

HISTORICAL SKETCHES

OF THE

FOREIGN MISSIONS

OF THE

Seventh-day Adventists.

WITH REPORTS OF THE EUROPEAN MISSIONARY COUNCILS OF 1883, 1884, AND
1885, AND A NARRATIVE BY MRS. E. G. WHITE OF HER
VISIT AND LABORS IN THESE MISSIONS.

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IMPRIMERIE POLYGLOTTE,
BASLE.

PREFACE.

At the annual meeting of the European Council of Seventh-day Adventist Missions, held at Basle, Switzerland, in the fall of 1885, a request was made for the publication of a work to contain a brief history of the three European missions, a report of the proceedings of the Council of 1885, and a record of the visit of Mrs. E. G. White to the principal churches in these missions. It was then thought that a few pages would be sufficient to record the establishment and progress of these missions, and that the report of the Council would be the leading feature of the work. But as the preparation of the sketches has gone forward, many interesting incidents have been found in the experience of the pioneers in the missions, which deserve to be recorded in such a work as this, and many facts that are of value as showing the character of the work that has thus far been accomplished, and the nature of the efforts that will be required to secure future prosperity.

Since the publication of these sketches as at first planned has been unavoidably delayed, the publishers have been enabled to add a full and interesting account of the establishment of the mission in Australia and New Zealand, and at the last moment before going to press to obtain a sketch of Eld. L. R. Conradi's

visit to Russia, with the facts concerning his arrest on the charge of teaching Jewish heresy, his prison experience, and his final release through the intervention of the American Minister at St. Petersburg.

In the "Historical Sketches" it will be found that the writers have not only recorded briefly what has been accomplished in these missions, but they have presented, in connection with the narrative, many facts pertaining to the countries already entered, and those adjacent to them which present equally promising fields, showing the extent of the work yet to be accomplished before the warning messages brought to view in the fourteenth chapter of Revelation shall have been proclaimed to all the nations and peoples of the world. To aid the reader in the study of these fields, and to show what has thus far been accomplished, four full-colored maps have been added to the book, showing Australia, New Zealand, Switzerland, and, in the large folded map, all of Europe. On each of these maps, the location of churches and small companies of Seventh-day Adventists is plainly marked.

In the "Practical Addresses" of Mrs. White, given at the Swiss Conference and the Missionary Council at Basle,

there are many words of instruction and admonition that may be studied with profit by home missionaries as well as those laboring in foreign lands, and there are also many thoughts for the encouragement of those who would be helpers in the great work in its various branches, according to their circumstances and ability.

The "Notes of Travel," giving a brief account of the journey from California to Switzerland, with a fuller account of Mrs. White's labors at the various places visited in England, Switzerland, Scandinavia, and Italy, present many items of interest about the places visited, the habits and customs of the people, their religious beliefs and practices, and their present attitude toward religious reform, with frequent references to the part which their ancestors acted in the great Reformation of the sixteenth century.

The illustrations that have been obtained for the "Historical Sketches" and "Notes of Travel," especially those of the buildings just erected for our missions at Basle and Christiania, will, we are sure, be appreciated by the reader. These, with many of the other cuts, have been made especially for this work.

In the closing pages will be found appeals for a more general and thorough system of educating and training men for mission work, a discourse on the duty of parents to train their children

to have a missionary spirit, and an appeal for means to carry forward the work in the missions that have already been established, and that could do a much greater work if they were better supplied with men and means.

We believe that our readers will find a study of the experience of those who have entered these different mission fields to be both entertaining and instructive; for as we note the difficulties which these men have met, and the means by which they have surmounted them, we are brought in contact with those circumstances, customs, and prejudices which the laborer in these countries must meet and become accustomed to. By this means we are brought more in sympathy with the missionary and his work; and those who may sometime be called upon to share the burdens and perplexities of these labors, may gain valuable ideas as to the preparation that is necessary to fit one for this work.

If this volume shall be the means of arousing in the hearts of some a deeper interest in the salvation of their fellow-men, if it shall lead some to ask themselves whether they are using to the best advantage the talents of means which the Master has intrusted to their care, if it shall encourage some to become laborers in missionary fields, the design and wish of its publishers will be fully realized.

PUBLISHERS.



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HISTORICAL SKETCHES.

THE CENTRAL EUROPEAN MISSION.

THE question has often been asked why Seventh-day Adventists should have chosen Central Europe, with its diversity of languages, as the first field for their foreign missionary operations. Certainly there was nothing, as subsequent reflection will show, which made this field one peculiarly favorable to the proclamation of the present truth. Why, then, should this field have been chosen in preference to that, for instance, of England, which, being the mother country to that in which the message had its birth, had the not inconsiderable advantage of having a common tongue? It would naturally be supposed that Great Britain, which has done so much in the circulation of the Scriptures and the extension of the gospel, would have been the field earliest sought as the first foreign ground on which to plant the standard of the last great work of reform.

It may not be for us to discern why it was not thus, and it certainly would be idle to question the inscrutable providence which permitted it to be otherwise. It will, however, be of interest to note the exterior circumstances which led to this result, and made it almost a matter of course that the men who had

charge of the general direction of the work decided upon the early measures which they took in the establishment of this mission.

The means which God uses in his work are often those which to the view of human prudence could have only a contrary result; and many times he employs agents for the accomplishment of his purposes which have altogether a different work in view from what they are in reality doing. Men lay plans and select what seems to them the best agents for their accomplishment; but God turns their most sagacious designs to confusion, and by his infinite wisdom lays the foundation for the progress of his own work. The light of the third angel's message first began to shine on the continent of Europe, in the countries now comprised within the limits of the Central European Mission; and of those who first received this light there still remain some as faithful witnesses to the truth.

As those who had for years been preaching that the great truths of the message must ultimately go to every nation, kindred, tongue, and people, saw them being planted, not by their own efforts, but by the overruling providence

of God, among these people of foreign tongue, it was only natural that they should have their interests and sympathies called out to extend a helping hand in the endeavor to carry forward the good work which had thus been commenced. It was not strange, therefore, that the first missionary sent to the Old World should have come to Central Europe, where there were already hearts anxiously inquiring for more light and a better knowledge of the great truths of this last message. It will be of interest to the reader to note the peculiar circumstances which led to this early planting of the truth in this field, and thus to the establishment of the first Seventh-day Adventist mission in Europe.

In the year 1864, Eld. M. B. Czechowski, a Polish Catholic who had been converted to Protestantism, and who, visiting America, had also received the truths of the third angel's message, returned to Europe from America. It had been his desire for some years to come as a missionary of the Seventh-day Adventists; but as there existed certain reasons why it was not thought advisable to intrust him with so important a mission, he received no encouragement from them. Being determined, however, to come, he applied to the first-day Adventists; and when he finally set sail for Europe it was nominally as their missionary. Doubtless those who employed this zealous, earnest, but unfortunate man, little thought that he was to be the agent in planting the Sabbath truth, in connection with the doctrine of the second coming of Christ, in several countries of Central Europe. And yet such proved to be the result.

Eld. Czechowski went first to the Piedmont Valleys, where he remained about fourteen months, encountering

much opposition from the pastors, and suffering privations in his work. At the end of this time he went to Switzerland, where he labored with great energy and perseverance, and established a periodical entitled, *The Everlasting Gospel*, which was published regularly during the period of two years. During this time he preached in different localities, everywhere proclaiming the Sabbath in connection with the other doctrines which he advocated. Among the largest of the companies that accepted the truth through his preaching in Switzerland, was that of Tramelan. Several families of those who received the Sabbath in this place are still faithful to the truths of the third angel's message. Financial difficulties and other obstacles in the way of his remaining longer in Switzerland, led him in the winter of 1868-9, to go to Roumania, where he still continued to propagate the truths of the Sabbath and second advent, though under additional difficulties from his lack of knowledge of the Roumanian language. Some, however, who received the truth from his efforts in these places, have remained faithful to it, and it is through their adherence to the faith that efforts have been made toward the propagation of the truth in Roumania.

Passing in silence the unfortunate experience which especially marked the later career of this energetic but misguided man, we simply record his death, which took place at a hospital in Vienna, in the early part of the year 1876.

But the seeds of truth which he had been instrumental in scattering did not die with him. Naturally enough, from his relation to the first-day Adventists, while propagating a truth which they bitterly opposed, he avoided giving to his converts any clue, on the one hand

to the people from whom he received a partial support, or on the other hand to those from whom he received his knowledge of the Sabbath truth. But even during the period of his labors, some in Switzerland who had become interested in the great truths of the message, learned by accident the address of our Office of Publication in Battle Creek, corresponded with our people, and by means of this correspondence and of our periodicals, became acquainted with our work in America. As they learned of the work there, they became desirous of connecting themselves with it, and sent appeals for help to our brethren there.

REPRESENTATIVES SENT TO AMERICA.

In response to these appeals, the Swiss brethren who had been in communication with the General Conference through Bro. Albert Vuilleumier, were invited to send a representative to the General Conference to be held at Battle Creek in May, 1869. To this invitation they gladly responded, as they were very desirous to become more fully acquainted with the doctrines of the Seventh-day Adventists which they had espoused, and to connect themselves with the work of our people. The choice would naturally have fallen upon Bro. Albert Vuilleumier, as he was not only the elder of the little company, but was partially acquainted with the English language; but as he could not leave home for so long a stay, Bro., now Eld., James Erzenberger, a young German Swiss Sabbath-keeper, was chosen to represent the infant cause in Switzerland.

Wholly ignorant of the English, not knowing how he was to communicate with those to whom he was sent, but trusting in God for guidance, Bro. Erzenberger left Europe in the month

of May, 1869, reaching Battle Creek the 18th of June, but too late for the General Conference. It was thought best by the American brethren that he should spend some time among them to become familiar with the truth and also the English language, as a means of extending his own knowledge of our doctrines that he might thus be prepared to assist others. He remained in America sixteen months, making such progress as to be able to speak in English at the various camp-meetings which he attended. During the summer of 1869 he attended the camp-meetings which were held in Ohio, Michigan, Iowa, Wisconsin, and Minnesota, and in 1870 those held at Oneida, N. Y., South Lancaster, Mass., and Bordoville, Vt. He sailed from New York on his return voyage, Sept. 8, 1870, feeling that the period of his stay in America had been one of rich blessing to him. In the month of June, Bro. Adémar Vuilleumier was also sent to America by the Swiss Sabbath-keepers, and for the same objects; namely, to represent the work among them, and to obtain a preparation, by the study of the truth, the language, and the manner of working among the American brethren, for future usefulness in his native land. He remained over two years in America, working in the Office, giving lessons in French, and during the tent season acting as tent-master for Brn. E. B. Lane and D. H. Lamson during a course of lectures at Armeda, Mich.

A MISSION ESTABLISHED.

These earnest appeals, this active interest in behalf of the propagation of this new light among their fellow-countrymen, on the part of these worthy souls who had, through the providence of God, received the present truth, this stirring call which came alike by the living

voice and the written epistle to "come over and help us," led our brethren to decide upon the permanent establishment of a Seventh-day Adventist mission for Central Europe, and induced the General Conference to recommend that one of its oldest and most respected laborers, one of the pioneers in the work of Sabbath reform as connected with the great Advent movement of this last half century, Eld. J. N. Andrews, be selected to take charge of this important and difficult work. The definite action of selecting Eld. Andrews for this mission was taken by the Conference at its session held Aug. 14, 1874; and Sept. 14 of the same year he sailed from Boston on the *S. S. Atlas*, of the Cunard Line, accompanied by the remaining members of his family, a son and daughter, and Bro. Adémar Vuilleumier. After visiting, in company with Eld. Wm. M. Jones, the Sabbath-keepers of England and Scotland, Eld. Andrews and party arrived safely at Neuchatel, Oct. 16, 1874, where they were welcomed by Brn. Albert and Luc Vuilleumier.

A SURVEY OF THE FIELD.

It will be necessary to an intelligent survey of the comparatively few though important years which have passed since this mission was decided upon, to give at least a hasty glance over its field of operation, and to take somewhat into account the diversities of its physical and moral character. Let us look first at its geographical features. The reader will be able to gain a clearer idea of the work before the mission, by a reference to the maps which accompany this sketch.

One of the things which most vividly impress the traveler from the New World as he journeys among these older

nations of Central Europe, is their limited territory as compared with their immense population; and to assist the reader in this imaginary journey through these countries which are yet to be illuminated by the light of the present truth, we will give some statistics as to their comparative size and population. Let us begin with the great empire of Germany; great in the extent of its political influence, great indeed in its extensive population, which, according to the latest census, numbers not less than 45,000,000 souls; great in its relation to a work of moral reform like that in which we are engaged, since it was the birthplace of the grand Reformation of the sixteenth century. This great empire with its numerous population covers a territory of 210,148 square miles, and in its physical aspect is one of the richest, most productive, and most inviting countries of Europe. To the south-east of it lies the empire of Austria with its population of 39,000,000. A reference to the accompanying map, on which are marked the localities where there are churches and companies of Sabbath-keepers, will show that in all this vast empire of Austria there is not yet a single company of Sabbath-keepers. Beyond it to the south-east is Roumania, into which country the light of the truth has already to some extent penetrated. With its own population and that of the adjacent countries, there are nearly 10,000,000 who speak this tongue.

In the south of Europe lies sunny Italy, a country which, but for the degrading influences of the system of religion under which for so many centuries it has been held in civil and political bondage, would be one of the most beautiful countries in the world. With a delightful climate, and a naturally productive

soil which yields the greatest variety of fruit and vegetables in profuse abundance, nothing, so far as the gifts of nature are concerned, seems lacking to make this country a veritable paradise. Of the peculiar situation of its 30,000,000 inhabitants we will speak farther on.

To the west is the republic of France, a country of a strangely diversified character and history. In population it is nearly equal to the empire of either Germany or Austria, as it is also in the extent of its territory. A beautiful country indeed is "*la belle France*," and were the moral and religious character of its people equal to the natural and physical advantages which this country enjoys by reason of its favorable situation and its genial climate, it would be indeed an inviting field for the work of the message. The impulsiveness of the French nation is as proverbial as their politeness; infidelity and skepticism are interwoven in every grade of society; a predominating Catholicism has left its blighting stamp here as elsewhere; but the land whose soil was drenched with the blood of the Huguenots still holds as honest souls, and hearts as loyal to the right, as those who have in past times laid down their life for the truth.

Beyond France to the south-west lie the countries of Spain and Portugal with a much less dense population than the other countries mentioned, the former having only 17,000,000, the latter 5,000,000. Like Italy, these countries bear the marks of the religious despotism which has ruled them for centuries, and which still holds a powerful control over the common mind.

In the north lie the countries of Belgium and Holland. Although small, they contain an immense population. To help the American reader in forming

some idea of the density of the population in these countries, let us institute a comparison. For instance, Belgium has a less area than that of the States of Delaware and Vermont combined; yet it has a population of more than eleven and a half times that of both these States. The State of Maryland is but little less in area than Holland; the latter has over four millions population, while the former has less than one million. The German empire lacks more than fifty thousand square miles of having as much territory as the State of Texas; but it has a population thirty times as large as that of this State. Notwithstanding the thousands of industrious and enterprising emigrants that this empire has sent to the New World, its present population is nine times that of our great Empire State.

THE POSITION OF SWITZERLAND.

In the midst of these nationalities which we have named is found one of the most beautiful countries in the world. Insignificant indeed as to its extent and population, she has nevertheless maintained for centuries her national existence and independence, in the midst of the great powers who might seemingly have easily divided her territory among them. May we not believe that the hand of Providence has been in this, and that God has designed to preserve this little country in its national neutrality as a favorable field from which to send the truth of the third angel's message to the populous countries of Central Europe? That it has thus maintained its national existence and independence in the midst of these great powers, that its inconsiderable territory and power have left it in a much-to-be-coveted position of neutrality, are facts which indicate the natural propriety of

choosing this country as the location for the establishment of a mission designed to extend to all these nationalities.

There does not exist toward Switzerland that national prejudice so evident among the great powers toward one another. She holds in an eminent degree the position of neutrality among them; as illustrated by the fact that when the famous international arbitration occurred in the years 1872-3, by which the difficulties that threatened war between England and the United States were peacefully adjusted so that the impending calamity was averted, Switzerland was the ground chosen for this arbitration, and among its instigators were found the people whose undisputed position of neutrality gave them the right to be the bearers of the olive branch of peace.

In this free republic of Switzerland, so centrally situated, and so admirably adapted, by its political relations, to become a center for the great work among these various nationalities, the Central European Mission was to be established. With three tongues, the French, the German, and the Italian, as its national languages, with no sectional barrier of prejudice to stand between it and the surrounding nations which were to be united with it in the common brotherhood of truth, no other locality could have been selected so well adapted for this work as the one which, it would seem, Providence had thus prepared for it.

We only add by way of summary as to the great extent of the work before this mission which was about to be planted, that the countries which we have already named, to say nothing of the smaller countries adjacent to them, or of their possessions in Africa, and in the islands of the Mediterranean, contain a population of 188,744,882 souls,

or nearly four times that of the entire United States.

OBSTACLES TO BE ENCOUNTERED.

But there are other considerations of even deeper interest and importance as relating to the character of the work which must be done in order to a successful presentation of the truth in these countries. It may not be out of place here, or lacking in interest to the reader, to refer to the moral and religious condition of the people in these countries; and we will speak of these points with respect to the obstacles which they present.

One of the characteristics the most generally remarked among all these nations of continental Europe, is that of aversion to change or innovation in the habits and customs of the common people. The sudden political changes and spasmodic revolutions which have characterized in particular the history of France and Spain constitute no real exception to this remark, as these relate rather to the political character of the nation than to the habits of the people. In general, the people follow the customs of their ancestors, and are content to do this without desire of change. Without doubt it is true that many of the more progressive minds, those who have been more willing to change and to adopt new and improved ideas, witnessing the tendency to maintain the conservative customs of other years, have left their native land in search of more congenial society in which to gratify their desire for change and improvement. The result of this has been to leave more to the quiet of its undisturbed routine the general tenor of the common thought, so that the people have been slow to imbibe the spirit of change and of progress so

marked in the New World during the present century.

If the common habits and customs of the people, so far as relates to their every-day life, have remained fixed and unchanged, much more has this tendency been prevalent in regard to their religious faith. The people pride themselves on the fact that their faith is of ancient date; the more ancient the more honorable. They are content to believe as their fathers believed, and are satisfied with the religious customs which their fathers practiced. Indeed, with the masses, religion consists more in formality, the practice of exterior observances, than in the real change of heart, and the living operation of the Spirit of God. In addition to this, the people are in general very ignorant of the Scriptures. This among certain classes arises not so much from the fact that they do not have the Scriptures, and do not read them, as from the fact that this is done mechanically, as is all their religious service in a great measure, so that while they read the Bible they receive no new ideas from its sacred teachings. Thousands of people are destitute of the word of God, and in order to receive its truths, have to be taught its very first principles, even as one would teach those who have not had the privileges of the gospel.

It will be seen that all these circumstances conspire to make the work in general among these nations slow and difficult. The people have to be educated from the beginning; and when it comes to the question of introducing religious duties, and obedience to the word of God which demands sacrifice, self-denial, and the breaking away from long-established customs, it requires no small effort to lead them to do this.

When men have been educated for long years to believe that all that is necessary to constitute them Christians is to follow the form of the church, and to profess faith in Christ without any special or any real exercise in Christian experience, it is indeed no small task to lead them to accept and live out the practical truths of the third angel's message.

Assuredly we would not be understood as representing that there are no exceptions to the prevailing conditions which we have mentioned above; for that there are such exceptions the history of the work even to the present time has abundantly demonstrated. There are honest souls who know what a true Christian experience is, and who, walking according to the best light they have received, are anxiously desirous of a better knowledge of the will of God, and knowing it, they are willing to obey it at any sacrifice. It is such that the message will search out. They will be found here and there among the nations, and, receiving and obeying the light, they will be prepared to meet our Lord when he shall return to gather his chosen ones; but under the conditions we have described, it will naturally be much more difficult to accomplish the work among these nations than in those localities where the general conditions of the people are more favorable.

Such, in general, was the field which presented itself before Bro. Andrews on his arrival in Switzerland to undertake the work to which he had been assigned. Unacquainted with the languages of the people for whom he came to labor, it was indeed a task requiring no small degree of courage and faith in God to undertake. Already advanced in years, the acquisition of the languages to such an extent as to be able to

do public and literary work in preaching and editing was of itself a serious undertaking; but Eld. Andrews applied himself to this work with that diligence and perseverance for which his former studious habits had given him an eminent qualification.

During the early months of his stay in Switzerland he devoted himself principally to the study of the French language, in the meantime visiting the various companies of Sabbath-keepers, and speaking to them by interpretation. With a view to giving greater publicity to his work, and at the same time to ascertain, if possible, if there were others, of whom he had as yet no knowledge, who were already observing the Sabbath of the Lord, he began to advertise in some of the most widely circulated papers of Central Europe. In these advertisements he invited correspondence on the part of those who were either observing the Bible Sabbath or desirous to investigate its obligations. He hoped by this means, while laboring to organize the work among the limited number with whom he was directly associated, and enlisting them in more active efforts to carry the truth to others, to extend his acquaintance, and thus prepare the way for a broader work to be accomplished.

