Lord is one who is able to fulfil the desires and answer the petitions of the faithful and obedient. Circumstances sometimes hinder the proper exercise of faith that will bring the fulfilment of the petition. It is, however, most generally the case that such circumstances are unnecessary hindrances. Our privileges and opportunities for doing good are limited only by our faith, and our faith is bounded by the Word of God. Most Christians are living far beneath their privileges in the joys of salvation. The greater number of those who profess to be Christians have a “terrible” time in their efforts to bring the standard of the Bible down to justify them in their life of sin and unbelief. Their religion consists only of form and profession, “denying the power thereof,” doubting that others live pure lives, because they are so far from the truth themselves; and, like the

Pharisees of old, they will not believe, even though the power of God is manifested before their eyes. They even become enraged at the truth, or when there is a manifestation of the power of God. Human nature is the same now as it was in the days of the apostles; the devil is the same; neither has God nor his promises changed.

When the lame man was healed at the gate Beautiful, the Pharisees and others became enraged against Peter and John, not because they had done some evil thing, but because the man was healed by the power of God. Had the man been so miraculously cured by the physicians, probably no one would have become enraged over the matter. A similar circumstance took place a few years ago, when the same unbelief and spirit of enmity were manifested.

In June, 1895, at a camp-meeting near Grand Junction, Michigan, a day had been appointed as a day of fasting and prayer, that God might manifest his power in the salvation of souls and the healing of the sick. Many were healed and testified to the same; but among the great number of those who were healed, there was one special case, which we desire to mention for the glory of God. A young man had come to the meeting a few days before, who had once been saved, and came with the intention of giving himself to the Lord again. On Saturday evening, the day before the fasting and prayer, when he went to care for his horses one of them kicked him, striking him in the stomach and on the shoulder and breast, dislocating his left shoulder, cracking or breaking some of his ribs, and knocking him senseless to the ground. He was picked up, but no one seemed to know who he was, nor where he was from. However, he was carried into a tent, and some of the brethren gathered around him, and asked God to restore him, that he might be able to make known unto them who he was. In a few minutes he was restored to consciousness, and he told his name and stated that his mother was on the ground. She was sent for, and it was learned that she was saved and a strong believer in divine healing.

The young man did not want a doctor, although he was yet unsaved. However, some one who was unsaved took the responsibility upon himself to go for a doctor. But before he arrived, the brethren had set the dislocated shoulder. When the doctor came, he examined it and found that it had been dislocated, and that there were serious internal injuries which were liable to cause death at almost any time. He bandaged the arm and shoulder, and ordered that it be left in that condition. The young man rallied to a state of consciousness again. Upon learning that the doctor had been there and had bandaged his arm, he immediately took off the bandage, as he did not intend that the doctor have any of the praise in case the healing was accomplished. He soon became unconscious again, in which state he remained most of the night, during which time his sufferings were intense. The next day was Sunday, and about ten thousand people were assembled. As they passed by or crowded around, they witnessed his sufferings, as he lay in the room of an open tent.

Much prayer was offered in his behalf, and finally he was relieved sufficiently that he could give his heart to the Lord, and yet after accepting salvation once more, for some time he did not feel the Lord could trust him with his healing on account of his past unfaithfulness. Many threats were made by opposers of the truth, stating that the man was dying and not allowed the help of a physician, and that if he died in that condition the children of God should be prosecuted. Mobs of angry men and women were gathered together here and there, talking over the affair and planning what should be done and the proper course to pursue in case of his death, which they felt was sure to take place soon.

The truth of the matter was, the young man would not have a physician, would not take a dose of medicine, nor permit it to be put upon his body.

Through the faithful prayers of the children of God, in the afternoon he was persuaded to take the Lord for his physician and be healed to the glory of God. He concluded to fulfil the Word, and send for the elders of the church, and be anointed according to James 5:14,15. Just as we were ready to pray for him, an officer of the law who was standing near by said, "If that man dies, these people will have to stand the consequences." But this did not stagger our faith, neither did the sight of the afflictions of the young man, because our faith was in the Lord and our eyes fixed upon Him, and we knew He had power to raise him up. And there before a large crowd of witnesses, unbelievers and skeptics, we gathered around the suffering one and had prayer, anointing him with oil in the name of the Lord, then laid hands upon him and asked the Lord to heal him, believing that he would do it; then we stepped aside and told the young man to arise in the name of the Lord and be well. He sat up and put on his shoes, then his vest, reaching back, without any injury, with the arm that had been dislocated. His short breathing and gasping for breath ceased before we took our hands off his body. He arose and walked across the room praising God, and then walked out upon the platform in front of the house and testified to a great mass of people. This he did three times before sitting down. The result of his healing was that many people believed on the Lord for salvation and healing; yet there were some who stood and witnessed the same who would not believe.

One woman who had been in the room a short time before he was healed went away for a few minutes. As she was returning, she heard that the man was healed.

"Now, if he really is healed," she said to her friend, "I presume we shall have to believe it, shall we not?"

"I suppose so," her friend replied.

When they entered the room, she stood staring at him in great astonishment, then said:

"Well, I wish I could have seen this done; I think I could have believed then."

"Did you not see him before he was healed?" I asked. "Yes, sir; I saw him less than an hour ago."

"Did you believe there was anything seriously the matter with him?"

"Yes," she said, "I thought he was dying, and I believe he was dying."