ORGANIZATION OF THE WORK IN SWITZERLAND.

The first general meeting of Sabbath-keepers after the arrival of Bro. Andrews in Switzerland, was held Nov. 1, 1874, at Neuchâtel. There were representatives present from the little companies in Tramelan, Locle, Chaux-de-Fonds, Fleurier, Bienne, and Buckten. This meeting, which was somewhat informal, was devoted to a free interchange of thought as to the best plans to be adopted for the advancement of

the work, and the best means of gaining access to the people. The brethren manifested an earnest desire to do their duty, and a willingness to co-operate in any way possible, with their American brethren, to whom they expressed their thanks for the help sent them. Not having concluded upon any definite plan of action, another meeting was appointed to be held at Locle two weeks later. At this meeting the urgent necessity for publications was considered, and it was voted to raise the sum of 2000 francs to commence the work of publishing. The brethren present donated the sum of 1800 francs at once, and a committee of three, consisting of Brn. Andrews, Albert Vuilleumier, and Louis Schild, was chosen to take the oversight of the work for the ensuing year. It was designed that these funds should be used in the publication of such tracts as had already been translated into French, and of others that were in preparation. This work of publishing was commenced in the early part of the following year.

The most general assembly, however, of these early believers was convened at Chaux-de-Fonds in January, 1875. This meeting, which according to the report given of it at the time was "for the transaction of business, for the celebration of the ordinances, and for the worship of God," still remains engraven in the memories of some as the first occasion of the kind in which they had ever participated. It was a season of encouragement to all. It was at this time decided that Brn. Andrews and Erzenberger should immediately visit the German Sabbath-keepers of whom they had learned in Prussia. To meet the expenses of this journey the Swiss brethren cheerfully raised the sum of 300 francs. The meeting closed

the evening of January 31, and the next day these brethren started on their journey for Elberfeld, three hundred miles directly north. On their arrival here they found a company of forty-six adult Sabbath-keepers scattered over a territory some fifty miles in width. Some facts concerning the history of these Sabbath-keepers, and how Eld. Andrews came to have a knowledge of them, will, we are confident, be of interest.

SABBATH-KEEPERS IN GERMANY.

A man by the name of J. H. Lindermann, in early life a member of the National Church, as are nearly all those in this country who are not Catholics, was converted in 1842, and became a colporter and preacher in the Reformed Church. From his study of the Scriptures he was led, in the year 1850, to accept the Bible doctrine of baptism. This change of views made quite a separation between himself and his former followers, a portion of whom, however, accepted the doctrine which he preached. Still later his mind was called to the subject of the Sabbath. On searching the word of God, he found to his surprise that there was no authority for the observance of Sunday, and therefore he began to observe the Sabbath of the Lord. This was in the year 1860, and for three years he observed the Sabbath alone. This change of practice was again the cause of division between him and his flock, who through him had received light on the subject of baptism.

As early as 1870 some of this number, however, began to keep the Sabbath with him, and after a time our brethren in Switzerland learned of the existence of such a company of Sabbath-keepers in Prussia. The manner in which they received this information was through a beggar who was permitted

to lodge over night at the house of one of our sisters near Basle. As this sister spoke to him concerning the truth, he informed her that there were near Elberfeld people of the same faith, and gave her the address of Eld. Lindermann. Subsequent correspondence led to the visit of Elds. Andrews and Erzenberger, who were cordially received by these friends. It had been but a short time since they learned that there were any Christians in the world, except themselves, observing the seventh day. They had believed there must be others, and now when they came to hear through these brethren of the work of Sabbath reform in America and in other countries, their hearts were made to rejoice, and they shed tears of joy.

During the remainder of this month the brethren labored among these friends, visiting the different localities where they resided, and holding meetings not only with them, but also more publicly in such halls as they could secure. In some localities a remarkable degree of interest was manifested on the part of the public in these meetings, and they were attended by the best class of people. The public meetings held in Gladbach were of special interest; among those who attended were many of the teachers of the city schools, and several clergymen. At the close of one of these meetings a business man, who, though not a Sabbath-keeper himself, was the son of Sabbath-keeping parents, came to Bro. Andrews, and asked the privilege of meeting the entire expense of advertising his work in three of the leading papers in Holland. He had attended the meeting of the previous evening, in which Bro. A. had expressed a desire that these friends, being situated so near the line of Holland, should assist

in this work in that country, as he had already invited the friends in Elberfeld to do for Germany.

In his acquaintance with this people, Bro. Andrews learned that they were believers in the near coming of Christ as well as observers of the rest-day of Jehovah. They held no special errors in doctrine, nor were they fanatical in their worship. They had renounced the use of tobacco, a habit almost universal in this country, and were plain and simple in their dress. Indeed, they seemed to be a sensible, upright, intelligent people, who feared God and who had respect for his word.

They are also a thoroughly industrious and frugal people. As the result of this, though none of them are wealthy, nearly all are in comfortable circumstances, while some have gained what might be considered a competency. Many of these families own the homes which they occupy, and a small piece of land adjoining them. They are mostly employed as weavers of silk, or silk and cotton goods. Thousands of families in this locality are employed in this way, and the younger children as well as the older ones are taught to do this work, which requires much skill and dexterity. Some of the fabrics which they produce are most delicate and exquisite, being woven in a great variety of beautiful patterns. Their looms, which are intricate and complicated, are in their own houses, so that they can control their hours of work.

Having thus employment in their own homes, it is much easier for them to observe the Sabbath than for those who are employed in factories. All through Germany there are manufactories of different kinds. In many localities these furnish almost the only employment by which the mass of the population obtain

a livelihood. Men are accustomed to learn but one trade or one branch of business, so that they are wholly dependent upon this particular kind of work for the support of their families. Under these circumstances it is often very difficult for them to obey their convictions concerning the Sabbath, even though they may be thoroughly convinced of their duty to keep it. The circumstances of the people here, as well as the fact that so many were already observing the Sabbath, seemed therefore to recommend this as a promising field of labor. So, after having labored together for five weeks, Bro. Andrews returned to Switzerland, leaving Bro. Erzenberger here to continue the work and to labor in new fields as the way might open before him.

It may be of interest to the reader to mention some facts concerning the legal regulations which must be complied with in order that meetings may be held in this country. Germany may be said to be well governed in the sense that the requirements of the law are strictly and rigidly enforced. These regulations seem very strange to those who have been accustomed to the freedom of American citizenship. In this country, as in all other countries of continental Europe, when a stranger would sojourn for any length of time in any locality, he must on his arrival present his passport to the authorities, and receive permission to remain. In fact, unless this is done within twenty-four hours the person who entertains him is liable to a fine. If any one desires to hold a public meeting, he must give notice of the fact to the authorities, stating the place where the meeting is to be held, and its nature, or the subject which is to be presented. If the permission is granted, the meeting is then under the

protection of the law, and government officers are present to see that order and decorum are maintained. In this respect Germany is one of the most favorable fields in Europe for the public presentation of the truth. It is not difficult to obtain the permission to hold meetings, and the only restriction to freedom of speech is that nothing reactionary or revolutionary is allowed, nor is anything permitted to be said against the government or its regulations.

It is quite difficult, however, to obtain suitable places in which to hold meetings. In fact, there are no places to be secured except halls that are ordinarily used for dancing and drinking. The churches and school-houses are under control of the pastors and officers of the National Church, so that they cannot be obtained without their consent. Of course it is readily to be understood that they do not grant permission for them to be used for the propagation of new doctrines.

It is no uncommon thing to find the halls used for public lectures, fitted up with a regular bar for the sale of beer and cigars, so that those who attend may be supplied with these articles of so common use. It is not considered any breach of good order to drink beer and to smoke while listening to the speaker. A circumstance which occurred during this visit will illustrate to what extent this habit is carried. The brethren had an appointment for a meeting to be held in the village of Hilden. As they entered the hall, they saw four rows of tables extending its entire length, the chairs being placed beside them. On each table was a match case. A large congregation assembled, intelligent in appearance, and well dressed. Before the service commenced, waiters passed about beer, and this they continued to do from

time to time during the meeting. And, notwithstanding the fact of its being a religious service, many persons were smoking while the discourse was being delivered. This was not from any intentional disrespect to the speaker, but simply as a matter of custom. The audience paid the strictest attention, and during the time prayer was being offered at the beginning and close of the service, the entire congregation rose to their feet and remained motionless.

A circumstance in the previous history of these German brethren illustrates also a phase of the work of Sabbath-reform in which our brethren in America have had no experience. These brethren are opposed to bearing arms. For refusing to do service in the war with France, which had just closed, one of them was imprisoned for two years at Düsseldorf. While the discipline of the German army is very strict, they inflict no other punishment on those who refuse to do military service than imprisonment or enforced labor on fortifications or in hospitals.

It is not alone during the time of actual war that this question of military service and its relation to the observance of the Sabbath is a practical issue. The German government requires that every able-bodied young man shall perform three years of actual duty in the army, even though it be in time of peace. This service begins at the age of twenty years, and there seems to be no means of avoiding the service without suffering the penalty which follows its refusal. The diplomatic arrangements between the various governments are such that it is impossible to evade this service by removing from one country to another. From the time a young man becomes of age to do military duty his whereabouts are carefully watched. Should he de-

sire to leave the country, no passport would be granted him, and without this, no European government would give him shelter. If he has already received a passport, it is withdrawn before the time his service is due, and he is left no other alternative than to surrender himself into the hands of the government. Should he by any means evade doing this, he forfeits his rights as a citizen, and whatever property he may have is confiscated. The regulations of Germany are not in this respect more severe than those of most other governments of continental Europe. This relation of Sabbath-keepers to the rigid requirements of military service is one of the practical questions of the work in Europe.

As the result of this visit, there were, when Bro. Andrews left, about fifty persons in cordial sympathy with our work. They had freely returned to the Swiss treasury the amount raised to defray the expenses of this journey, and had assumed the expenses of the further labor which Bro. Erzenberger was to do among them. They had also undertaken the expense of advertising the work in papers in Germany, as had already been done in Switzerland.

As we shall have occasion to speak again of the work in this vicinity, we will simply add that although Eld. Lindermann after a time became estranged not only from our people but also from a large share of those whom he had been instrumental in leading to the observance of the Sabbath, and his subsequent career was unfortunate both for himself and for the truths which he had espoused, yet quite a share of those who became acquainted with our people through the visit of Elds. Andrews and Erzenberger, and were more fully instructed by them in the way of truth, have since that date been united with

our work and are still firm friends and supporters of our cause.

On his return to Switzerland, Eld. Andrews again applied himself with renewed zeal to the study of the French, devoting much time to securing a thorough knowledge of the grammar of the language, that he might be able to criticise correctly the paper which he hoped soon to publish. His visit had given him some opportunity to judge from personal observation of the vastness of the field comprised in the Mission. What was to be done to warn the thousands and thousands of people in these various countries? The advertisements in the leading periodicals of Switzerland, Germany, and Holland, brought an interesting correspondence from many persons; and what had he to give them in response to their anxious inquiries concerning the new doctrines which he came to bring them? Having a supply of English publications only, he was obliged to respond to their urgent calls by sending them these with the hope that they might find some one who could read these works for them. With a periodical and publications in French, the case would be much different, as this language is quite generally known in all these countries, especially by the better classes. Toward the accomplishment of this object, as the most direct manner of answering to the immediate demand, he therefore directed his efforts, and began at once the publication of tracts, the means for which work had been donated by the Swiss brethren.

The first French tracts issued in Europe were printed at Neuchâtel; but the work proving unsatisfactory, a Basle printer was next employed, and from this time the work of printing was done at Basle.

In the month of June, a company of twelve persons who had accepted the truth were baptized at La Coudre by Bro. Albert Vuilleumier.

The notices concerning the new mission, which had appeared in the Holland papers, brought in a considerable number of letters of inquiry. To these letters Bro. Andrews replied, although in so doing he worked at great disadvantage. The letters had first to be translated to him from the Holland, and then his replies had to be translated into that language. At first he did not have even so much as a tract in their own language to send them. He afterward, however, received from the *Review* Office a supply of a tract on the Sabbath, the only work on present truth then published in Holland. These he sent to all those with whom he had been in correspondence.

The second baptism, which took place in the month of August of this year, was an occasion of much interest. The ordinance was administered at a beautiful spot near the north end of Lake Neuchâtel. Eight persons were baptized at this time.

ORGANIZATION OF THE TRACT SOCIETY.

The second annual meeting, a meeting which, in its form and the nature of the business transacted, corresponded to our State Conferences, although as yet no Conference had been organized in Switzerland, was held at Bienne, Dec. 12, 1875. There was a good representation of the brethren of the different churches, and the meeting was interesting and profitable. The committee appointed the year before for the general oversight of the work reported what had been done, and a treasurer's report was made, showing what use had been made of the funds paid into the treasury. The report of the committee showed that

there had been printed during the year three thousand copies of each of the tracts, "The Millennium," "The Second Advent," "The Two Thrones," "The Judgment," and "The Sanctuary;" and ten thousand copies of "Which Day do you Keep, and Why?"

The subject of systematic benevolence received considerable attention at this meeting, and the pledges of the brethren for the coming year amounted to 2300 francs, or about \$460. There were at this time seventy-five Sabbath-keepers, besides a considerable number of Sabbath-keeping children. The executive committee chosen for the ensuing year consisted of Brn. J. N. Andrews, Albert Vuilleumier, and J. E. Dietschy. Brn. Andrews and Erzenberger received credentials, and five persons were granted license.

But the most important work of this meeting was the organization of the Tract and Missionary Society. This was done as nearly after the model of the American societies as the circumstances would allow. Previous to this time there had been apparently but little opportunity for tract and missionary work. As there had been no tracts in the French language, the brethren had been limited to what they could do by personal effort for those with whom they associated. It was true also that they did not realize the importance of this kind of work, and their early zeal had been much abated through the discouraging influence of the unfortunate course of the one from whom they had first received the truth. These brethren had manifested a commendable zeal and willingness to sacrifice of their means for the extension of the work; but it was not surprising that, not having had special instruction on this point, they did not feel that sense of personal re-

sponsibility which was desirable in view of the great work before them. As they now had a limited supply of publications in their own language, it was hoped by means of this organization to bring all into useful activity, and to lead to an individual co-operation for the extension of the important work which had been commenced.

THE WORK IN GERMANY.

During this interval Bro. Erzenberger had vigorously continued the work in Germany. After a course of lectures in the village of Hilden, as the result of which a few embraced the Sabbath, he went to the city of Solingen. There he found an interest on the part of the people to listen to the truth. His first meeting was attended by three hundred persons, and the attendance continued to increase. The most perfect order and quiet was maintained in the meetings. Of course this interest on the part of the people stirred up a spirit of opposition, and after the introduction of the Sabbath question several efforts were made by persons of rank to hinder the lectures and drive Bro. Erzenberger from the place. To accomplish this, an appeal was made to the highest authorities of the city, but it did not avail. The law granted him the right to hold his meetings, and his opponents were not permitted to accomplish their object.

Feeling the urgent need of publications in German, Bro. Erzenberger while here translated and published at his own expense small editions of the English tracts, "Scripture References," "What is Truth?" "Which Day do you Keep, and Why?" and "Who Changed the Sabbath?"

As the result of the effort in this city, where there was not an observer of the

Bible Sabbath when he commenced his course of lectures, sixteen adults embraced the truth. The first baptism by Seventh-day Adventists in Germany was Sabbath, Jan. 8, 1876, the ordinance being administered in a small lake, which at the time was covered with thick ice. Eight persons were baptized, and a very favorable impression was made upon those who witnessed the scene.

While thus laboring in Western Prussia, Bro. Erzenberger learned of a company of Sabbath-keepers residing in the eastern portion of the empire; but for a time he had no direct communication with them.

ELD. BOURDEAU JOINS THE MISSION.

Dec. 35, 1875, Eld. D. T. Bourdeau and family sailed from New York to join Eld. Andrews in the work among the French in Switzerland and France. Eld. Bourdeau, although American by birth, is of French origin, and while a young man pursued his studies in both French and English at Grande Ligne Mission, P. Q., with a view to devoting himself to the work of the ministry as a missionary for the Baptist denomination. Having embraced the third angel's message, he labored in America for several years, preaching both in English and French; but as the work was now opening among the French in Europe, it was deemed desirable that he should unite in labor with Eld. Andrews, that the mission might have the benefit of his acquaintance with the French language. He was therefore advised to remove with his family to Europe. After a stormy and dangerous passage, during which they faced the reality of a threatened death, they joined Eld. Andrews at La Coudre, Switzerland, Jan. 7, 1876. During this month these breth-

ren both removed with their families to Locle.

They also visited, in company, all the churches of Sabbath-keepers in Switzerland. While laboring for the spiritual advancement of the brethren, and endeavoring to carry forward the work which had been commenced among them, to encourage Christian temperance, liberality in the support of the cause, and activity in the missionary work, much time and thought were bestowed in considering the best plans and methods by which to bring the great truths of our faith to the attention of the people. Their plans included the publication of a French periodical at the earliest date possible. During this time also they were engaged in the preparation of a special edition of tracts on the three messages, adapted to the work in Europe, and to the translation of the valuable pamphlet, "Exposition of Matthew Twenty-Four." With these publications, and one or two works on the Sabbath in French, they thought to have a supply sufficient to meet the urgent demands of the work in entering new fields of labor.

After a second tour among the principal churches, Eld. Bourdeau began, in the month of March, a course of lectures in Locle. These lectures were well attended, and among those who embraced the truth as the result of this effort was Bro. Louis Aufranc, the leading teacher in the college of that city. After having become convinced of his duty to observe the Sabbath, Bro. Aufranc addressed the board of education in a firm but courteous manner, informing them that he could not continue to teach on that day. He also addressed a letter to his pastor, in which he stated, in a gentlemanly and Christian spirit, the change in his faith and practice, and tendered his resigna-

tion as elder of the church. He received from the president and secretary of the college an honorable discharge, in which they expressed their appreciation of his faithful services and their wishes for his future prosperity. Since that time Bro. Aufranc has rendered valuable assistance in the publishing work as a translator.

While this course of lectures was being given at Locle, Bro. Andrews, at the request of Bro. Erzenberger, again visited Germany. During the interval since his former visit, some of those who had received them so cordially on the first occasion had become embittered toward them; but the greater portion remained in sympathy and union with our work, and the number of the disaffected ones had been made good by the addition of those who had received the truth under Bro. Erzenberger's labors. Some of those who had become alienated have since united with us.

The first quarterly tract and missionary meeting of the new society was held in Locle. The report showed the distribution of 26,000 pages of tracts. These had gone to nearly all the countries of Europe. Some of them had been sent into the household of the emperor of Russia, while others had found their way to a missionary in Africa. The interest in Locle which led to the giving of the course of lectures was first started by the distribution of reading matter, and thus the friends were encouraged by seeing what had already been accomplished.

A PAPER ESTABLISHED AT BASLE.

By this time Bro. Andrews had so far progressed in the French as to be able, with the assistance of Eld. Bourdeau, to commence the publication of a French monthly journal, which was appropriately to bear the same title as

that given to the first Adventist paper in America, the *Signs of the Times*. With this object in view, he removed to Basle in the month of April, considering this city as the most favorable point at which to establish the publishing work. As a reference to the map will show, it is located but a short distance from France, and just on the present boundary line of Germany, so that our publications designed for that country have to be carried but three miles in order to be mailed from a German post-office. Basle has for centuries had a most favorable reputation as a publishing center, especially of religious works; and publications issued from this city are favorably received in any of the countries of Europe. This was a consideration worthy to be regarded.

So, in the old city which fostered the present truth of the sixteenth century, and in which Frobenius turned off from his rude presses words which electrified the thinking minds of that day, the present truth of the nineteenth century was planted, and *Les Signes des Temps*, the first advocate of the third angel's message in the Old World, had its birth on a nineteenth-century press, the first number being issued in July, 1876.

Much of the subsequent labor of Eld. Andrews was devoted to this journal, and he spared no pains in his endeavor to adapt it to the wants of the people. Appreciating the situation of the people and the great lack of knowledge of the Bible on the part of the masses, he labored to present the truth in the most clear and simple manner, and in the way best calculated to bring it within the intelligent comprehension of all into whose hands it should come.

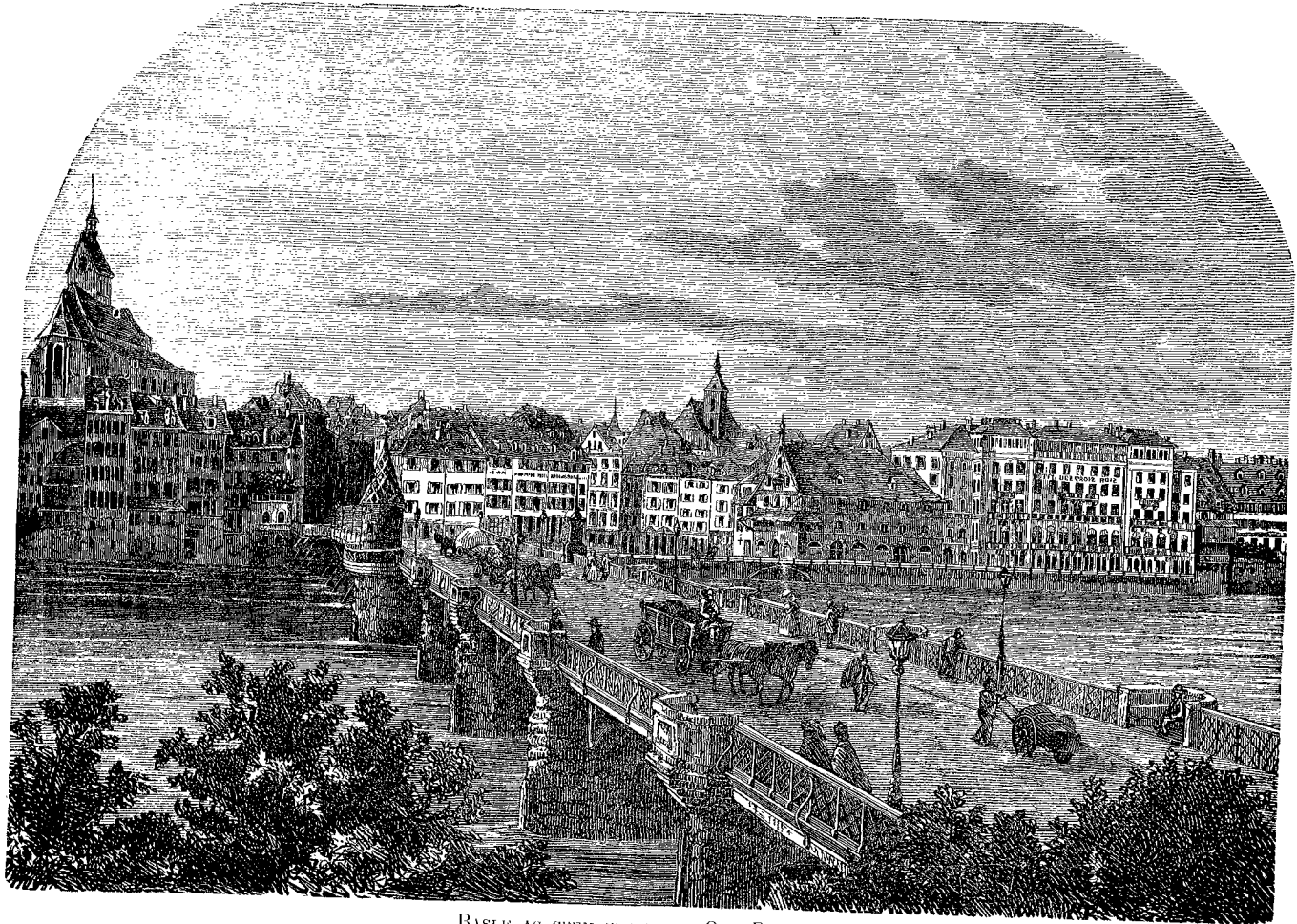
His success in these efforts was certainly remarkable, and the present truth,

as presented in the early volumes of this journal, furnishes an admirable example, and one rarely attained, of simplicity, clearness, and force. Although advocating truths so unpopular, and notwithstanding the fact that it was devoted almost wholly to religious topics, *Les Signes* gained a strong hold upon its readers, and attained a standard and reputation worthy of the truth of which it was the exponent. Although it had little but its own merit to recommend it, as, during the early days of its publication, very little was done by way of personal effort for its circulation, it gained a widely scattered list of subscribers, though of course their number was quite limited. Though the matter published was prepared for the masses, testimonials are not wanting to show that many minds among the cultured class were deeply impressed by the great truths taught in *Les Signes*, and by the spirit of candor, sincerity, fairness, and earnestness with which they were presented.

SOME DIFFICULTIES IN PUBLISHING.

A word here in regard to some of the difficulties which were to be met in this work of translating the truth into foreign tongues. These difficulties are not found to be less as we come to the task of translating our more important doctrinal works into the various languages, and it is proper that our people should know the labor and pains which are required in doing this work, in order that they may not misjudge the slow progress that seems to be made in this direction.

The principal publications in favor of the doctrines of the Seventh-day Adventists have been issued in the English language. These have been prepared with great care, and are the



BASLE AS SEEN FROM THE OLD BRIDGE.

result of long study and research. It is hardly to be supposed that these important truths would be more faithfully presented by any re-writing, since they are the product of the best thought and most thorough study of men who have been longest connected with this work. Certainly it is not to be supposed that men in each of these foreign countries who receive the truth at a much later date, and who are largely unacquainted with the early history of this movement and the experience which has developed this system of truth during these years since the message originated, would be likely to write out the arguments in its favor with greater clearness and force, or in a more logical manner, than that in which they are presented in our English publications. For this reason it will doubtless be the case that the work of preparing the truth in foreign tongues will ever be quite largely one of translation from the English.

At first thought it might seem that this would be a comparatively easy task; but experience has proved it to be quite otherwise. To be a good translator requires not only an aptitude of expression and a use of language which enables one to retain thoroughly the spirit of his own tongue while transferring the thought from another language, but, what is not less essential, a thorough knowledge of the language from which the translation is being made, as well as a thorough acquaintance with the truth and an understanding of its principles. It is rarely that all these requisite elements are to be found. Sometimes the translator, in his study of the foreign language, in a measure forgets the idiom of his own tongue, so that his translation becomes clearly marked with the characteristics of the language from which

he is translating. Then, again, if he has not sufficient familiarity with the tongue from which he translates, there is great danger that this lack of knowledge will lead to serious misapprehensions of the idea, so that important thoughts in the original will be overlooked or modified. Especially is this true in translating from the English, a language which has such infinite variety in its shades of meaning, and which, from its richness and abundance in variety and form of expression, is quite likely to be misapprehended by those who have but a partial acquaintance with it.

But supposing the translator has the peculiar qualifications and talent necessary to make him a master in his work, he still finds himself confronted by many serious and perplexing obstacles. Sometimes whole paragraphs of arguments, forcible and convincing in the English, are based upon shades of distinction not found in the foreign tongue. The deviations from the evident meaning of the original, in many of the popular versions of the Scriptures in these foreign languages, are such that frequently those texts which are relied upon as furnishing important and positive proof may not be adduced in evidence—so faulty and erroneous is their rendering. In some instances it is necessary to show the incorrectness of the renderings; but this is a delicate task, so tenacious are the people for the very language of the Bible of their fathers to which they have become accustomed.

For example, the German Bible, as translated by Luther, uniformly reads "Sabbath," instead of "first day of the week;" and although all scholars understand very well that the staunch old Reformer gave an erroneous rendering of these passages, the common people regard with an almost superstitious ven-

eration the very language he used.

Some of the popular French versions make the Revelator declare that he was in the Spirit on Sunday; and even those who know how utterly unjustifiable is such a rendering according to the original, are not slow to cite this proof of apostolic example in favor of traditional custom, while the unlearned Christian really supposes it to be inspired testimony in favor of first-day sacredness.

The authorities cited in our English publications are either English or English translations of authors who wrote originally in other languages. Many of the English authors, and in particular American writers, are entirely unknown to the common European reader; to quote their language would have no more weight than to cite the opinion of any other unknown person, and would serve only to give the publication a decidedly foreign air. Quotations from the English editions of French and German authors, cannot be translated, but must be found and quoted from the original, or from such other translations as exist in the language in which the work is being prepared. Other foreign writers, as, for example, the Church Fathers, Josephus, and other ancient authors, whose works have been translated into French and German, must be quoted from these translations rather than retranslated from the English. All these things demand such care, precision, and discrimination as makes the work a laborious and perplexing one, requiring much more time and patience than would be at first supposed.

The peculiar organization of Eld. Andrews rendered this kind of work especially perplexing to him. His thorough acquaintance with the truth, and his critical study of its arguments; his conscientious anxiety that entire justice

should be rendered to the great doctrines of the message as they were thus reproduced in other tongues, made the work one of great solicitude to him, while at the same time he was most earnestly desirous that it should go forward as fast as possible. It is worthy of remark that even these early publications have stood the test of criticism and have rendered good service in the work, although without doubt they have been improved by later revision.

THE WORK IN FRANCE.

In October, 1876, Eld. Bourdeau and his family removed to Southern France. During the months previous to this, while located at Basle, he had been engaged in translating publications, and also in work on *Les Signes*, and had given a course of lectures in Alsace, as the result of which four persons embraced the truth. He remained in Southern France until the 4th of September, 1877, laboring at different localities. Much trouble was experienced in holding public meetings, on account of the difficulty in procuring the right to preach in temples, as the churches are called in this country. The laws prohibited holding assemblies of more than twenty persons in any private house, and there was also difficulty in the circulation of our publications, as none were allowed to be sold except those stamped at Paris by a Catholic archbishop. Notwithstanding this, several persons embraced the truth in various localities, the larger number of whom were at Valence, where seventeen were baptized. In March of this year Elds. Andrews and Bourdeau visited Paris with the view to secure some arrangement with the French government favorable to their work. They were cordially received by Mr. Washburn, the American Minister,

who promised them his co-operation in their efforts to secure greater liberty in pursuing their work. They also corresponded with Mr. Jules Simon, at that time Prime Minister of France, who took his stand in favor of their plea in the organ of the government. The political crisis which followed resulted in the resignation of President Mac Mahon, whose administration was succeeded by one which gave its influence in favor of the desired reform. As the result of the changes which followed, the laws have become very much more favorable to the public proclamation of the message in this country, and the principal legal obstacles to the carrying forward of the work have been removed.

While the crisis which brought about these changes was pending, absorbing the general interests of the people, the excitement was such that but little could be done to arouse a religious interest. Eld. Bourdeau decided therefore to return to Switzerland, locating first at Morges, where seven persons embraced the truth. In July, 1878, he removed to Orbe, where he remained until his return to America, Sept. 14 of that year. A number of persons embraced the truth at this latter place, and in the vicinity.

VISIT TO ITALY.

Immediately after the first number of the second volume of *Les Signes* had been issued, Eld. Andrews started on a tour to Italy. This visit had been in contemplation for several months, and he had been in correspondence with a little company in Naples who had accepted the truths of the message. Some months previous to this time Dr. H. P. Ribton had become interested in the question of the Sabbath, having received his first light upon this subject through reading the *Sabbath Memorial*. He

received this journal from Dr. Zimple of Naples, to whom it had been sent by Eld. Wm. M. Jones of London. Through the same source he also received Adventist publications which Bro. Andrews had sent to Dr. Zimple. As the result of his investigation, he began to observe the Sabbath, and accepted also the doctrine of the advent. Dr. Ribton was a graduate of the University of Dublin. In addition to a knowledge of Latin, Greek, and Hebrew, he was able to speak readily in the English, French, and Italian languages.

After Dr. Ribton commenced the observance of the Sabbath, he began also to present the subject to others, and as the result of his efforts, some were already observing the Sabbath with him. As he was desirous of laboring publicly for the promulgation of these doctrines in Italy, Eld. Andrews was advised by the General Conference Committee to visit him and ascertain the situation in that country.

On his way to Naples, Eld. Andrews visited Eld. Bourdeau at Valence, whom he found laboring under great difficulties on account of the extremely oppressive laws relative to preaching and the distribution of publications. Notwithstanding this, there were nearly twenty keeping the Sabbath as the result of his labor.

Eld. Andrews found Dr. Ribton in a most unpromising field. Naples is a city of six hundred thousand inhabitants, and with perhaps the exception of Rome itself, no city affords a better illustration of the degrading, demoralizing influence of the papal system. The laws of Italy are not oppressive. In fact, under the present government the people enjoy a good degree of liberty so far as the civil laws are concerned; but the power of the Romish system still continues,

and the authority of the priests is almost absolute. The people are ignorant and superstitious, and the priests understand well how to make use of this to control them according to their will. If a man dares to act independently in matters of conscience or religious faith, the priests have the power to put him under anathema, and to cut off his social and business relations. By means of the confessional they exert a tremendous influence to retain this control which ignorance and superstition and the prestige of centuries has given them. Thus they are able to make it exceedingly difficult to reach the people. Should the owner of a hall rent it to any one who would preach in it doctrines displeasing to the priests, they have the power to destroy his business.

Dr. Ribton had made great efforts to obtain a hall in which to hold meetings, but had not been able to secure one, and although Eld. Andrews remained here for three weeks he was able during that time to hold but one public meeting. But even these things do not present the most serious obstacle in the way of the progress of the truth in Italy. It is found in the moral condition of the people. In Italy is to be seen the legitimate fruit of the moral despotism which the church of Rome exercises over the consciences of those in her communion. Its result has been to stifle all convictions of right, and to leave the people in a great measure destitute of moral sentiment. The lower classes, that constitute the great mass of the population, are to a large degree destitute of truthfulness, honesty, and chastity. In the estimation of these people it is but a light thing to violate the commandments of God. Falsehood, theft, and unchastity are sins so common that people do not seem ashamed of having

committed them. It does not seem reasonable to expect that a great proportion of these people will ever be reached by the message; and yet there are some honest souls desirous of knowing the truth, and zealous in obedience to it when they have learned the right way.

The superstition of the people seems astonishing; and it is surprising to see how general it is, even in spite of the efforts which have been made for their enlightenment since the absolute control of the priesthood has been in some measure broken. During the fall of 1884, when the terrible scourge of the cholera made such fearful ravages in this city, its streets were literally thronged with people bearing images of their saints, to whom they were offering the most frantic supplications for deliverance from the plague. In these senseless superstitions they were encouraged and led on by the priests. Such demonstrations are not uncommon in cases of any sudden danger or calamity.

As regards the knowledge of the word of God, the common people are in the most profound ignorance. Although great efforts have been made to circulate the Bible since the permission to do this has been granted by the existing government, many families do not possess a copy or even a portion of it, and many of those who do have it in their houses are as practically ignorant of its simplest truths as though they had never heard of this sacred book.

Among the higher classes,—and Italy has no inconsiderable number of refined, intelligent, and cultivated people,—infidelity and skepticism abound. The shallow hypocrisy and pretense of the priests, the unscrupulous means to which they resort to extort contributions from even the poorest of the poor to maintain in

idleness and dissipation this army of privileged mendicants of whom the number is legion, the personal corruption and depravity of these very priests, notwithstanding the high profession which they make,—all these things have had a tendency to create on the part of many of the cultured class an intense disgust toward all religion, and have fostered a strong and deep-seated skepticism which is disposed to regard with little favor anything that purports to come in the name of religion.

It is greatly to be regretted that the work which has been accomplished by Protestants in this country, since the changes favorable to religious freedom have allowed them the opportunity to extend their work here, has not been of a character to remove this feeling of distrust toward religion; but has rather increased it. Instead of doing a work of real religious reform by which men would be truly converted to Christ,—a work which under the conditions we have described is exceedingly difficult,—they have generally been satisfied with the appearance of success in securing the adherence of such persons as could be induced to accept the new religion. To accomplish this result, and to secure such numbers as would make a favorable report of the progress of their work, and encourage those in foreign countries to continue their liberalities for its support, unscrupulous means have been resorted to. Men are even hired in different ways more or less direct to make a profession of religion, to become members of the church, and to attend religious service, in order that there may be the semblance of an encouraging progress and a growing work.

This has naturally contributed to a spirit of jealousy and competition among

the various societies which have undertaken the work of evangelization in Italy. Instead of the generous desire for the real advancement of the work of Christ, and the elevation of the people from the depths of moral degradation into which centuries of this absolute predominance of error have plunged them, the representatives of the gospel have indulged in a narrow, party spirit, which has caused division of interest and placed them in an attitude of antagonism to one another, as each has sought to advance the interests of his own particular sect. The gospel has thus been presented, not only as divided against itself, but in the manifestation of a narrowness and bigotry little worthy of the religion of Christ. It would be supposed that the intolerance of Rome would lead Protestants to cherish a spirit of Christian liberality and union; but, on the contrary, a most marked party spirit prevails.

The most earnest efforts of Dr. Ribton failed to secure an opportunity for Eld. Andrews to hold meetings in any of the several Protestant places of worship in Naples. They finally succeeded in obtaining permission to use a private hall for one month, with the understanding that the people who came were to do so as though attending the music lectures which had been held in this hall. But on the occasion of the first meeting, four persons took their place in the street in front of the building, and announced publicly the nature of the meeting. They also went through the corridors, placing Protestant tracts under the doors of each Catholic family. Such indignation was raised by this that it was impossible for them to hold another meeting. Most of the time of Eld. Andrews' stay was spent in visiting from

house to house, and in the study of the word of God with Dr. Ribton. After a long and diligent search he was able, just before leaving, to secure a hall which he rented for nine months. It was thought that by this means Dr. Ribton would be able to publicly present the doctrines of our faith to the people of Naples, some of whom had already become deeply interested by reading.

One of the most interesting incidents of this visit was the baptism of Bro. and Sister Ribton, their daughter, and another sister. This baptism took place at Puteoli, a few miles west of Naples. The beautiful and retired spot in the harbor of Puteoli in which the ordinance was administered was doubtless near the very spot where the apostle Paul landed on his journey to Rome. The circumstances under which the baptism took place, and the associations of the spot, made the occasion one of most solemn and joyful interest.

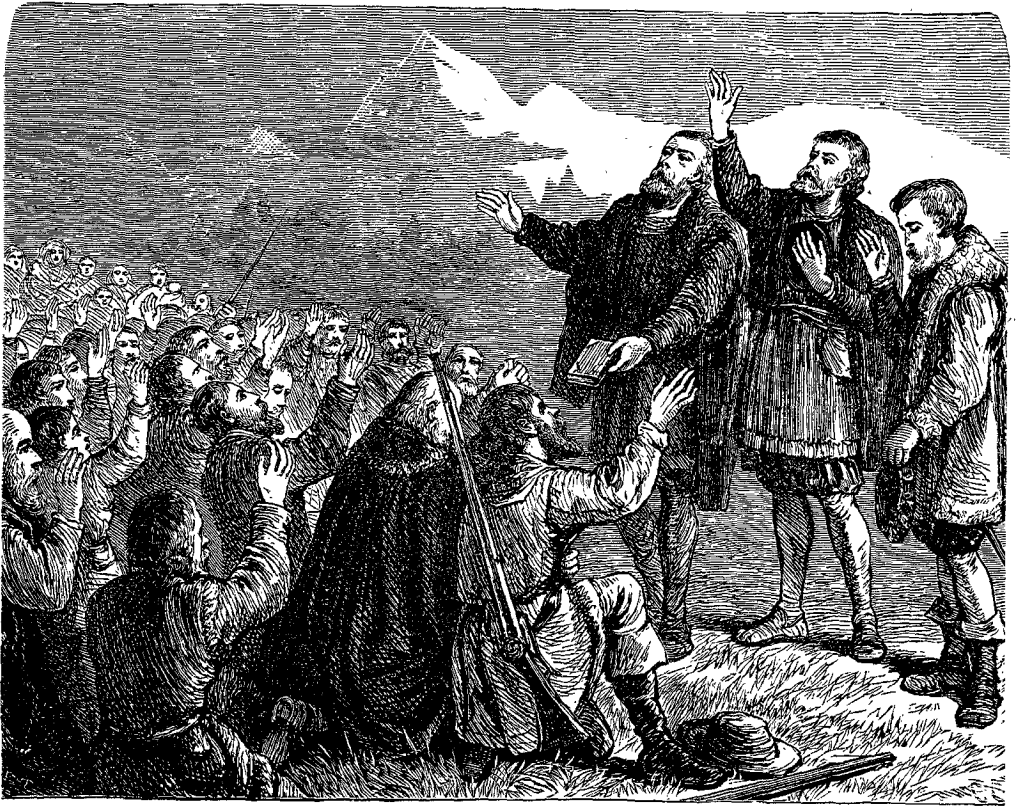
On his return from Naples, Eld. Andrews visited the Piedmont Valleys. It was here that the Sabbath truth in connection with the doctrine of the second coming of Christ, first took root in Europe. Sister Catherine Revel, who embraced the Sabbath through the preaching of Eld. Czechowski, had remained steadfast to the faith she had received, and faithful in the observance of the fourth commandment. There were also some others interested in the truths of the message, and the visit of Eld. Andrews was a source of great encouragement to them, after having stood for years with no association with those of the same faith.

It is just to say that these valleys are in some respects an exception to the general condition of Italy as heretofore described. Indeed, they have always stood in a measure separated from the

corruptions and contaminations of Rome. In the days of degeneration and apostasy which led to the terrible moral darkness of the middle ages, the people of these valleys retained longer than the people of any other locality in Europe the knowledge of the word of God, and a reverent regard for its sacred truths. It was in these valleys, centuries ago, that noble men had pledged themselves by solemn oath to be true to their allegiance to this sacred word. From here, even in the hour of the greatest darkness, the light had gone forth, carried by faithful missionaries to different countries of Europe.