"You see him now; do you believe that he is healed?"

"He looks like it." And turning to him, she said, "Are you healed?"

Clenching his fist, which before he was unable to do because of the dislocation of his shoulder and other injuries received on that side, he smote his chest several blows upon the injured parts to convince her that he was perfectly well. She stood in amazement for a few moments, then replied, "I wish I could have seen it done; I think I could have believed it then." I told her that had she seen him lying there dead for a week and then raised up in her presence, she would not have believed it was done by the power of God, any more than she believed this healing to have been done by the power of God. She said she must surely be filled with a spirit of unbelief.

Some had made such threats, and said that they knew he was dying, and the only way to get out of it was to add another falsehood, similar to the one referred to in Mat. 28: 13. They reported that the man died and that while we were gathered around him the dead

man was carried into another part of the house, and that some one else took his place and got up before the people. But the whole affair was done in the sight of the multitude, and the devil could not help himself. There was the man who had been injured, who had been examined by a physician, who would not take his medicine, nor permit it to be put upon his body; and now he stood before them, sound and well.

A brother who lived in Chicago, a few years ago stopped with us for a few days, and then went to Indiana and stopped at a place where there were those who opposed divine healing and were not willing to receive the truth, and some of them were even rejecting the truth that was being presented. During his stay there it had been raining, and as he stepped outside and was about to go down a short flight of stairs, his feet slipped and his hand struck against something, breaking the bone of his thumb above the second joint. Some present were very much excited and desired a physician called; but he told them his trust was in the Lord. Although he was suffering much pain, he would have no medicine, nor anything put on for a relief, but felt that God should have all the praise and glory. There were, however, two of God's children present who had faith for healing, and they had prayer and laid hands upon the broken thumb, and the Lord instantly healed him, insomuch that he lifted his hand before them and had full use of his thumb. This resulted in the salvation of a soul, and turned others to the belief of the gospel.

ANCIENT MOUND AT MOUNDSVILLE, W. VA., U. S. A.

[Photo 598](#)

IN America there are a number of large mounds built by a people known as the Mound-builders. One of the largest and most noted of these mounds is situated near the center of the city of Moundsville, West Virginia. The following description is from "History and Government of West Virginia":

"This mound is one of the greatest prehistoric monuments in America. It is two hundred and forty-five feet in diameter at the base; seventy-nine in height, with apex flat and fifty feet in diameter. The first white man who saw it, so far as known, was Joseph Tomlinson, who built his cabin near it in 1770. Soon after, while hunting, he came upon a strange-looking hill rising abruptly from the level plain. Proceeding to his cabin, he returned with his wife, and the two made the ascent, where they stood upon the summit—the first English-speaking people on the top of this, one of the greatest mounds on the continent. From that day to this it has stood the wonder of all beholders, and such, if not destroyed by the hand of man, it will continue to be through centuries to come. The mound was opened in 1838, a tunnel ten feet wide and seven high being made along the natural surface to the center (a distance of one hundred and eleven feet) to a vault. Then a shaft was sunk from the apex to connect with the tunnel. Two large vaults were discovered, which contained human skeletons, copper rings, bracelets, plates of mica, ivory beads and ornaments. Within two feet of one of the skeletons was found the Inscribed Stone.

"This stone was found in the Mammoth Mound in 1838. The inscription is in unknown characters, resembling those used by the Scandinavian priests before the introduction of the Roman alphabet. It has never been deciphered, and nothing like it has ever been found in America. It has attracted more attention from scientists and antiquarians at home and abroad than any other relic found in the United States. The characters are now conceded to be of European origin, and, if this be true, then there is

evidence that Europeans visited this continent before the coming of Columbus. But who were they? No reply can be made beyond the fact that they were of those acquainted with some ancient alphabet known and used along the coast and among the islands of the European continent. Powell, the antiquarian, says: 'Four of the characters correspond to the ancient Greek, four to the Etruscan, five to the Norse, six to the Gaelic, seven to the old Erse, and ten to the Phoenician.' Certain it is that these characters were those of the ancient rock alphabet consisting of right and acute angled strokes used by the Pelasgi and other early Mediterranean people, and which is the parent of the modern Runic, as well as of the Bardic. How came this stone to be in a West Virginia mound is a question which scientists and antiquarians will continue to ask, but one which will never be answered."

CONCLUSIVE REMARKS.

IN this great battle of life, with all its varied experiences, it is impossible for us to look forward and know just what the future will bring forth, or the victories, the trials and the disappointments to be encountered by the developments of time.

The enemy of souls is to be met in the open field; but He who said, "All power is given unto Me in heaven and in earth," gives the victory to all who will move at His command. Some who read these lines may be in adverse circumstances, domestic or financial difficulties, oppressed, discouraged, tried and tempted; if so, remember the Word of God is true, and the Lord yet mighty to deliver. It matters not in what land your lot has been cast, nor what your condition may be, there is help out of all your troubles and difficulties, and victory for you over all the powers of the enemy.

Jesus Christ came to seek and to save those who are lost in the darkness of sin, and to fill their souls with joy and gladness. The power and presence of the Lord will even penetrate the prison walls and set the captive souls free. He will help the weak Christian to rise and assert his liberty and freedom from the whisperings and accusations of Satan. Perfect trust in the Lord and obedience to him will make the experiences along the way glorious, and the pathway of life strewn with roses to hide the thorns.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."