The impress of this reverent regard for the word of God has not been wholly obliterated. Without doubt the descendants of these noble defenders of the truth have in great measure lost the faith and integrity of their ancestors; and yet they have retained in some degree their love for the word of God, and their respect for its truths. There is not such destitution of the Bible here as in many parts of Italy. In many households it is studied with diligent care, and its sacred teachings are regarded as an inestimable treasure. Without doubt the time will come when the truths of the message will revive anew among this people the love of the word of God and obedience to its great truths.

The next annual meeting of the Swiss brethren was held at Bienne, Sept. 30 and Oct. 1, 1877. Previous to this time, Eld. Bourdeau had returned to Southern Switzerland, where he had commenced labor. Up to this time considerable progress had been made in issuing French publications. The paper had nearly four hundred subscribers, and nineteen tracts had been printed, seventeen in editions of five thousand each,



THE VAUDOIS TAKING THEIR OATH.

and two in editions of ten thousand each.

In December of this year, Bro. Wm. Ings and wife and Sister Maud Sisley arrived at Basle to assist in the publishing work. Eld. Andrews met them in England; and while in London he and Bro. Ings selected the additional material necessary in order that the entire work on the papers and tracts might be done by our own compositors. The arrival of these friends and workers gave new courage to those already engaged in the mission, and they rendered valuable assistance in the work of publishing already commenced.

In the early part of the next year, the publication of German and Italian tracts

was commenced. A portion of the building which had been rented, No. 68 Müllerweg, was occupied as a type-room, and with an additional stock of French type and a quantity of German type, the facilities were provided for doing everything in our own office except the press-work. In his work in Germany Bro. Erzenberger had found an imperative demand for publications to meet opponents who had employed the press against him, and had thus hindered the work which he had commenced. As it did not seem possible to commence the publication of a journal in that language, it was decided to be absolutely necessary to print an assortment of tracts. To assist in this work, the Ger-

man brethren sent a donation of 250 francs.

Dr. Ribton, who was pursuing his work in Naples in the hall which had been rented, was also very anxious to be provided with Italian tracts. He had already translated quite a number into this language, and they were now published. In his work at Naples he had met with very violent opposition, not only from Catholics, but also from Protestants. Notwithstanding this, some had embraced the truth, and were doing what they could to extend it to others. There are some things which are favorable to the proclamation of the Sabbath truth in Italy. The only name for the seventh day in Italian is "*il Sabato*," the Sabbath. It is not difficult therefore to make the people understand that this is the day that should be observed as the day of rest. It is the custom with them also to begin the day when the sun sets, and at that time the bells ring to indicate the commencement of the new day.

When the time had expired for which the hall was rented in the city of Naples, the question arose as to what was to be done for the future. Those who had embraced the truth were mostly very poor, so that they had not the means to provide another hall. Under these circumstances these friends joined in a petition to the General Conference Committee for help in renting another hall, and also for the publication of a paper in the Italian language of the same size as *Les Signes des Temps*. Twenty-two persons signed this petition.

In the fall of this year, Eld. Andrews received an invitation from the General Conference Committee to attend the annual session of that body which was to convene at Battle Creek Oct. 4. In accordance with this invitation, Eld. An-

draws, accompanied by his daughter Mary, and by Eld. D. T. Bourdeau and wife, sailed from Havre for New York, arriving at Battle Creek, Sept. 26, 1878.

For some time previous to this visit, the daughter of Eld. Andrews had been failing in health, and it was feared that her lungs were becoming seriously affected. It was hoped that this journey, and a period of treatment at the Battle Creek Sanitarium, might check the progress of disease, and restore this young girl, who gave so much promise of being a useful helper in this foreign work. But although every attention which medical skill and loving care could bestow was given, the disease, tuberculous consumption, made steady and rapid progress, until she fell asleep Nov. 27, 1878, at the age of seventeen years.

This sad providence fell like a heavy blow upon Eld. Andrews, who had placed great hope upon his daughter as an assistant in the French work, as she had already made good progress in this language. For several weeks he was unable to perform mental labor. He remained in America during the winter, taking part in the special session of the General Conference which was held at Battle Creek in the month of April. He also preached the sermon at the dedication of the new Tabernacle, and after laboring in different localities set sail again for Europe, May 29, accompanied by his niece, Miss Edith Andrews, and by Miss Anna Oyer.

He was, however, at the time when he started on his voyage, still in a condition of great feebleness, and on reaching England he was seized with chills and fever which continued for quite a length of time, and were followed by great prostration, so that he was not able to continue the journey to Basle until the 11th of August.

During the interval while he was in America and England, the paper had been published, and mailed to its regular subscribers. Bro. Erzenberger, having returned from Germany, had labored in different localities in Switzerland; and Sabbath, Aug. 16, he baptized thirteen persons in the lake of Geneva at Morges, and later quite a large number at Tramelan.

Eld. Andrews still remained very feeble, so much so that he was confined to his bed during the session of the World's Evangelical Alliance, which was held that year at Basle, Aug. 31, and continued eight days. He had greatly desired to attend this meeting, and make it the occasion of forming the acquaintance of many of those who should be assembled from the different countries of Europe.

EXTENDED CIRCULATION OF THE PAPER.

About this time a new plan was adopted for giving the French paper a wider circulation. The addresses of many French-speaking people in different parts of Europe were obtained, to whom copies of the paper were mailed, according to the plan adopted by the missionary societies in America. A letter accompanied the first paper sent out, informing the reader that it was sent gratuitously, and inviting him to read it with attention. Another letter accompanied the fourth number sent to the same address, inviting the person to subscribe. In this work not only the papers recently published were used, but such numbers of the earlier volumes as had not been sent to regular subscribers. As the result of this kind of effort, many subscriptions were received from those who read the paper with interest. An interesting feature of this work was the extended territory

over which these subscribers were scattered. For example, although there was no agency for the paper in France, nor any other means of obtaining subscriptions than through this method of sending the paper to such addresses as could be obtained, there were on the list of paying subscribers to *Les Signes*, names from more than fifty of the sixty-two departments of that country. In fact, the list of subscribers embraced nearly every country of Europe, and there was abundant evidence that the truths which were taught in this journal made a deep impression upon the minds of many of its readers. From the month of April, 1880, three thousand copies of *Les Signes* were published each month, instead of two thousand, which had been the regular edition until this date. In addition to the circulation of this number, which were now all mailed except those reserved for binding, two thousand of the old numbers were mailed each month, so that the papers were now sent to five thousand families each month. To the close of this year the expense of the additional thousand copies of the paper, with the postage on the copies mailed to addresses, was met by the brethren in Switzerland.

This largely increased distribution of the paper aroused decided opposition on the part of many of the religious journals, which demanded that special articles be written in reply. Although Bro. Andrews was very feeble, he continued each month to prepare articles specially adapted to meet this opposition, and to give the paper increasing interest.

The annual Conference for 1880 was held at Tramelan, Nov. 19-21. The brethren were encouraged by what had been accomplished through the in-

creased circulation of the paper, and they seemed disposed to make greater effort for the advancement of the work.

AGITATION OF THE TEMPERANCE
QUESTION.

The relation of the people of Europe to the temperance question had led to the publication of special articles on this subject in *Les Signes*. The position taken by this journal on this question was as much at variance with the customs of the people as were the religious doctrines which it advocated. The use of intoxicating drinks is surprisingly common; indeed, those who are not habituated to their use are largely in the minority. Not only are those drinks which contain the smaller per cent of alcohol, such as beer and wine, in common use by people in general, but even the stronger liquors, such as rum, whisky, and brandy, are used to a degree that is startling. We cannot give a more just idea of how general and extensive the use of intoxicating drinks is than by citing some facts which appear in the official statistics of the government, in its investigation of this question. For example, we find in a message from the Federal Council of Switzerland, addressed to the Federal Assembly, the following facts as to the consumption of liquor in Switzerland and other countries: "According to the most recent estimates, the annual consumption of brandy is 9.4 litres [a litre is about a quart] for each individual of our population. No civilized State shows so high a consumption with the exception of Holland, which has an average of 9.87 litres, and Denmark, which has an average consumption of 18.9 litres for each inhabitant. But it is to be remarked that in these two countries they drink, so to speak, no

wine, while in Switzerland the average consumption of wine is 55 litres for each individual. As to beer, the three countries average nearly the same, from 27 to 37 litres for each individual."

When it is considered that one-third of the entire population of Switzerland is composed of children under fifteen years of age, these figures are seen to be nothing less than startling. In speaking of the cost of this immense consumption, a leading journal of Switzerland says: "As to the direct expense to our people of this consumption of wine, brandy, and beer, we believe we are below the truth in estimating it at 140,000,000 to 150,000,000 francs per year" (about \$28,000,000 to \$30,000,000).

The beer gardens and public resorts for drinking are considered perfectly respectable, and are patronized by the best class of society. Men frequent them with their wives and children, and it is considered in no way dishonorable to indulge in the common habit of drinking. The reader will doubtless be somewhat surprised at the sentiment expressed in the quotation which follows, especially when he understands it to be a portion of the official message to which we have already referred; but perhaps nothing could better illustrate the public sentiment in regard to the use of intoxicating drinks, and the feeling with which the public places for its sale are regarded, than the reproduction of this rare piece of parliamentary literature.

"People can doubtless discuss and chat without drink, or content themselves with tea or coffee; but every one knows by experience that after being occupied with fatiguing labor during the morning, or an entire day, when one is burdened with cares or business per-

plexities, he could not carry a very cheerful spirit into the society which he seeks for recreation, instruction, and mutual encouragement, were it not that the generous wine or refreshing beer effaces the traces of the daily toil, and opens the mind to other impressions.

“Can the necessity of these reunions for the development of our intelligence, our character, our public life in general, be denied? Can it be denied that in many localities, and for many individuals, the relations of social life are intimately linked with the associations of the saloon? Can it be denied that the numerous societies which are formed, either for the purpose of recreation and pleasure or for the discussion and protection of professional interests, that the extension of the rights of the people, and that the development of the press are so many factors which increase the frequentation of these public establishments? If we deplore the excess of drink which is frequently the result, if we blame those who spend their time or money uselessly in these places in gossip, in saloon politics, or in insipid games of cards, we cannot fail to recognize, on the other hand, the stimulating influence of these reunions upon the intellectual activity of individuals, nor their good fruits from the stand-point of public interests. And while we pity those whom the passion for alcohol has thrown into the arms of folly, of suicide, and of crime, we must recognize the fact that social life is an efficacious remedy against hypochondria and misanthropy, against selfishness and presumption, against narrowness of ideas and extravagance of imagination.”

When a body of legislators, after a thorough examination of the facts concerning the consumption of alcoholic drinks, delivers an official message which

embodies such sentiments as the above, it will be readily understood that the public sentiment in favor of true temperance cannot be said to exist. Indeed, the temperance societies, with but one exception, and this but a partial one, do not direct their efforts against the use of intoxicants, but simply against “their abuse.” The most radical temperance organization in Switzerland has for its formal pledge the promise by the help of God to abstain from all intoxicating drinks except wine, beer, and cider. This is as far as most of the temperance societies go. This society has, however, a special pledge of total abstinence for those who desire it; but this phase of their work is not made by any means prominent.

This being the attitude of the people on the temperance question, it will be readily seen that for a paper like *Les Signes*, the exponent of unpopular religious doctrines, to become also the advocate of total abstinence, was a policy not calculated to increase its popularity. But this question was treated with so much candor and real force of argument that the journal came to exert a considerable influence in favor of temperance principles, and in a remarkable degree commanded the respect of even those who did not sympathize with the views which it taught. Bro. Andrews was made an honorary member of the leading temperance society of France, and *Les Signes* received honorable mention in the reports of this society as a journal which had had a wide influence in helping to create a public sentiment in favor of temperance.

In May, 1881, Eld. J. N. Loughborough visited Basle for a period of special prayer and consultation with Eld. Andrews. The particular object of the special season of prayer which was held

in connection with this visit was that the Lord would graciously restore the health of Bro. Andrews. From the time of a like effort the previous year, certain phases of his disease had seemed to be removed, and it was hoped that the Lord would still further hear prayer in his behalf. Bro. Andrews seemed to be greatly blessed, and was able to take part in important consultations respecting the interests of the work in the two missions.

The Conference for this year, which was again held at Tramelan, Nov. 18, was reported as the most encouraging meeting that had ever been held in Switzerland. Although very feeble, Bro. Andrews was able to attend this Conference and preside in its deliberations, and was enabled to speak at length to the brethren concerning the wants of the cause and their responsibility in the work. The general circulation of the paper had been continued, with still more encouraging results, and with marked interest on the part of those to whom it was sent. The regular edition had then been increased to three thousand five hundred; and Bro. Andrews at this time pleaded that it might be still further increased to ten thousand.

THE VISIT OF ELD. HASKELL.

In view of the necessity of a more intimate acquaintance on the part of the brethren in America with the situation and condition of the growing work in Europe, the General Conference which held its session Dec. 1, 1881, passed a resolution recommending that Eld. Haskell visit the various missions in Europe. In accordance with this recommendation, Eld. Haskell sailed from New York the 13th of May the following year, and after spending a short time in England, continued his journey to Switzerland.

During the time of his sojourn in Europe, he visited nearly all the countries in which the work had already been commenced, devoting however a greater share of the time to this mission.

The visit of Eld. Haskell marks a new era in the history of the Central European Mission. In addition to the changes which were effected through his advice concerning the location of the office of publication and the mission family, his earnest appeals to the Swiss brethren in behalf of the missionary work, served to greatly increase among them the spirit of labor which had already been kindled. He labored to secure a more general co-operation on the part of the brethren in the circulation of our publications and periodicals, and under the stimulus of his appeals new plans were devised, particularly for the circulation of *Les Signes*, for the expense of which the brethren cheerfully donated the funds. From his observation of the work in Europe, Bro. Haskell became deeply impressed with the importance of the judicious circulation of our periodicals as the most efficient agency for its advancement, and strongly urged increased effort in this direction, both in the circulation of *Les Signes*, and in the preparation of other journals of the same character in German and Italian.

Bro. Haskell attended the Swiss Conference, which convened at Tramelan Sept. 8, and continued until the 11th. This was the last Conference attended by Bro. Andrews, and although he was present at each meeting he was only able to speak briefly a few times. At this Conference, pledges for monthly donations for the support of the mission were made to the amount of \$400, in addition to \$100 which was raised at the time. The average amount of tithes paid, as reported by Bro. Haskell,

was about ten dollars per member. The brethren had adopted the plan, which was proving quite successful, of advertising in the secular papers that *Les Signes* would be sent gratuitously to such persons as desired to receive sample copies. Subscriptions were being received as the result of this effort. A good degree of the blessing of God seemed to rest upon the meeting from its commencement. Much gratitude was expressed on the part of the Swiss brethren to the brethren in America for their interest in sending Eld. Haskell to visit them.

The Thursday following the close of this meeting, the first general gathering of the laborers in the different missions in Europe convened at Basle. The object of this meeting was to give opportunity for the laborers from these different fields to compare their work, and to counsel together as to the best means for advancing the general interests of the cause. The meeting continued over the following Sabbath. Delegates were present from Norway, England, and various parts of Switzerland, and a permanent organization was formed, by which Eld. Andrews was chosen chairman, and Eld. A. A. John secretary. This was the first session of what was afterward known as the European Council of Seventh-day Adventists, though this name was not adopted at this meeting.

During the time of Eld. Haskell's stay at Basle, a telegram was received from Alexandria, Egypt, announcing the death of Dr. Ribton in the massacre that occurred in that city on the afternoon of June 11. More than two years previous to this date, Dr. Ribton had left Naples for Alexandria, where he had remained until this time. A plot had been laid by Arabi Pasha for the massacre of all the Europeans in Alexandria. It had

been the custom of Bro. Ribton and other friends associated with him in his work to go out on Sunday afternoon distributing publications on board the vessels in that port. On the afternoon of this day, Dr. Ribton, accompanied by his daughter and three Italian brethren, went out as usual on this errand. They knew nothing of the riot, which commenced soon after they left their homes, until their return from the ships, when they were surrounded by the mob, and Bro. Ribton, Bro. Rupp, and Bro. Allegetti were immediately killed. Dr. Ribton's daughter Nina miraculously escaped the same fate.

CHANGE IN LOCATION OF THE OFFICE.

Before his return to America, Eld. Haskell rented a new building on the corner of Weiherweg and Belchenstrasse, which was occupied by the office and the mission family soon after his departure. This building was much larger and better adapted to the wants of the work than the one which had heretofore been occupied. It contained a good-sized hall, which was fitted up for public meetings. During the winter which followed, a course of lectures was delivered in this hall by Bro. Erzenberger. It was well attended, and as the result several persons embraced the truth, all of whom were Germans.

During the spring of the following year, Dr. J. H. Kellogg, who was making a tour of some months in Europe, accompanied by his wife and sister, spent a few days with the mission family at Basle. This visit was a source of real encouragement to the workers here, on account of the practical interest manifested by Dr. Kellogg in the work and in the health and comfort of the workers. During his short visit he introduced some changes in the arrangement of

the new building which they had recently entered, whereby its sanitary conditions were greatly improved, and rendered superior to most of the buildings of the city. He also made a careful examination of the case of Bro. Andrews, suggesting such measures as in his judgment might be beneficial in arresting the progress of his disease. He also manifested a deep interest in the case of Sister Oyer, who for some months had been seriously ill with what proved to be that fatal malady, consumption. The interest of Dr. Kellogg in these cases, as well as in those of many others who improved the occasion of his brief visit to avail themselves of his medical advice, was held in grateful remembrance, especially by Eld. Andrews, who highly appreciated this visit.

Dr. Kellogg also visited the company of Sabbath-keepers at Naples, and manifested a deep and practical interest in their effort to maintain the truth in that city under circumstances so well calculated to discourage them.

At the session of the General Conference held in Rome, N. Y., Dec. 7, 1882, it was recommended by this body, in view of the extreme feebleness of Eld. Andrews, and the necessity of his receiving immediate assistance, that Eld. B. L. Whitney and family be sent to join in the work of this mission. In accordance with this recommendation they sailed from New York, accompanied by the aged mother of Eld. Andrews, and her daughter-in-law, Mrs. Martha Andrews, the 28th of June, reaching Basle the 26th of July. They found Eld. Andrews indeed very feeble, being confined most of the time to his bed, and yet by dictation doing a large amount of editorial work on *Les Signes*. From this time he continued to grow more feeble, although he continued his

editorial work even to the last number of the paper issued before his death.

This year also Eld. D. T. Bourdeau and family returned to join again in the work in this mission. Sailing from New York Sept. 4, he reached Basle Sept. 19, five years after his departure for America. After spending one Sabbath at Basle, he made a tour among the churches of Switzerland, and on two occasions attended the ordinance of baptism. Eleven persons were baptized. On one of these occasions he had opportunity to witness the prejudice which had been aroused on the part of the people in consequence of the work of the Salvation Army. In some instances its members had manifested marked disrespect, and even defiance, toward the civil authorities, and excitement and prejudice had been manifested in a strong degree. This is not the only instance in which our work has had to encounter strong prejudice from this cause.

THE CONFERENCE OF 1883.

This meeting convened at Basle, Oct. 19. A special effort had been made to secure a more general representation than had been present at any previous annual meeting. In addition to a full attendance from different parts of Switzerland, brethren were present from Germany, Italy, and Roumania. The presence of delegates from these latter countries, which heretofore had never been represented at any general meeting, was a feature of interest and encouragement. The financial report showed that the various contributions for the support of the cause during the year were more than double those of any preceding year. This increase was doubtless due in large measure to the earnest appeals of Eld. Haskell on

the occasion of his visit the previous year, and the zeal and interest in the work which had thus been stimulated.

The representatives from Germany made an earnest appeal for help in the work in their field. During a considerable period but little labor had been done in their locality, and while these brethren remained steadfast in their allegiance to the truth, they were very desirous for public effort to extend the work to others.

An appeal was also made by the brethren from Italy for a periodical to be published in their language. The removal of Dr. Ribton and others from Naples to Alexandria had exerted a discouraging influence on the work there; but after the return of Bro. A. Biglia, efforts had been made by himself and others to revive the interest in that city, and to unite the efforts of those who still continued to observe the Sabbath. It was judged by these brethren that the issuing of a journal in the Italian language would furnish one of the most efficient means for the propagation of the truth in that country; and in accordance with this conviction they united in making this appeal.

Bro. Thomas G. Aslan, the representative from Roumania, presented also a request from the friends in that country for publications in their language. Bro. Aslan had received the Sabbath truth from the preaching of Eld. Czechowski, and though he had not been fully instructed in the truths of the message, he, with some others, had continued during these years to love and cherish the light which they had thus received. He had sufficient knowledge of the French to read *Les Signes*, and had at his own expense translated from the French and published some tracts on the present truth. He was desirous of

having a periodical in his own tongue, as a means of proclaiming the message in that country.

These appeals for the general extension of the work moved the hearts of the brethren present, and a sense of the greatness of the work yet to be accomplished in these countries pervaded the meeting. While it was not in the province of this meeting to grant the petitions from the various countries, they passed resolutions requesting the General Conference to take such action, and pledging themselves to second, as far as possible, whatever effort might be recommended.

DEATH OF ELD. ANDREWS.

During the weeks previous to the assembling of the Conference, Eld. Andrews failed so rapidly that it became evident that, unless God should graciously interpose in his behalf, his life could not long continue. Although so very weak in body as to be almost wholly incapable of exertion, his mind was clear, and he looked forward with great interest to this meeting of the brethren. For some weeks he had been unusually calm and cheerful, and seemed willing to live or die as God should see fit. He seemed to take a deep interest in the proceedings of the meeting, and experienced a special blessing and relief from suffering on the occasion of a special season of prayer held at the beginning of the Sabbath. On Sunday morning, at his request, a few friends met in his room for prayer, after which he seemed much relieved, but continued to fail steadily until five o'clock, P. M., when he quietly and peacefully fell asleep in Jesus.

The occurrence of his death under these circumstances, when the demands of the work appeared greater than ever

before, seemed like an irreparable loss to the cause. Bro. Andrews had been connected with the mission from its very commencement, and now that he had fallen at his post, the brethren felt deeply the importance of consecrating themselves anew to the work. This was the thought expressed in the resolution adopted by them on this occasion. The last act of his life, performed within three hours of his death, was with trembling hand to assign to the mission the last \$500 of his earthly possessions which had not as yet been otherwise disposed of. The following resolution was passed with deep feeling by the Conference:—

“Whereas, Our heavenly Father has seen fit in his providence to lay his hand upon us in the removal from our midst of our dearly beloved brother, Eld. J. N. Andrews, therefore—

Resolved, That while we humbly and reverently bow in submission to the will of God, we feel that we have sustained an irreparable loss, both personally and in the work, and that in view of this loss we will consecrate ourselves anew to the work to which he gave his life, seeking to follow his example of sacrifice and devotion to the cause of God.”

REORGANIZATION OF THE TRACT SOCIETY.

Owing to various causes, principally the feeble health of Bro. Andrews, which had prevented his laboring among the churches, the organization of the Tract Society, commenced in the year 1874, had not been fully carried out. Realizing more fully than ever before its importance and practical value, the brethren were desirous that a thorough organization should be effected in harmony with the plan generally adopted by our American brethren. In view of the fact that complete records had not been kept of the organization already commenced, it was decided that the society

should be newly organized; and in accordance with this plan sixty-one persons paid their membership of five francs each. B. L. Whitney was chosen president, and John Vuilleumier secretary. The field represented by the delegates present was divided into districts, and a Board of Directors was chosen.

In order to effect a more thorough organization of the Tract and Missionary Society, and to increase the interest in this branch of work, a general missionary meeting was held at Chaux-de-Fonds, Nov. 24–26. Seven directors were present, and librarians from nearly all the local societies. In addition to the special instruction given concerning the details of the missionary organization, the brethren were invited to subscribe for copies of the new German paper which it was expected would be published with the beginning of the new year. With the utmost cheerfulness, and without urging, those present subscribed for six hundred and eighteen copies to be used in the missionary work. The regular edition of *Les Signes* was at this time six thousand copies, all of which were either sent to regular subscribers or used in the missionary work.

Reference has already been made to the sickness of Sister Anna M. Oyer. From the first it was evident that the disease had taken a firm hold, and was making steady progress which the efforts of skillful physicians could not arrest. Her death occurred Nov. 26, and she was buried in the mission lot of the beautiful cemetery of Basle. By her death the mission was deprived of the labors of an earnest and untiring worker.

The practical importance of the Sabbath-school work was also considered at the Conference, and an effort was made to stimulate greater regularity in

this branch of work in the various churches. To aid in securing this end, a Sabbath-school Association was formed, of which B. L. Whitney was chosen president, and E. H. Whitney secretary. An executive committee of five was also chosen.

During the winter of 1883-4, Eld. D. T. Bourdeau, who had located in the city of Bienne, gave a course of lectures in that city, and also in Tramelan. As the result of these efforts, several persons were added to the companies in these places. A reorganization of these churches was effected, and a Sabbath-school was organized in each locality.

THE PUBLICATION OF NEW JOURNALS.

The recommendation of the Swiss Conference having been favorably received by the General Conference, with the year 1884 the publication of three new journals was commenced in the office at Basle. The *Herold der Wahrheit*, a sixteen-page German monthly of the same size and form of *Les Signes des Temps*, was the largest and most important of the three. It was designed to fill the same place in the German European work that *Les Signes* was already filling in the French. With a commendable zeal the Swiss brethren, although most of them French, subscribed for a large number of copies of this new paper for distribution among their German friends and neighbors. This good work was undertaken by these brethren with as much interest and zeal as though the new periodical had been in their own tongue. The brethren in Germany also subscribed liberally for clubs of the *Herold*, taking about twelve hundred copies for the missionary work. From the beginning of its publication an edition of five thousand was printed, and of this edition whatever copies were

not mailed to regular subscribers were sent out as specimen copies according to the plan adopted with *Les Signes*. This journal met with a favorable reception, and many subscribers were obtained as the result of sending these specimen numbers.

L'Ultimo Messaggio—"The Last Message"—was the title of a sixteen-page quarterly sheet in Italian. Bro. Biglia remained in Basle for a time after the annual Conference, to assist in the preparation of this new sheet, which was to be the messenger of the present truth to that country which had so long been under the direct dominion of error.

Bro. Aslan had also remained after the Conference to perform a like work in behalf of the journal for Roumania. The preparation of this periodical required especial care, owing to the peculiar accents of this language. But when Bro. Aslan returned to his home he carried with him a good supply of the *Adevărulu Present*—"The Present Truth"—for distribution among his fellow-countrymen. An edition of two thousand copies of each of these quarterly journals was printed.

THE VISIT OF ELD. BUTLER.

The laborers in the various missions in Europe, and the brethren and sisters connected with them, were furnished with a new and tangible proof of the deep and practical interest which our American brethren feel in the prosperity and progress of these missions, in the action taken by the General Conference of 1883 in regard to them. Not only were resolutions passed in favor of the extension of the publishing work, but it was also voted that Elds. Butler and Haskell should visit Europe to assist by their experience and personal counsel in the adoption of such plans as would

most practically and efficiently place the work on the broader basis which the extent and importance of the field seemed to demand. No action of this body could indicate more clearly the intelligent and determined purpose on the part of our American brethren to secure the most practical advancement of the work in these countries than this resolution to spare these experienced and efficient laborers from the urgent and increasing demands of the cause in that field to make this visit. Their willingness to make this sacrifice was highly appreciated by the brethren in Europe.

As circumstances prevented Eld. Haskell from joining Eld. Butler in this tour, the latter sailed from New York by the *S. S. State of Nebraska*, reaching Glasgow, Feb. 27, 1884. Eld. Butler was accompanied by Elds. M. C. Wilcox and J. H. Durland, who came to join the English Mission, and Eld. A. C. Bourdeau, who was to engage in the French work in the Central European Mission. After spending a few days in England, during which time arrangements were made for the publication of the new sixteen-page monthly journal, the *Present Truth*, he proceeded on his journey to Basle.

A general gathering of the laborers of the Central European Mission was soon after held in this city, which was also attended by a good representation of the brethren from various parts of Switzerland. The words of courage addressed to these brethren by Bro. Butler, the plans formed for the carrying on of the work in this field, and the blessing of God which was present in this meeting, made it a season of special encouragement to all who attended. After visiting various localities in Switzerland, Eld. Butler made a tour to the Waldensian Valleys, visited the company

of Sabbath-keepers in Naples, and extended his tour to Pitesti, Roumania. This was the first visit of any Seventh-day Adventist to the believers in that country, and it was an occasion of great interest to them. Although in both the latter places his words had to be interpreted twice in speaking to the brethren, first into French and then into Italian or Roumanian, the practical instruction which he gave was listened to with deep interest.

If the visit of Eld. Haskell marked a new era in the history of this mission, in the revival and extension of the missionary spirit among our people, and in the laying of new plans for individual missionary effort, not less did Eld. Butler's visit mark a new era in the more thorough organization of the churches and Conference, and in broader plans for the publishing work.

ORGANIZATION OF THE SWISS CONFERENCE.

Although the brethren of Switzerland had held their regular annual meetings for the transaction of business, and although these meetings have been designated in this sketch as Conferences because of their similarity to these organizations among our people, it was found on examination that no regular Conference had been organized, nor had the body of believers in Switzerland been thus recognized by the General Conference. In fact, the work of church organization had not been fully and thoroughly carried out among any of the companies of believers until recently, and it was therefore decided that a thorough Conference organization should be effected according to the plan adopted by our American churches and Conferences. A meeting appointed for this purpose was held at Bieme, May 24-27, 1884, to which all the churches sent dele-

gates. There was also a full representation of the brethren from different parts of Switzerland. This was the largest gathering of Sabbath-keepers that had been held in Central Europe up to that time, there being about one hundred and twenty-five present. Under the direction of Eld. Butler, a regular Conference was organized, including the five churches of Switzerland. The churches of Vohwinkel and Solingen presented, through Eld. James Erzenberger who had been recently laboring among them, a request to unite with this Conference. This request was granted. The church at Naples, Italy, represented by Bro. A. Biglia, and the company at Pitesti, Roumania, represented by Bro. Thomas G. Aslan, were also received into the Conference at their request. This cordial union of the different parts of the field, irrespective of national lines, a practical illustration of the nature of our message, was a pleasant feature of the occasion.

Much practical instruction concerning the nature of church and Conference organization and the relation of individuals to the churches of which they are members, was given by Eld. Butler, and an earnest desire was manifested on the part of the Swiss brethren that the work among them should be brought fully into harmony with the system of organization which the experience of years in other countries had proved to be the most practical and advantageous. Fifteen persons were baptized.

The officers elected at this Conference were as follows: President, B. L. Whitney; secretary, Arthur Borle; treasurer, J. E. Dietschy; executive committee, B. L. Whitney, Albert Vuilleumier, Adémar Vuilleumier. A resolution embodying the sincere appreciation of the brethren and sisters of this Conference, for the visit of Eld. Butler, and also for the

previous visit of Eld. Haskell, and expressing their gratitude to the American brethren for their interest thus manifested, was unanimously adopted.

In addition to the work of organizing the Conference, Eld. Butler presented quite fully his views respecting the importance of the publishing work as one of the great means for the advancement of the cause in this mission. During his visits in these various countries, he had become deeply impressed with the comparative importance of this branch of the work as a means for the presentation of the truth to the people of Europe. The vast population to be reached, the difficulties in the way of public labor, and the scarcity of laborers prepared to preach the doctrines of the message, were all urged as weighty reasons why intelligent plans should be laid for a large extension of the publishing work. He expressed the conviction that the time was not far distant when a publishing house would be established at Basle, and, in view of this probability, presented the importance of preparing the way for this work to go forward by the donation of means for this purpose.

These suggestions were received with favor by those present, and when opportunity was given to manifest their practical interest in this work, they responded freely with pledges for a new office of publication. In a short time over 10,000 francs, or more than \$2000, was subscribed for this purpose, and the entire subscription during this meeting was not less than \$2,500. When it is considered that none of these brethren are wealthy, and that the industry from which most of them gain their livelihood was in a very depressed state, this action on their part may be regarded as very liberal.

THE SECOND EUROPEAN COUNCIL.

Immediately following the meeting at Bienne, the second session of the European Council assembled at Basle, May 28, continuing to June 1. This important meeting furnished perhaps as striking an illustration as any meeting ever held by Seventh-day Adventists, of the inspired declaration that the message is to go to every "kindred, and tongue, and people, and nation." There were representatives from nine different nations, and the discourses delivered were translated into four languages. Although there was such diverse representation of nationalities, the spirit of unity and harmony which prevailed in the important deliberations and decisions of this assembly showed that the message in all these nations is one, truly uniting all hearts in the great work of preparing a people for the coming of Christ.

The general relation of this Council to the various missions in Europe, as well as the details of its organization, were more fully defined at this session than at its first assembly; and as the work had been considerably enlarged in all the missions, during the interval between these meetings, a much greater variety of subjects demanded consideration at this time. Owing to the peculiar situation, the affairs of the Central European Mission occupied quite a share of the attention of the Council. A large committee was formed to examine the question as to whether it would be advisable to continue to rent a building for the publishing work, to purchase the one now occupied, or to erect a new building for this purpose. This committee, after having carefully examined the question, reported unfavorably as to renting for a term of years or purchas-

ing the building already occupied, and recommended the erection of a new building.

In accordance with this recommendation, a fine lot on the corner of Weiherweg and Rudolfstrasse, the site of our present publishing house, was purchased at a cost of 29,361 francs.

Plans were considered for the erection of a new building on this lot, and while the Council did not take the responsibility of deciding the question of the immediate erection of this building, it was decided to submit these plans to the General Conference Committee, with the recommendation that the building be immediately proceeded with. The action of the Council on this question alone, as will be readily seen, was to have an important bearing on the future work of this mission.

The further organization of the Council, as decided at this session, provided for the election of an Executive Board of three, which should have the general supervision of the work in all the missions, under the direction of the General Conference Committee. In addition to this, there was to be an Executive Board of three for each mission, and these should have the special oversight of the work in their respective missions. The Executive Board chosen for the Central European Mission consisted of Elds. B. L. Whitney, A. C. Bourdeau, and D. T. Bourdeau. It was recommended that Eld. A. C. Bourdeau accompany Bro. Aslan to Roumania to labor for a time in that country, and to effect a thorough organization of the believers there.

At the close of the Council, Eld. Butler immediately returned to America, and the brethren who had enjoyed this interesting and profitable occasion of counseling together, and who had shared much of the blessing of God at this

meeting, were soon scattered to their widely separated fields of labor. Eld. A. C. Bourdeau, according to the recommendation of the Council, accompanied Bro. Aslan to Roumania, Eld. D. T. Bourdeau soon went to France, where he engaged in a course of lectures at Branges, while Eld. Erzenberger returned to Germany to engage in labor in a new field not far distant from the locality of his former labors.

At this time Sister Addie S. Bowen who had been for years an efficient worker in the Tract and Missionary Society in America, came to join in the work here. The lack of experienced laborers in this branch of the work, rendered her coming particularly opportune, and her assistance of much value.

THE NEW PUBLISHING HOUSE.

In the latter part of the month of July a telegram was received from the president of the General Conference to go forward immediately with the erection of the new publishing house on the lot which had been purchased for this purpose.

Word was at once sent to Bro. L. Hansen of Christiania, Norway, a practical builder of large experience, who had been present at the session of the Council and had consulted with the brethren concerning the plans for this new publishing house. He immediately came to Basle and prepared detailed plans for presentation to the Building Department of the city.

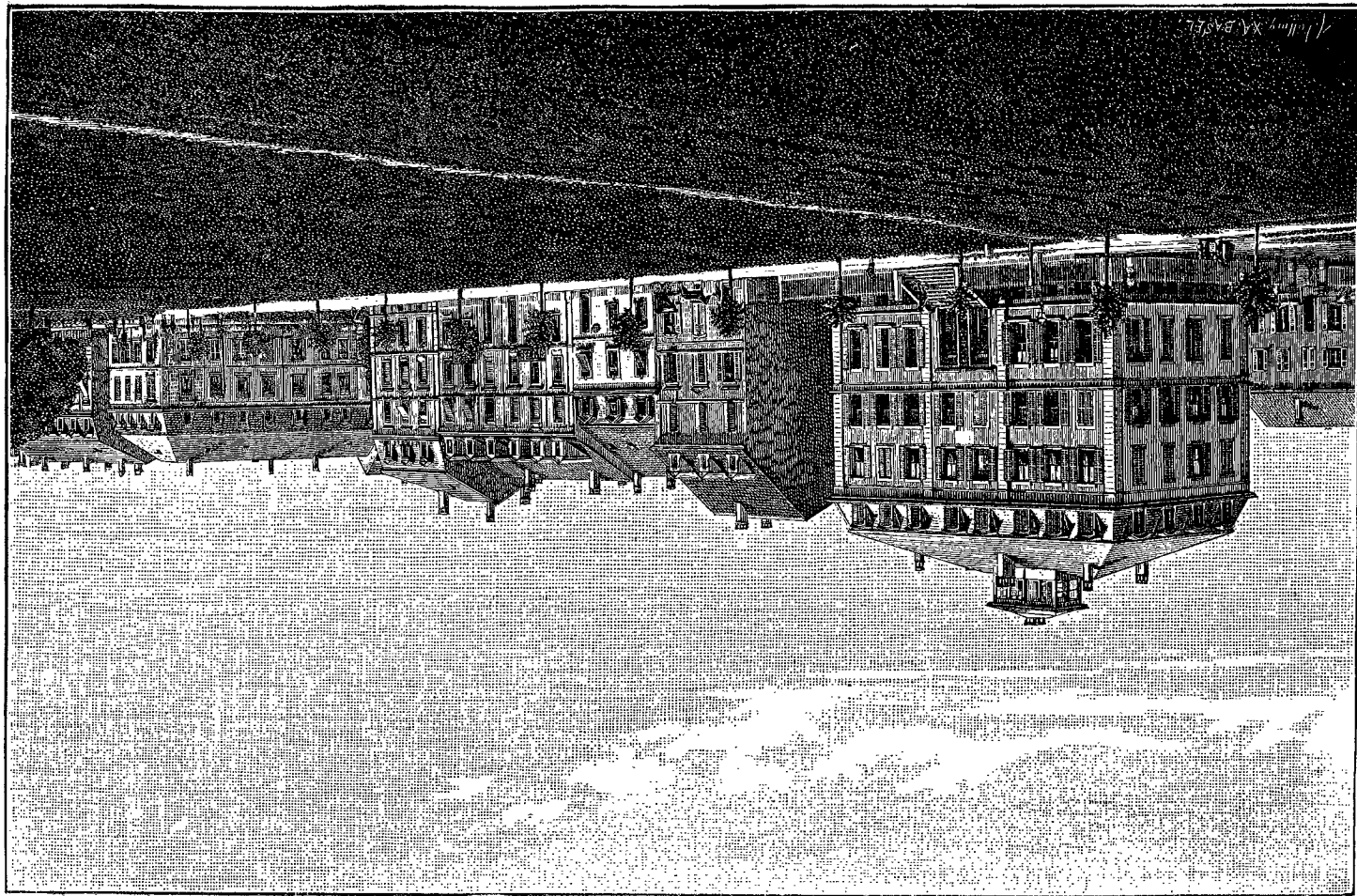
Before permission for the erection of any building can be secured, plans and drawings showing all the details of the construction must be submitted to a commission appointed by the city government, for their inspection and approval. The regulations concerning this are very strict, the city laws regu-

lating the manner in which buildings must be constructed, and describing with great minuteness how every part of the work must be done.

In addition to this examination by the Building Department, these plans have also to be submitted to a sanitary commission, which has the right to object to any feature of the plan that does not meet their approval. The plans which were submitted by Bro. Hansen, and which had been made according to the instruction of the chief of the Building Department, were condemned by this commission, because the plan for the press room indicated that it was to be built three feet below the level of the street. The ground on which this objection was made was that no room built below the level of the ground was suitable to be employed as a regular work room. Permission to construct the building in this manner was therefore refused. An appeal to the City Council for special permission to construct the press room according to the proposed plan was also refused; but a direct appeal to the sanitary department at last succeeded in removing the objection, and the construction of the building was allowed to proceed.

Ground was broken in August; but owing to various delays the work on the walls was not commenced until the first day of September. As Bro. Hansen could not remain to personally superintend its construction, a contract was made with one of the largest builders of the city, which specified that the building should be under roof by the first day of November. It was necessary that the building be roofed at that time, in order to be occupied by the first of July, when the contract expired for the building then occupied. The Building Department would not allow the new building

VIEW OF WEHREWEG, BASEL. OFFICE OF *Les Signes des Temps* AT THE LEFT.



to be occupied until eight months after it was roofed. The work was carried forward rapidly, and although the building was not fully completed at the last-named date, sufficient progress had been made to allow it to be occupied at that time both by families and by the printing work.

In March, 1885, Bro. H. W. Kellogg came to assist in the purchase and fitting up of the machinery and fixtures for this establishment. His long experience in our central office of publication at Battle Creek made his services in this respect of great value, and his faithful and untiring efforts contributed much to make this new publishing house what it is reputed to be, one of the most complete and best equipped establishments of the kind in Switzerland. Bro. R. H. Coggeshall, an experienced printer who had long been employed in the *Review* Office, accompanied Bro. Kellogg to take the oversight of the printing work in the new office.

DESCRIPTION OF THE BUILDING.

The building is a substantial structure, 46 ft. in width by 76 ft. in length, four stories in height including the mansard, with basement and sub-basement. It is built of stone, the floors being supported by a central partition also of stone, and by heavy iron pillars. The first or main floor is built of iron and brick, so that the basement is thoroughly fire-proof. Broad stone steps lead to the double front entrance of this main floor. The right-hand entrance opens directly into the meeting-hall, which occupies one-half of this entire floor. This hall is plainly but neatly finished, is well lighted, and is capable of seating about four hundred. Underneath the pulpit is a reservoir, which furnishes a convenient baptistry.

The left-hand entrance opens directly to the main hall and stairway of the office portion of the building. The first door at the left opens into the counting room, or business office, just beyond which is a smaller private office. Immediately in the rear of these is a large room, twenty-one feet square, used as a folding and mailing room, which occupies the remainder of this floor. Ascending the stairway to the second floor, a door on the left opens into the main composing room, a room of the same size as the folding room and directly over it. This room has six large windows opening to the west and north, which furnish an abundance of light so necessary for a room devoted to this purpose. In front of the composing room is the editor's room and library. This room is connected with the main corridor by a narrower one which separates the composing room from two small rooms used for translating and proof-reading.

Directly across the main hall from the composing room is a large room also used for composing and job work. The remaining portion of this floor is occupied at present with a suite of family rooms; but these are constructed in such a manner that when the increase of the work demands it they can easily be transformed into larger rooms for this purpose.

The next floor and the mansard are devoted entirely to apartments for the families that furnish homes for those engaged in the work. The attic, a large room well lighted by a central observatory, is used as a store room for publications. Descending from the attic by the hydraulic elevator, which is operated by the regular pressure of the city water works, we return to the basement, the elevator reaching its landing in the midst of the press room. One-half of the entire basement is occupied

by this room, which is lighted by nine large windows, opening on the south, west, and north. Here are a large Wharfedale stop-cylinder press, a Peerless job press, a large power paper-cutter, and an improved wire stitching machine. The bindery, which at present occupies a part of this room, is furnished with standing press, perforator, board cutter, job backer, and all necessary tools. This room is connected with the main corridor of the first floor by a stairway, and has large doors opening directly into the rear yard. The remaining portion of the basement, that directly underneath the meeting-hall, is divided into three apartments by transverse heavy stone walls. The room next to the street is occupied by a fully equipped stereotype foundry. The apartment in the rear, connecting directly with the press room, is used as a store room for paper, while the middle apartment is divided into small cellars for the use of the families that occupy the building.

From the press room we descend into the sub-basement. Here are the two gas motors which furnish the power for driving the machinery. One of these motors is of two-horse power, the other of double this strength; and they are so arranged that both can be used at the same time if required. All the shafting for the transmission of this power, lies under the ceiling of this room, thus avoiding much dust and noise in the working room. In this sub-basement is also located the large furnace which heats the entire building by means of hot water circulating through pipes and coils in the various rooms. The smoke pipe from this furnace communicates heat to a large shaft located in the center of the building, thus furnishing a good central ventilation for each story.

All the working rooms are connected by electric bells and acoustic tubes, thus furnishing convenient means for communication.

The building is admirably situated, fronting to the south on Weiherweg, and to the west on Rudolfstrasse. Across Weiherweg to the south is a large government park, or parade ground. The publishing house is entirely disconnected from any other building, and occupies only about one-third of the lot on which it is situated. The entire cost of the building, including machinery, was more than \$30,000, and it is in every way well adapted to the work for which it was designed.

IN THE FIELD.

The results of the labors of Eld. D. T. Bourdeau at Branges, France, during the summer of 1884, were encouraging. The community was largely Catholic; but the people of this faith gave earnest and respectful attention to the preaching of present truth, and showed even less prejudice than the Protestants. He had been led to go to this locality through correspondence with a brother who had embraced the Sabbath from reading *Les Signes*.

The manner in which the meetings here were conducted illustrates the custom of the people of this class in many parts of France, and the means that have to be used in order to reach them. The inhabitants of this section are mostly farmers, and the country is not very thickly settled. The soil has been under cultivation for so many centuries that it is necessary to bestow great care upon it in order to secure even a moderate crop. Most of the people are in very moderate circumstances, and have to exercise the greatest economy and diligence in order to live. They work

in the fields from four o'clock in the morning to nine in the evening, and during the busy time of harvest are often found in their fields at an earlier hour than we have named.

As these meetings were held during the busiest part of the season, it was found impossible to commence them before nine o'clock in the evening. The people being scattered, some came considerable distances on foot in order to attend. It will readily be seen that the interest to hear the truth must have been great to lead the people to assemble at so late an hour after their long day's work; and yet meetings were held nearly every evening under these circumstances, and were quite well attended. As the result of this effort, several persons embraced the truth, and were organized into a church before Eld. Bourdeau left for another field.

From Branges Eld. Bourdeau went to Bastia, in the island of Corsica. In this city a young evangelist of the Baptist denomination had become interested in the Sabbath from reading *Les Signes*, and had begun to observe it. The island of Corsica has about 150,000 inhabitants, all of whom are Catholics except about fifty who have embraced the Protestant faith. The island formerly belonged to the kingdom of Genoa, hence the people all speak the Italian; but nearly all speak the French also. The influence of Bro. Comte, the young evangelist mentioned above, had in a measure prepared the way for the preaching of the message, as he had agitated the question of the Sabbath and conditional immortality among those for whom he labored.

Although Bro. Bourdeau remained in Corsica less than a month, twelve persons embraced the Sabbath, and a church of eleven members was organized, with

all its officers regularly appointed.

From Corsica Bro. Bourdeau proceeded to visit Naples, Bari, and Barletta, Italy. In the former city he held meetings with the believers, and labored to encourage them in the missionary work. At Bari he found several persons observing the Sabbath and holding regular meetings on that day, although the company had not been organized. During this visit in Italy, Bro. A. Biglia accompanied Eld. Bourdeau, acting as interpreter for him.

Bro. A. C. Bourdeau met with decided opposition in his public labors in Roumania. On his arrival at Pitesti, he began meetings in a private house; but the congregation increased to such an extent that it was thought advisable to secure a hall. Here the meetings were attended by a large number of persons; but so much opposition was raised through the influence of the priest, that it became necessary to abandon the meetings in the hall, and return to the private house.

Special efforts were made to instruct the believers there more perfectly in the truth, and some others were added to their number as the fruit of the meetings. A church of fourteen members was organized, and several were baptized.

Eld. Erzenberger labored for some time in the city of Gladbach, Prussia, and also gave a course of lectures in an adjoining city. As the result, several persons embraced the truth. In the former city there were quite a number of those who had been among the first to receive the Sabbath under the preaching of Eld. Lindermann. Bro. Erzenberger labored faithfully and with some success to bring these persons fully into harmony with our work; but he was not able to effect an organization among them.

During the months following the

Council, Bro. Albert Vuilleumier had been laboring as a colporteur in the cities of Locle and Chaux-de-Fonds. In the latter city he had excellent success in his work, especially in obtaining subscribers for *Les Signes des Temps*. In this city alone he obtained more than one hundred and fifty subscribers. Other colporters had also been laboring in different parts of Switzerland, but no public effort was made during this season. An increased degree of activity had been manifested in the missionary work, and quite a decided advance had been made in the amount of publications issued, as the following figures show:—

From Oct. 1, 1883, to Oct. 1, 1884, the number of copies of *Les Signes* printed was 62,900; of the *Herold der Wahrheit*, 46,200; *Adevărulu Present*, 23,000; and *L'Ultimo Messaggio*, 14,000; or, in the aggregate, 146,100 copies. The entire editions of *Les Signes* and the *Herold* had been distributed, except those reserved for binding, and quite a proportion of the *Messaggio* and *Adevărulu*.

During the winter of 1884–5, Eld. D. T. Bourdeau gave a course of lectures in Torre Pellice, Italy, which was largely attended. He was assisted in his work by Bro. Adémar Vuilleumier, and several persons were added to the number of the friends of the cause in this valley. At the close of the effort, in which Eld. A. C. Bourdeau and Bro. Albert Vuilleumier also joined, a church of fourteen was organized.

ARRIVAL OF ELD. W. C. WHITE AND
MRS. E. G. WHITE.

Sept. 3, 1885, Eld. W. C. White and family, and Mrs. E. G. White, with her attendant Miss Sarah McEnterfer, arrived at Basle. The visit of Eld. White had been specially requested by the Execu-

tive Committee of this mission, in view of the anticipated completion of the new publishing house, and the probable enlargement of the publishing work. This committee had also, in behalf of the brethren and sisters of this mission, extended an earnest request to Sister White to visit Europe, that the cause here might share the benefit of her labors, and of the light which the Lord has so graciously given his people through her instrumentality. In response to this appeal, the General Conference of 1884 passed a resolution recommending that Bro. White visit Europe in the especial interest of the publishing work, and extended an earnest invitation to Sister White to accompany him. In harmony with this recommendation, Sister White, although very feeble, undertook the long journey from California, reaching Basle in a much better condition of health and strength than when she left home. Their arrival was a source of great joy to the friends of the cause in Switzerland, who had for some time anticipated their coming.

THE SWISS CONFERENCE AND EURO-
PEAN MISSIONARY COUNCIL.

The Swiss Conference assembled Thursday, Sept. 10, 1885, and continued until the 14th. There were nearly two hundred brethren and sisters present, including delegates from Germany, France, Italy, and Roumania. The minutes of the Conference show that it has one ordained minister, seven licentiates, and ten churches, which have a membership of 224. The tithes for the year were 8,235.11 francs.

The report of the Tract and Missionary Society, which included its work since its reorganization, showed a distribution of 137,039 pages of tracts and

books, and 39,920 journals; 9,066 missionary visits had been made, and donations for various enterprises aside from the tithes paid to the Conference amounted to 10,209.22 francs.

A meeting of the Sabbath-school Association was also held. This Association includes eleven schools, with a total membership of 251.

The most important feature of this Conference was the deep religious feeling, which increased to the very close. The earnest and practical discourses of Sister White were appreciated by those present, and seemed to take a deep hold upon the hearts of all. Fourteen persons were baptized, and Bro. Albert Vuilleumier was ordained to the work of the gospel ministry.

This Conference was immediately followed by the third session of the European Council. This session was even more largely attended than the previous one, and as it continued for ten days, a greater number of subjects received consideration.

Among the practical questions which were discussed at length was that of the use of tents in the European field. The laborers from England reported favorably concerning their trial of this kind of work in their field during the season which had just closed, and strongly recommended the employing of tents as an effective and economical way of reaching the people. The Council, after mature deliberation, recommended their use in the other missions.

It was also recommended that Eld. A. C. Bourdeau remove with his family to Torre Pellice, Italy, to labor especially in the Waldensian Valleys. In view of the vast extent of the German field and the scarcity of laborers in that tongue, the General Conference was requested to send a German laborer to

this field. Much attention was devoted to the question of colporter and canvassing work, and during the session a special class for the instruction of the colporters present was held.

Soon after the close of the Council, Eld. A. C. Bourdeau removed to Italy, to continue the work there. His wife, however, was unexpectedly detained at Basle by the rapid decline of her daughter, Sister Edith Andrews. Sister Edith had been in delicate health for several years, and on the return of Eld. Butler had accompanied him to America in the hope of restoration to health by a period of treatment at the Sanitarium. During her sojourn there she suffered from severe and repeated hemorrhage of the lungs, and grave fears were entertained that the malady would terminate speedily and fatally. Under the most assiduous care and skillful treatment, however, she rallied, and at the end of nine months returned, seemingly much improved. This improvement, however, proved to be only apparent, as not many weeks elapsed before it was evident that she was again declining.

Soon after the Council she was seized again with severe hemorrhages, and from this time the progress of the disease was marked and rapid. Her death occurred Dec. 24, 1885, about nine months from the time of her return from America. Thus the three who crossed the ocean together on the occasion of Bro. Andrews' return from America, and who shared together the labors and anxieties of the work, are now lying side by side in the mission lot, awaiting in hope the coming of Him to whose service their lives have been devoted.

Eld. D. T. Bourdeau, who had been located for some time in the city of Geneva, commenced here, during the

winter which followed, a course of lectures in which he was joined later by his brother. At the same time Eld. Erzenberger, assisted by Eld. Albert Vuilleumier, carried on a similar effort in the city of Chaux-de-Fonds. The General Conference, in response to the request of the Council, sent Eld. L. R. Conradi, who had been laboring successfully among the Germans of America, to the assistance of the German work in Europe. As a public effort had been commenced in the city of Lausanne, whose population includes a number of thousand Germans, it was decided that Elds. Conradi and Erzenberger should join Bro. Bourdeau in the labor there. Courses of lectures were conducted in both French and German simultaneously. These closed with the baptism of twenty-two persons and the organization of a church.

The recommendation of the Council in favor of tent work led to the purchase of two tents, one of which was pitched in St. Germain, Italy, by Eld. A. C. Bourdeau and his assistants; the other at Nimes, France, by Elds. Bourdeau, Erzenberger, and Vuilleumier.

After the close of the effort at Lausanne, Eld. Conradi, in answer to many and urgent appeals from those in Russia who had become interested in the truths of the message by reading our publications, started on a tour through that vast empire. Thus the living preacher has gone to the farthest country of Europe.

REVIEW OF THE WORK.

As we look over the history of the work during the years since the establishment of this mission, and review what has been done in this field to the present time, we feel thankful for what has already been accomplished in preparing the way for the final and ex-

tended proclamation of the message in these great countries of Central Europe. There is abundant reason why the friends of the cause should rejoice at what God has already wrought, and should take courage for the future. The Providence that overruled in the planting of the work here, and that has guided thus far in the preparation of the agencies by which the great conflict in behalf of the present truth shall be carried forward, will continue to lead on until the message shall triumph in the successful accomplishment of its work, and a people who shall be prepared for the return of their Master shall be called out from among these nations.

Although the progress of the cause has been slow,—at times almost imperceptible,—progress has nevertheless been made, and a good foundation has been laid for future advancement. If the reader will refer to the accompanying map, he will see on the broad extent of the countries embraced within the limits of this mission special dots and crosses placed here and there. These mark the location where there are little churches and companies of believers whose hearts are true to the great doctrines of the message. They have accepted the truth under great difficulties, oftentimes greater than those encountered in other countries, and hence they know from experience what obedience to the truth costs. They are desirous that the precious light they have received shall be imparted to others. They are anxious to witness the prosperity of the truth, and are willing to sacrifice for its advancement. Thus a light has been kindled in these countries which will not cease to burn till it shall have resulted in the illumination of many souls.

A score or more of laborers are working in the different branches of the cause and in various parts of the field. Although all that measure of success which might be desired has not attended their efforts thus far, yet they have not been without encouraging results. Periodicals and publications have been scattered here and there, and as the result there are some to-day rejoicing in the light of the truth who could not have received it had it not been for those who have taken an interest to prepare it in their own tongue and send it to them. These in turn are preparing to become missionaries to carry the light to those around them.

In order to the proper dissemination of the present truth among the various nationalities who do not speak the English tongue, the office of publication has been established at Basle. This office is already well equipped for its work, and has a capacity for doing tenfold what has been done up to the present. Already some of our standard works are being issued and scattered in the principal languages of Central Europe. The progress in the work of publishing has been especially slow; but the experience which has been gained will be of value in the future, while what has actually been accomplished will enable us at once to put before the world in these foreign languages thousands of copies of some of our most important doctrinal works.

Such are some of the things already accomplished in the progress of the work in the Central European Mission, —things for which we as a people have reason to be thankful and take courage. On the other hand, it is well to remember that the work is but fairly begun. The foundation, it is true, has been laid, but the structure has yet to be built upon it.

The reader who has carefully noted the facts brought out in this imperfect sketch will readily acknowledge that there are in the conditions and customs of the people many serious obstacles to be encountered in the work here which are not met with in some other fields. These have naturally made the work slow and laborious. Although something has been accomplished, there remains much more yet to be done. Those who will take the pains to examine the map, will notice in how few localities the truth has as yet found lodgment, how many hundreds of cities there are, with their teeming thousands, where the message has not as yet been proclaimed, how many millions there are still who have not heard that there is such a thing as the third angel's message! Indeed, he will find whole countries, with their immense population, where there are not, so far as we know, any representatives of the truth. There are within the limits of this mission whole nationalities in whose tongue there has not as yet been published a single tract or periodical on the present truth. How vast then is the field still before us!

And even in those fields which have been entered how much yet remains to be done! The faithful brethren and sisters who have already enlisted in the good work need to be educated, trained to become light-bearers to their friends and neighbors, and to act their part in the extension of the message. In no portion of the wide harvest field is individual effort in the missionary work more necessary than in this mission, which comprises such a variety of languages, and so many millions of people. The actual extent of the field is not easily computed, but some comparative estimate may be formed from the fact that it comprises a population more than

five times that of any other mission established by our people, and more than four times that of the United States. How are these millions to be warned? The difficulty of reaching the people by public labor is much greater here than in any other field yet entered, while the opportunities of access to them through our publications is more nearly the same as in other fields. Both these considerations,—the vast numbers to be reached, and the practicability of using our publications as a means to this end,—present the strongest reasons why the rank and file of the believers in these countries should be most thoroughly educated to become efficient helpers in the great work to be done. Is a thorough missionary organization necessary for the prosperity of the work in America? Then in a much more urgent sense is it the demand of the European field.

NEED OF TRAINED LABORERS.

The score of workers already in the field ought to have their ranks recruited to more than tenfold their present number, and then all these laborers need to be trained and disciplined that they may labor in the most effective manner, and that they may know how to meet with courage and fortitude the peculiar difficulties and perplexities of this European field.

An army of canvassers and colporters is needed to put in circulation the publications which our new publishing house is capable of supplying. These laborers must be thoroughly educated, for certainly theirs is no easy task. It is, on the contrary, one which requires tact, discernment, and perseverance, in addition to a thorough knowledge of the truth, and ability to present it in a plain and simple manner so that it may be comprehended even by those who

oftentimes are surprisingly ignorant of the simplest truths of the gospel. Not only is there an urgent demand for this thorough general education of the various classes of laborers, but there is also necessity for a special training of workers for each of these different nationalities. Each of these countries has its peculiarities other than the diversity of tongue, and men must be trained to understand and to meet these peculiarities if they would be successful in these various fields. How is the message to go to these "nations, kindreds, tongues, and peoples," unless men and women are thus educated?

This work of education in these various languages, and among these diverse nationalities, is no slight or easy task; but it is one which must be accomplished before the work shall be placed on the true basis. Where are the men and women of experience, who, with an earnest love for souls, will devote themselves to the preparation necessary to become the trainers, the educators, of those of various nationalities who desire to become capable workers in their respective fields? It will require those who have had mature experience in the working of our cause, to give the right mould to the work among all these nationalities. Where are those who are qualifying for this task, at once so delicate and so important? Truly it may emphatically be said that the work is but fairly begun.

But let it not be forgotten that there is abundant encouragement to labor on. What has been accomplished shows what can yet be done with the blessing of God. Those who have already accepted the unpopular truths of the message, and who stand to-day as the tried and faithful friends of the cause, are witnesses that there are in these

nations honest souls, who, despite all personal loss or sacrifice, will be loyal to their convictions of duty, and to their allegiance to the work of God.

In Germany the few friends who have received the light have for years anxiously desired to see the truth proclaimed to their countrymen. Although their hope has been long deferred, they have stood steadfast in their faith, in the midst of discouragements, and in a great measure disconnected from those of like faith. That they have remained thus loyal under these discouraging circumstances, and have still continued their efforts for the extension of the truth, shows that they have a sincere and abiding love for it. But is there not reason to believe that there are thousands of their nationality who would with equal willingness accept the light, and prove equally faithful in their obedience to it, were it brought to them? Will not this country, which acted so prominent a part in the Reformation of the sixteenth century, prove also a fruitful field for the last great work of reform? And if so, where are the men and women who are educating themselves to assist in extending the work into this broad field? Are there not those of this nationality in America, young men and women, who feel constrained to qualify themselves to help in the work of carrying this last message to the land of their fathers?

In Italy also, amid the darkness which religious despotism and superstition have brought on this fair land, the truth has found honest, loyal souls who have stood firm and unyielding amid persecution and difficulty. Are there not others whom it will yet search out, and

who, when found, will rejoice to be the bearers of the good tidings to those who still sit in darkness? France, notwithstanding its well-nigh universal skepticism, has furnished and will furnish its share of faithful, noble witnesses for the truth of this day, as she has done in past generations. It will require patient, untiring labor to search them out, but in the end they will shine as stars in the crown of rejoicing of those who faithfully devote themselves to this work, and labor with unselfish zeal in the closing efforts for the Master.

The demand of the hour is that the work go forward. The work is indeed great, but the time is short, and therefore the greater earnestness and activity are required. There are difficulties to be encountered, but courage and faith in God will meet and surmount them. Laborers who are thoroughly educated and trained are needed in order that the best results may be secured; but God will bless and prosper the effort to intelligently supply these requirements of the work. When this need shall be met, and when, feeling their dependence on the divine aid for the successful accomplishment of the great task before them, laborers shall go forth clothed with the power of the Holy Spirit, then will the message prosper as it has not prospered in the past. Under the promised outpouring of the Spirit, these nations will become enlightened with the glory of the message, and in its final triumph some will be gathered from them all as sheaves for the Master's garner. "And they that be teachers [margin] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

THE SCANDINAVIAN MISSION.

EARLY SCANDINAVIAN SABBATH-KEEPERS.

IN 1850, Bro. A. Olsen moved to America, from the vicinity of Christianssand, Norway. Before leaving Norway he with others had had his attention called to the Sabbath question by a preacher from Sweden, and their minds were much exercised on the subject. At the same time they ceased to feel satisfied with the State Church and its dead formalities. Their souls were longing for truth, for spiritual food. This with other reasons led them to remove from Norway. It seemed to be impressed on their minds that there was light awaiting them in America. On coming to this country, they settled in Oakland, Wisconsin. Here they joined the Methodist church. This was an advance step, and in taking it they experienced the blessing of God; yet they were not satisfied; the subject of the Sabbath continued to trouble them. When the minister at church spoke of Sunday morning as the holy Sabbath morning, it did not seem right to them. Thus the subject worked on their minds until they decided to give it a careful examination; and the result was that they became fully convinced that the seventh day is the only Sabbath ordained of God.

Opposition was already strong against

them, and they had nothing to rely upon but their God and their Bible; but they decided that they must obey God rather than men. The first Sabbath meeting was attended by four adult persons,—Bro. and Sister Olsen, and Sister Olsen's brother and his wife. After awhile, however, the two latter gave up the Sabbath. But the number of Sabbath-keepers soon increased, so that in about two years eight families had begun its observance.

At this time the subject of baptism by immersion began to be agitated among this little company, and to many it was as difficult to accept this truth as the Sabbath. Indeed, some who had begun to keep the Sabbath went back at this point. But in other cases this was the opening wedge which made a way for the present truth to enter. About the year 1855 or 1856, Eld. Waterman Phelps, who was then laboring in Wisconsin, held a series of meetings among the Scandinavian Sabbath-keepers. The work moved very slowly; for none of the older Scandinavians, and only a few of the young people, could understand any English, and there was no regular interpreter. Those who could understand a little would whisper it to others. Of course this caused some confusion in the meeting, but it was the only way in

which the truth could be made intelligible to that people, and the blessing of God attended the effort. From this time the work advanced more rapidly, a number of American Sabbath-keepers joined in the Sabbath meetings, and the services were conducted in both English and Norwegian.

When the question of organization was introduced, there was a great struggle, and many of the American members of this company, who had held age-to-come views, withdrew, while the Norwegian brethren all embraced the whole message, and united with the Seventh-day Adventists. The church in Oakland, Wis., has never been a very large one, but its members have been faithful, and have been liberal in sustaining the cause. Four of Bro. Olsen's sons have entered the ministry, and are proclaiming the third angel's message. We have found no history of Scandinavian Sabbath-keepers at an earlier period.

ELDER MATTESON'S CONVERSION AND EARLY LABORS.

IN 1862, John G. Matteson, a young Baptist minister who had come from Denmark only a few years before, received light on the immortality and kingdom questions through papers and books published by the First-day Adventists; and in the fall of the following year he embraced the Sabbath. He was at this time living at Poy Sippi, Wis., and it was here that his attention was called to the subject of the Sabbath through the efforts of Bro. P. H. Cady of that place. Bro. C. had carefully preserved his old *Reviews*, and had lent them to a Danish brother, who, in turn, lent them to Eld. Matteson. These papers contained the reply of J. M. Aldrich to the "Fifty Unanswerable Ar-

guments against Seventh-day Sabbath-keeping." This established him on the Sabbath question. The reading of Eld. Waggoner's "Refutation of the Age-to-Come" helped him out of the labyrinths of the age-to-come theory, and he soon began to preach the doctrines he had embraced. When Eld. Matteson visited Bro. Cady, and after presenting many objections to the Sabbath doctrine, confessed that he had become fully satisfied that the seventh day is the Sabbath, and declared his intention to keep it, Bro. C., who for years had stood alone, and had longed for friends of like faith, shed tears of joy that God had heard his prayers, and blessed his efforts to bring precious light to other minds.

Late in the fall, Eld. M. walked forty miles to become acquainted with the brethren of the Mackford church, and to attend their quarterly meeting. He was much strengthened by this visit, and encouraged by the love and union that he found among the brethren. During the next six months he labored earnestly among his former friends in the vicinity of Poy Sippi, and from thirty to forty began to keep the Sabbath.

During the next four years, Eld. Matteson traveled most of the time, preaching principally to the Scandinavians, and a goodly number of churches were raised up in Wisconsin and Minnesota. Later he labored also in Iowa and Illinois. In those days these western Conferences were not very strong, and many of the American brethren had but little confidence in foreigners; and for the four years' labor, Eld. Matteson received but twenty dollars from the Conferences. The donations from the friends for whom he labored were scarcely sufficient to meet his necessary expenses, and sometimes he was forced to borrow money in order to reach his field of labor; but

the Lord sustained him, and blessed his labors. His wife worked hard, and they lived very economically; and she never called him home from his field of labor on any consideration, although he was sometimes absent from home from six to fifteen months at a time.

OTHER MINISTERS.

The first active preacher who joined Eld. Matteson in the Scandinavian field, was Eld. J. F. Hanson, a Baptist preacher of Freeborn County, Minnesota. Eld. Matteson went to his home, and after a short conversation about spiritual things, asked him to take his Bible, that both might turn from text to text, and ascertain, if possible, which had the most Bible evidence to sustain his belief. The questions especially considered were the Sabbath, and the immortality of the soul. This investigation was continued until Eld. Hanson acknowledged the truth, and both he and his family embraced it.

Another man in the same vicinity, Bro. H. Rasmussen, was gained in the same way. The Bible reading with him was continued till midnight, and he at once became a Sabbath-keeper, although he had been so much prejudiced by evil reports that at first he would not ask Eld. Matteson to come in, and the conversation was commenced across the fence, Eld. M. standing in the road.

Eld. Hanson had preached some among the Baptists, and he soon became a zealous advocate of the truth. Through his earnest labors, many Scandinavian Sabbath-keepers have been raised up in Minnesota and other States.

At quite an early date, Bro. O. A. Olsen gave himself to the work of preaching the present truth. His opportunities for obtaining an education had been very limited. He was but a small boy

when his parents left Norway. They had but limited means, and in removing to a new country, they experienced the usual hardships and struggles of early settlers. Ole was the eldest of the children, and his help was much depended on at home. While this gave him a practical experience, and developed traits of energy and perseverance, it afforded but little time for a school education. In his first efforts to present the truth he met many discouragements, and was for the time being led to give up the thought of becoming a laborer. But he could not free himself from the conviction that it was his duty to devote his life to this work. Through persevering effort, and the help of God, he conquered difficulties and embarrassments, and the Lord has blessed his labors among both the Scandinavians and the Americans.

At a later date, Elds. Lewis Johnson, O. A. Johnson, and others united in the work, and they have since taken an active part in preaching the third angel's message among the Scandinavians in America.

EARLY PUBLISHING.

By the year 1872 there were several hundred Scandinavian Sabbath-keepers, and as but few of these could read the English readily, it was urged that a Danish-Norwegian paper should be published for them. Accordingly the *Advent Tidende* was begun at the office of the *Review and Herald*, as a 24-page monthly, edited by Eld. Matteson. The following year it was enlarged to a 32-page monthly. This was the first periodical issued by Seventh-day Adventists in any other than the English language. It had been previously proved by Eld. M. that the Danish-speaking

people would read a paper advocating the present truth. While living at Poy Sippi he issued a monthly paper written by hand, and containing about twenty-four pages of foolscap. There was only one copy of this paper, but it was put into a cover bearing the names of the subscribers, and stating how long each could keep it before sending it to the next person named on the list. Each paid a certain sum for the privilege of reading it. This paper was received with so much favor that it was continued about one year. There had been a few tracts printed in the Norwegian, through the efforts of Eld. Matteson, before the publication of the *Tidende*; and as the circumstances give us a good lesson in perseverance, we mention them.

Feeling deeply the need of tracts on the present truth, Eld. M. wrote one on the Sabbath question, and went to Battle Creek to get it published. At first he met with but little encouragement. It was at the time of Eld. White's long sickness, and those conducting the business of the Publishing Association had not had much experience in the work, nor did they appreciate the wants of the cause in all its branches. The Association had issued one or two books in German, and one in Holland, which were not being used, but were a burden on their hands, and they did not wish to be bothered with any more foreign work. But Eld. Matteson could not give up the thought of having the tract printed. He prayed much over the matter, and finally asked permission to go into the type room and try to set the tract himself. The managers consented; but when he asked the foreman for help and instruction, he was told that it would only be a waste of time, because as he knew nothing of type-setting, he would make so many mistakes that the work could

not be used. But he was furnished a book giving some directions about the work. He studied this earnestly, and every day prayed that the Lord would help him learn to set type; and before long he had the pleasure of sending out to his countrymen a tract on the Sabbath question.

The publication of the *Tidende* marked a new era in the Scandinavian work. The publications greatly aided the ministers in teaching the truth, so that in 1877 there were about eight hundred Scandinavian Sabbath-keepers in America. But this was not all. Quite a number of tracts and papers had been sent to the Old World, and there were four or five persons keeping the Sabbath in Denmark, and others were studying their duty on this point. These united with their friends in America in urging that some one be sent to teach the truth in Scandinavia. As Eld. Matteson was the oldest and most experienced laborer among the Scandinavians, it was natural that he should be selected to open the mission in Northern Europe. In answer to the requests and advice of his brethren on this point, he wrote, March 23, 1877, to the President of the General Conference, as follows:—

“Dear and much esteemed Brother: I think the time has come when I must get ready to go to Denmark to labor in the interest of the last message. . . . Eld. Haskell has advised me to go, and thinks that the time has come when this move should be made. The leading brethren among our countrymen are very anxious to have me go this spring. There are two hundred and sixty *Advent Tidendes* that go to Denmark monthly, and about sixty to Norway. We frequently receive favorable letters from Denmark, and some are keeping the Sabbath there. . . . Our Danish-Norwegian people have al-

ready donated and sent to the office at Battle Creek, about \$200 for this mission, although we have made no call for money. I think the best time to go would be about May." Being assured of the sympathy and support of both the American and the Scandinavian brethren, Eld. Matteson arranged to sail, with his wife, in May. He found homes for his children among faithful brethren in Oakland and Neenah, Wis., not knowing how long he might be absent. His eldest daughter he never saw again.

Of his first labors in Denmark, and the subsequent growth of the mission work in Denmark, Norway, and Sweden, we give the following, prepared by him for this sketch.

A MISSION OPENED IN DENMARK.

VEJLE.

ON the 6th of June, 1877, we arrived in this place, a city in the southern part of Jylland. There being a few interested ones here, we hired a small room, 8x10, and visited the friends who lived in the vicinity. About fourteen miles from Vejle, I found three families keeping the Sabbath, while others attended the Sabbath meetings. I held several meetings here, and on Sunday about thirty came together, who gave good attention to the word spoken.

One Sunday I spoke in the Methodist chapel at Vejle, on the second coming of Christ. There was a large congregation, and the people were much interested; but this door was soon closed, and the leader was reproved by his superiors. I met so much opposition here, and had so little means, that I did not venture to hire a hall. During our stay at this place I published a small hymn book, which afterward proved very useful.

ALSTRUP.

At the invitation of a friend who had read our papers, we soon went to Alstrup, a small country place in the northern part of Jylland. Here we remained during most of the fall and winter. We made our home with the people, staying awhile with one family, and then with another. After a time we made arrangements with a gentleman to build a house which we could rent of him for a meeting-hall, with a small room in the second story for us to live in. Although perfect strangers when we came to the place, we had by this time gained a number of friends; and though they were not Sabbath-keepers, they hired this house, when finished, to hold meetings in for five years.

A remarkable interest was manifested by the people in this vicinity. In the busiest summer season they left their work and came to meeting at five o'clock in the afternoon, three or four times a week; and sometimes we had two meetings a day. For awhile we met in private houses. The largest ones in town were open to us, and the people would fill all the rooms, and gather about the doors. When these places became too small, we occupied the barns. On Sunday from a hundred and fifty to two hundred people would congregate, while the attendance at the church was sometimes only from six to twelve persons.

We held meetings also in many of the neighboring towns and villages, and the people would crowd together to hear the preaching. In some places I would stand on a box walled in by the crowd, leaning with one hand on the shoulder of the man who stood nearest, while I held the Bible in the other. Often my head reached nearly to the ceiling. The

windows could seldom be opened, and the crowd would extend through the entrance hall and outside door, allowing but little circulation of air.

Only a few in the vicinity of Alstrup embraced the truth, though the people are still anxious to hear when I come into the place.

TYLSTRUP.

In the latter part of the winter I began a series of meetings in the country, six miles from Alstrup, on the opposite side of a large marsh. As the distance was much greater by the road around it, I often walked across the marsh. At first it was frozen over, but afterward the ice broke in many places, so that I had to wade through the water, often becoming very wet and much exhausted before reaching the shore. I labored earnestly in this place. The people were degraded, and many of them given to drunkenness, yet there were some who accepted the truth. In the spring, several were baptized. This caused much opposition. My life was threatened, and in various ways we were hindered in our work. I had to apply to the police for protection, which was promptly given.

In this place, as well as in the vicinity of Alstrup, the priests sometimes came to our meetings in the barns, to oppose our work. At these times the attendance was much larger, and the discussions with the priests always helped the truth. On one occasion a priest came with three school-teachers. We agreed that he should question me about our faith as much as he wished, and that I should answer. Then I was to have the same privilege of questioning him. After awhile he had nothing more to ask, and my turn came. He soon acknowledged that some of the points on

which I questioned him were too deep for him, that he had never thought over them, and could not fathom them. At the close of the meeting I spoke of Christ and his tender mercies, and he listened with interest, while tears came into his eyes.

FANÖ.

During the fall of 1877 I went to Fanö, a small island off the west coast of Denmark, and afterward visited the cities on the west coast. At Norby, the only village on the island, I hired a hall, and a goodly number attended the meetings. The authorities tried in every way to hinder my labors, but without success. When forbidden to take up collections, I requested one of the citizens to do so in my place, and all my expenses were met, except my time. When ordered not to sell tracts, I gave them away, and told the people they were at liberty to contribute in return as they thought best. No church was raised up here, yet some are rejoicing in the truth to-day who then first heard it.

RINGSTED.

In the summer of 1878 we visited Sjölland, where a few in the vicinity of Ringsted had become interested through reading. Our meetings here were not largely attended, yet some took their stand on the truth, and a small church of Sabbath-keepers was organized. This church now numbers over thirty members, but they are quite scattered.

NORWAY.

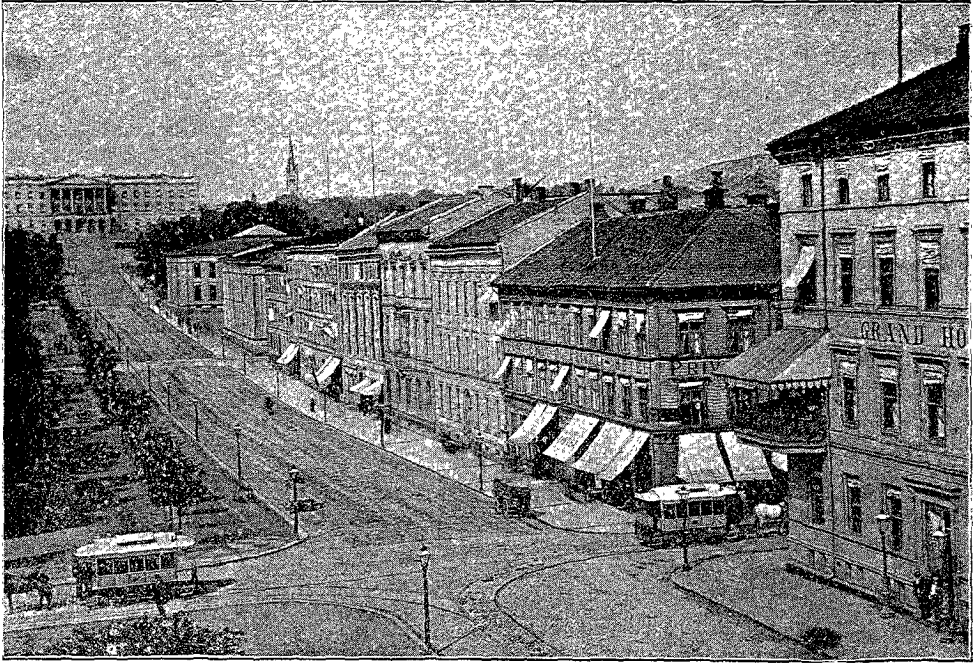
In September I went to Norway, having been urged to come to Christiania by a man of some influence who had become interested by reading our books. Here I rented rooms for a year for meeting and housekeeping, intending

to make this place our home for that time. Then I visited Trondhjem, Bergen, Stavanger, and some other places, holding a few meetings in each place. I found the people in Norway far more religiously inclined than those in Denmark; they are much less tainted by

the best field for our work in Denmark.

OUR WORK IN CHRISTIANIA.

I now felt free to locate in Norway; and in October, 1878, we moved to Christiania. We had a suite of four



VIEW OF CHRISTIANIA, LOOKING TOWARD THE KING'S PALACE.

German and French infidelity, and are not so much given to pleasure-seeking. I found also that in this country no restrictions are placed upon preaching, printing, or the sale of books and tracts. What I learned on this trip convinced me that Norway was the best field of labor, and I was satisfied that Christiania should be made the center of our future work.

About this time the two Brn. Brosen arrived in Denmark to assist in the work. Through their labors the mission in northern Jylland was extended farther east, and here we have ever since found

rooms which we could use for meetings. The largest room and one adjoining it were seated, and when the large folding doors between the rooms were opened, and I stood in the middle one, the preaching could be distinctly heard in all. On the second Sunday the meetings began. I had advertised in three papers, and put up handbills announcing the subject to be presented,—the second coming of Christ. The people began to come an hour before the time, and continued to come until they filled all the rooms and the stairs, while many who could not find entrance had to go away. They

crowded together, leaving barely room for me to stand, and listened with marked attention, without seeming to become weary from standing. Thus they continued to fill the rooms, evening after evening.

The interest being so great and steady, I anticipated a long battle, and went slowly, explaining the prophecies and mingling in practical discourses; taking care to have a new and distinct subject every time, yet to connect one subject with another, also to point out the next, and thus keep up the interest. We continued to occupy our rented rooms during the week, but found it necessary to hire halls for our meetings on Sunday.

January 1, 1879, I hired a gymnasium to use every Sunday evening for three months. Here was room for six hundred people, but they crowded in and filled up every available space, so that there were often more than one thousand present.

Our expenses for halls and house rent, advertisements, seats, etc., were all met by donations. Now and then I spoke to the people in regard to the matter, encouraging them to help us. Two contribution boxes were placed at the entrance, and at the larger meetings we had two, and sometimes five men with plates stationed in different parts of the room, where all could see them, ready to gather up the donations at the close of the service; and I called attention to them before dismissing the congregation. Before each meeting, our tracts and papers were offered for sale, one brother being stationed at the door for this purpose, while others went around with them among the people; and again after meeting, we all sold what we could.

On the holidays, such as first and second day of Christmas, Holy Thursday, Good Friday, and first and second day

of Easter, I gave the people an opportunity to donate especially for the preacher, this being an ancient custom here; and on such occasions they would give silver and bills. These donations have sometimes amounted to from \$25 to \$35 at one meeting. I still follow this plan, and do the same also at the close of a series of meetings, whenever I have preached in a place a week or more, taking care to state, a day or two beforehand, that there will be an opportunity, at our last meeting, to help defray the expenses of the minister. In order to get any help in the old countries in sustaining our work, it is necessary to gather up all the little rivulets.

OPPOSITION.

For several months I said nothing directly about the immortality question, because the people were greatly prejudiced against this doctrine, while they did not object so much to the Sabbath, at least not in theory. Several persons had begun to keep the Sabbath, but no one had as yet opposed us. Then a small leaflet was scattered all over the city, containing an appeal to the shepherds of Christiania, inquiring if they were blind watchmen or dumb dogs that could not bark, since they said nothing against this new doctrine. Two opposition sermons were now preached by a venerable old priest. He told the people that they need not be alarmed; for that kind of doctrine would never be believed by the multitude, as it involved too great a cross. He also stated that the Sunday-Sabbath was introduced by the church, and was a matter of expediency, and that no stress should be laid on Sunday-keeping.

Other persons now began to make a great ado to arouse the prejudice of the people. They said that our views in

regard to the prophecies and the Sabbath were not so dangerous, but that we denied the doctrine of eternal torment, teaching the final destruction of the wicked, and this was an awful heresy. Thus it became necessary to introduce the immortality question and discuss it thoroughly.

At this time Mr. Isaacsen, a Methodist minister, gave a series of lectures against our views. He had a large hall, and drew crowds of people; but I did not go to hear him, fearing that a debating spirit would be aroused in me, which would hurt the work. He also wrote a series of articles against us in a daily paper, to which I afterward replied in the same paper. Mr. Isaacsen became very personal and abusive in his attacks, and he was therefore invited, in the presence of witnesses, to enter into a public discussion. For some time he would give no answer, but at last a decided refusal came in one of the daily papers.

Our work in Christiania was spoken of in all the public papers, and rumored all over the country. The general impression was that we taught some truth and much error, but were so skillful in the use of the Bible that it was useless to try to oppose us. Consequently no one in Norway has ever offered to discuss with me.

OTHER LABORERS.

During the winter, Bro. Andrew Brorson assisted in the work at Christiania, but in the spring he returned to America, while his brother Knud continued to labor in Denmark. The brethren and sisters in Christiania took a lively interest in distributing tracts and papers. Sometimes they sold them on the streets and in public places, and sometimes they went from house to

house with them. Thus our publications and our work became quite well known. Some young men gave themselves especially to this work, among whom was Bro. Rosqvist, who afterward preached the message.

In the spring of 1879, Bro. J. P. Jaspersen and his wife came from America to help in the work, and they brought our children with them. During the summer, Bro. Jaspersen labored some in Christiania, and during the fall and winter in Skien, where he was assisted by Bro. Rosqvist. The following summer he went to Denmark, and labored principally in Sjælland, encouraging the brethren, and bringing a few new ones to accept the truth. In 1881 he returned to America.

A CHURCH ORGANIZED.

Some fifty persons in Christiania had begun the observance of the Sabbath, and the Sabbath meetings were often attended by more than a hundred persons. June 7, 1879, a Seventh-day Adventist church was organized, with thirty-eight members. I was elected elder, but before acting in this capacity I had to appear before the authorities, and under oath present a declaration of our faith. The church was then acknowledged as a Christian church, and I was permitted to officiate as elder, that is, to baptize, and administer the Lord's supper. Those who administer these ordinances without such acknowledgment from the authorities are liable to be fined.

These were very stirring times. We were attacked by the priests, and this caused us to rejoice; for the truth always shines more clearly when it meets with opposition. About eighteen hundred persons attended our meeting in a large hall in Klingenberg.

A PERMANENT PLACE FOR MEETINGS.

All other methods of opposition having failed to stop our work, a general effort was now made to crowd us out of every hall large enough to hold our congregations. The power of the influence of the clergy, in a matter of this kind, can hardly be appreciated by our brethren in the New World. But so difficult did it become to obtain a suitable place for our meetings, that we at last thought of buying some property that we might control a meeting-hall.

We found in a favorable location, an old building of considerable size, which was offered on very easy terms. Part of this could be fitted up for a meeting-hall, part for the printing work, and there would then be much room that could be rented for workshops and for family living-rooms. A large lot accompanied the building, which it was thought could be sold for building purposes.

In February, 1879, a Building Association was formed, and this property was purchased for \$14,580. The payments were to be made in semi-annual installments, extending, if we desired, over a period of thirty years. This looked like a great undertaking; but we had confidence in the cause, and faith that the Lord would help.

Up to the time when the new buildings were erected, the rent obtained for the lot and for rooms in the house more than paid the interest and running expenses. To meet the payments on the principal, each member contributed fourteen cents a week; afterward shares were issued by the Building Association, at \$5.40 each. The prospect of meeting the yearly payments sometimes looked dark until a few days before the time when they must be made, yet

means have always been provided in season. Some one brought \$15 or \$30, or a friend lent us \$50 or \$100; and thus the interest and payment have always been met in time. Of late, when the payments have become larger, our brethren in America have helped us to meet them.

By the first of June, a part of this house was arranged for a meeting-hall, and dedicated. This hall, with adjoining rooms, could seat some over four hundred persons. There were now eighty members in the church, and from four to five hundred hearers would congregate on Sunday.

PUBLISHING AND PRINTING.

Seventh-day Adventists have always felt the importance of using the press. They have but few ministers, and therefore try in every possible way to use the silent preachers,—papers and books. In Christiania we felt the need of a paper, and in January, 1879, we had begun to publish *Tidernes Tegn*. Fifteen hundred copies were printed every week, and sold for one and a half cents per copy. Those remaining unsold were distributed next week in the city. From the first of April, *Tidernes Tegn* became a regular subscription paper, an 8-page semi-monthly, at fifty-four cents a year.

In June I bought a hand-press, and in July we began to print our own paper, as well as many tracts and pamphlets. My own children did most of the work, so the expense was small. None of us had received any practical instruction in printing, and we had many obstacles to meet. We could not at first do very good work; yet the papers could be read.

Our first effort to print the paper on the hand-press was almost a failure. I had obtained some printers' ink in a

little box; but it did not prove to be of the right kind, being intended for a cylinder press instead of a hand-press. We did not dampen the paper, as we should have done; and as it had quite a smooth surface, the print was very black, and would not dry; every touch smeared the paper. Our last resort was to do as we had heard that printers did in Norway,—hang up the papers on a line to dry. Thus in the course of a week we succeeded in drying a sufficient number to supply our subscribers.

As we gained more experience, we did better work. Diligence and patience enabled us to overcome difficulties, and the Lord blessed our efforts. At this stage of our work, the help obtained from America was limited, and we saw close times. We lived very economically, and the printing work paid its own way, by the help of a few donations from friends.

About this time a Tract Society was organized, which was quite active. During the first six weeks of its existence, the members sold 67,000 pages of tracts, and 600 papers. A report made in February, 1880, shows that during the past year \$1,208 had been received from the sale of tracts and books, and from subscriptions and donations. Besides this we had books and papers in the office worth \$335, and we had printed in all 576,000 pages of tracts. All the gain was invested in type, paper, etc., and used to extend the work.

A VISIT TO AMERICA.

In the summer of 1880 I visited Denmark, and a small Conference was organized. Under the faithful labors of Eld. Brorsen, a number of believers had been gained in several places in the country. In September I went to America to obtain help to enlarge the work. Bro. Rosqvist came to Christiania to

preach and do missionary work in my absence, and the printing office was left in the care of my daughter Tina.

It was a great privilege, after an absence of more than three years, to meet old friends again, and to attend the General Conference. I felt deeply the necessity of enlarging the publishing work in Norway, and hoped to receive aid in this direction; but the brethren did not feel disposed to invest much in the work while it was a private enterprise, nor did they think the time had come when the General Conference could assume the responsibility of the publishing work in Norway, and sustain it with mission funds. As I felt that the work must go forward, I proposed to purchase a cylinder press with my own means, and upon my own responsibility to begin issuing a Danish-Norwegian health paper. The Conference Committee consented to this plan, and loaned me some means for the purchase of type and other materials for the printing office. Dr. J. H. Kellogg was much interested in the proposed health paper, and helped me with a liberal donation.

The following winter I spent among our Scandinavian brethren in America, from whom I obtained some subscriptions for the new health paper, and some donations to the publishing work. On the prairies of Iowa I was exposed to the piercing winds without being sufficiently protected with clothing. This exposure brought on a severe attack of bronchitis, and I sought help at the Battle Creek Sanitarium, where I was cured and very kindly entertained free of charge. Greatly encouraged, I returned to Europe in April, 1881.

THE PUBLISHING WORK EXTENDED.

After my return to Norway, I bought a small cylinder press for \$600. This

enabled us to do a great deal more and better work. From the first of July a quarterly called *Biblical Sermons* was published, containing sermons preached in our hall and taken down in short-hand. At the same time the health journal, *Sundhedsbladet*, was started, and soon obtained several thousand subscribers. In 1883 the Swedish health journal was started, and in 1884 a Swedish religious journal, *Sanningens Håröld*. The latter is now united with the American paper of the same name in such a way that the subscribers receive a paper from Norway at the beginning of the month, and a paper from America in the middle of the month. Besides these papers, many tracts and pamphlets and some books were published.

July 23, 1882, a Publishing Association was organized, and shares were issued at \$2.70 each. I afterward sold the press and the health journal to the Association, so that they own everything belonging to the publishing and printing work. For a few years the printing work was self-sustaining, the facilities not being much enlarged. The books show that in January, 1883, the receipts for the previous year amounted to \$1,435, and the property of the Association, after all debts were paid, was \$1,281. In the year 1883 the receipts were \$2,970, and the property owned by the Association was \$1,620. In 1884 the receipts were \$3,105, and the property \$2,563. In the last-named year, 115,000 papers were printed in all, besides many thousand signatures of tracts and books.

THE WORK IN SWEDEN.

As in many other places, the truth was first introduced to the people of Sweden by papers and tracts. Many of these had been sent to Sweden by our

people in America, and also by the brethren in Norway, and a few in several places were anxious to hear the Scriptures explained more fully by a preacher. In accordance with this desire, Bro. Rosqvist, who had gained a good experience as a laborer in Norway, began in April, 1880, to preach the present truth in Sweden. After laboring about a month in Amot, he went to Grythytted, where some were convinced of the truth. Here he labored about four months. Forty-seven commenced to keep the Sabbath, and in August a church was organized. During the entire time he spent in this place, a lively interest was manifested in the meetings. He held, on an average, ten meetings a week, although the evening meetings on the working days had to be held between the hours of nine and eleven.

While laboring here, the priest of the State (Lutheran) Church requested Bro. R. to call on him. This he did, and found the priest in good humor, complacently smoking his pipe. The priest then explained that he desired information about some strange doctrines which it was reported that Bro. R. was preaching in that place. He proceeded to question him as to his teachings on the subject of the Trinity, man's condition in death, the Sabbath, baptism, and other doctrines, and then requested Bro. R. not to labor against him. To this Bro. R. replied that if he was laboring for the salvation of souls, there would certainly be no conflict between them.

About this time Bro. Rosqvist was called to Christiania, to labor for that church while I went to the General Conference. The following April he returned to Sweden, and resumed his labors in Grythytted. And now the priest seemed fully aroused, and did all he

could to oppose the work. He called a church council, and ordered Bro. R. to come before them and answer for the doctrines he was teaching. The examination was brief, and was upon the same points as the priest had questioned in the previous interview. They

Hellefors mining districts, to be held the ensuing October, to answer for the accusation of liability to law for having, contrary to the decree of the church council in Grythytted Parish, continued to preach such views as are not in conformity with the belief and creed of our evangelical Lutheran church."

Paying no regard to this summons,



PARTIAL VIEW OF ÖREBRO, SHOWING THE PRISON IN BACKGROUND.

asked Bro. R. if he still held to these views, and when assured that he did, they formally forbade his preaching any more in Grythytted.

But as the interest to hear was good, and many came to the meetings, he continued to labor as before. On the 22nd of May he was summoned to appear before the court, to answer for this offense. The warrant read as follows:

"WARRANT FOR CRIMINALITY.—The Adventist minister, J. P. Rosqvist, from Christiana, is hereby summoned to appear before the fall session of court for Grythytted and

he continued to labor in Grythytted, Lund, and other places. In October he was fined fifty kronor (\$13.50), and was summoned to appear at the spring session. He refused to pay the fine, saying that if he had sinned against God, it could not be atoned for with money, and if he had not sinned against God, he had not sinned against man by preaching the word of God. In January he was arrested, and sent to prison at Örebro.

The old statute which still stands among the laws of Sweden, providing for the punishment of any who shall

preach doctrines which will lead to division in the State Church, is very unpopular, and is seldom enforced. Dissenters, or Separatists, as they are called, are not few in Sweden; but it is seldom, in these days, that a priest is willing to bring contempt upon himself by an effort to enforce the old law. Some have thought that it was best to resist this law, and suffer the full penalties, that its injustice might be made the more prominent, and public opinion be aroused to secure its repeal.

Of his experience in the prison, Bro. Rosqvist has written: "I was sentenced for eight days, but was kept twenty-two hours longer. I requested the warden to let me keep my Bible, some writing paper, and a lead pencil, but this was denied me. But I was allowed to have a New Testament to read, a privilege which many before me had not had.

"I was not permitted to keep my own clothes, but had to exchange them for a regular prison suit, consisting of a coarse shirt made from hurds, coarse pants, vest, and jacket, some ragged, patched-up stockings, and a pair of very large shoes. It was very cold in the cell at times, and the bed was shut up in the daytime, so there was no opportunity to rest. In the morning they gave me bread and water for breakfast, and in the evening only water. Prisoners were forbidden to sing, or read aloud. I was much encouraged during my confinement, by letters from the dear brethren at Grythytted, who met every evening for prayer during the time I was in prison. . . . When I stepped out of prison, I was met by a merchant who had inquired for me, and who invited me to his house. Here I took breakfast, and spent a few hours pleasantly with his family. I left Örebro rejoicing in my heart, and praising God for his

goodness to me, and returning to Grythytted, at once resumed my labors."

A lively interest was manifested to hear the man who had been imprisoned for preaching Bible truth; and in the places where he had labored, some began to keep the Sabbath. In March he was again called to Grythytted to answer the charge of preaching views that would lead to division in the State Church. But the warrant was incorrect, and the case was deferred till the fall session of the court. When the fall session convened, Bro. Rosqvist was not able to be present, and although it could not be proved that he had done the acts specified in the warrant, he was fined for disobeying the order of the priest, that he should not preach any more in Grythytted. After this Bro. Rosqvist was constantly liable to arrest; for the fact that he had been condemned and forbidden to preach by the church council of Grythytted, subjected him to liability to arrest for preaching in any other place in Sweden. In one place where he was laboring shortly after this, a warrant was sent for his arrest, but the sheriff sent back word that if the priest wanted him arrested, he must come and do it himself.

During the year 1882, Bro. Rosqvist labored in the northern part of Sweden, where several small companies began to keep the Sabbath. In this year I visited Sweden, and a Conference was organized. Considerable has been done to extend the knowledge of the present truth to the people of Sweden, by the labors of faithful colporters. Their lot is not an easy one, and their earnings are very meager; but they have not engaged in the work because it is the easiest or most pleasant, but because they love their fellow-men, and desire to warn them of the evils to come.

Very few of the people of Scandinavia are rich, and the majority have a hard struggle to obtain a comfortable living; but they are kind-hearted, and many who cannot afford to purchase a book of any considerable cost, will buy one or two small tracts. At first our colporters had very few tracts to work with, and these must be sold at very low prices if sold at all. The colporters receive one-third of the selling price as their compensation, and this, with a few donations, is all their living. Now they have more books and papers; but the greatest economy must be practiced in order to live.

In the summer of 1883, Bro. Rosqvist went to America, at the request of the General Conference, to labor among the Swedes of the United States; and since that time, Bro. O. Johnson, who received the truth in Christiania, has labored in Sweden. Bro. C. Norlin, who has labored several years very faithfully as a colporter, and during the past winter as a preacher also, has brought quite a number of souls into the truth.

PROGRESS OF THE WORK.

VISITS OF AMERICAN BRETHERN.

In the summer of 1882 we were encouraged by the visit of Eld. S. N. Haskell. In Christiania he attended our quarterly meeting, on which occasion eleven persons were baptized, and seventy-eight brethren and sisters took part in the ordinances. On the Sabbath he spoke of the importance of leaving all and following Jesus; on Sunday, of the proper use of the talents committed to our trust, and of the last message of mercy. He labored to arouse a greater interest in the tract and missionary work, and encouraged the brethren much.

In company with him I made a short visit to Sweden, visiting the brethren in Amot and Grythytted. At the latter place, Eld. Haskell spoke seven times. These meetings were well attended; the brethren were much encouraged, and promised to pay one-tenth of their earnings to sustain the mission. A Tract Society was also organized, which has been active ever since.

In the summer of 1884, Elds. Butler and Whitney made us a short visit. They came to Denmark, and found us holding a general meeting in Valsömagle, Själland. They had been delayed on their journey, and therefore attended but one day of the meeting. Each spoke once to the brethren, who were much encouraged by their presence and testimony, and although it is a slow and difficult process to speak by an interpreter, yet the truth went from heart to heart. The blessing of God was felt, and a greater interest was awakened in the work which God has committed to his people in the last days.

The next day they went on their way to Christiania. Here they held six meetings, which were well attended. The word preached was thankfully received, and seemed to make a deep impression. Many of the brethren and sisters testified to the goodness of God, and expressed their thankfulness to their brethren in America for all the help and light received from them. At this time plans were laid for the erection of a new building which should give ample room for the growth of the publishing work, and provide a large and commodious hall for meetings.

Since Eld. Butler's return from his visit to Europe, a much deeper interest in foreign missions has been manifested by the American brethren, and the Scandinavian mission has been liberally

sustained with means for the support of the laborers, and for the erection of the mission building.

While Brn. Butler and Whitney were with us, Elds. A. B. Oyen and E. G. Olsen arrived from America. The General Conference had sent them to assist in the work of this mission, and we were much encouraged by their coming. We were thankful for the protecting care of God in their behalf. The steamer on which they had first arranged for passage was wrecked, and about one hundred and thirty-five persons were lost; but our brethren had been unavoidably delayed, and thus escaped this danger.

Eld. Oyen has taken the management of the printing work, and thus I have been enabled to labor more extensively in the mission. His experience as a printer and editor has been very valuable in connection with our publishing work, and his labors as preacher and elder in the Christiania church have been a great benefit to this church.

Eld. E. G. Olsen has labored principally in Christiania, Drammen, and Laurvig. In each of these places some have embraced the present truth, and in the latter place about twenty have begun to keep the Sabbath.

STOCKHOLM.

In the fall of 1884, after the Conference in Sweden, I went to Stockholm, in company with Eld. O. Johnson, and began a series of meetings. Before this time Brn. Rosqvist and Johnson had labored some in this great city, and there were a few keeping the Sabbath.

Stockholm has two hundred and fifty thousand inhabitants, principally Lutherans. Yet there are many other religious elements. The Separatists have several churches in the city, with many thousand members. The Baptists number more than three thousand, and the Salvation

Army is also very strong. There has been a great deal of healing by anointing with oil and praying for the sick; those who claim to have been healed in this way number several hundreds. On the whole, there is much more religious stir in Stockholm than in any of the cities of Denmark or Norway. But with few exceptions it is very superficial, and the antinomian element is prominent everywhere, so that great prejudice exists against sound Bible doctrine.

We began to preach in several places, but were driven away from them, until in October we secured a large hall in a very good locality, which would hold eight hundred persons, but was seated for about three hundred. It was poorly heated, and not easy of access, but we were glad to get it. We kept this hall four months, our congregations varying from one to three hundred. During the first two months the congregation changed very much, the most seeming to come from curiosity; but after a time there was a remarkable change in this respect, for the people would stay after the meetings to converse with the preachers, and they manifested a deep interest to learn from the teachings of the Bible. So we gave a second course of lectures, interspersed with many discourses on faith and a Christian life. By the first of March, fifty persons had been added to the church, and the number of members was sixty-six. The last Sunday our meeting was attended by about two hundred persons. The expenses of this series of meetings were paid by donations, which amounted in all to \$308. The love and union which prevailed among the friends at that time was truly encouraging, and the blessing of God was evidently with them. Since that time Bro. Norlin has labored in Stockholm, and there are now about ninety Sabbath-keepers there.

After the meetings in Stockholm, I labored two weeks with Eld. Johnson in Örebro. The people showed a great willingness to hear, and as Eld. Johnson remained some time, several embraced the truth, and a small church has been organized.

At this time Sweden had two preachers, seven churches, with 193 members, and three colporters. During the year, \$345 was paid in tithes and donations to support the work, and \$460 was received for books and papers.

At the same time Norway had two preachers, four colporters, and two churches, with 155 members. The tithes and donations received during the year amounted to \$1,316, and the money received by colporters for papers and books to \$378.

COPENHAGEN.

Since the spring of 1885 I have labored principally in Copenhagen, Denmark, in connection with Eld. Brorsen. Here the people are so much given to infidelity and pleasure-seeking that it is very difficult to call their attention to religion. Political commotions and financial failures, while thousands are out of work, have brought about a sad condition of society. Our meetings in Copenhagen have not been nearly so well attended as the meetings in Christiania, or even in Stockholm. We have seldom had more than one hundred hearers, while at most of the meetings there have been from thirty to seventy. But the work has been advanced by the help of Bible-readings in families, and by visiting. Quite as much has been accomplished in this way as by the preaching. And the interest, although not a large one, has continued to increase. We have organized a church of twenty members, and some over forty are keeping the Sabbath. Among these are some promising young men.

At the beginning of this year, Denmark had four preachers (colportage is forbidden by law), nine churches, with 160 members, and 258 Sabbath-keepers. During the year, \$405 have been received in tithes and donations, and \$135 for books and papers.

THE NEW OFFICE AND MEETING-HOUSE AT CHRISTIANIA.

When the Building Association bought the property occupied by our printing work and meeting-hall, it was understood that in June, 1885, a portion of the building would have to be torn down, to make way for a new street. As we neared the time when this must be done, the brethren realized that our old building was not suitable for the growing wants of the cause, and at the same time the payments, which were now about \$1100 a year, were a burden that they could not carry without help from abroad. Up to this time the payments on this property had absorbed all the means that could be raised by the Sabbath-keepers in Norway, so that there was nothing to use in supporting laborers in this, one of the best fields in Northern Europe.

After fully considering these things, the trustees of the Building Association requested the General Conference to take the property, as follows:—

Whereas, we learn, that the General Conference in America intends to organize a legal society for the purpose of holding property both in America and in foreign countries, therefore—

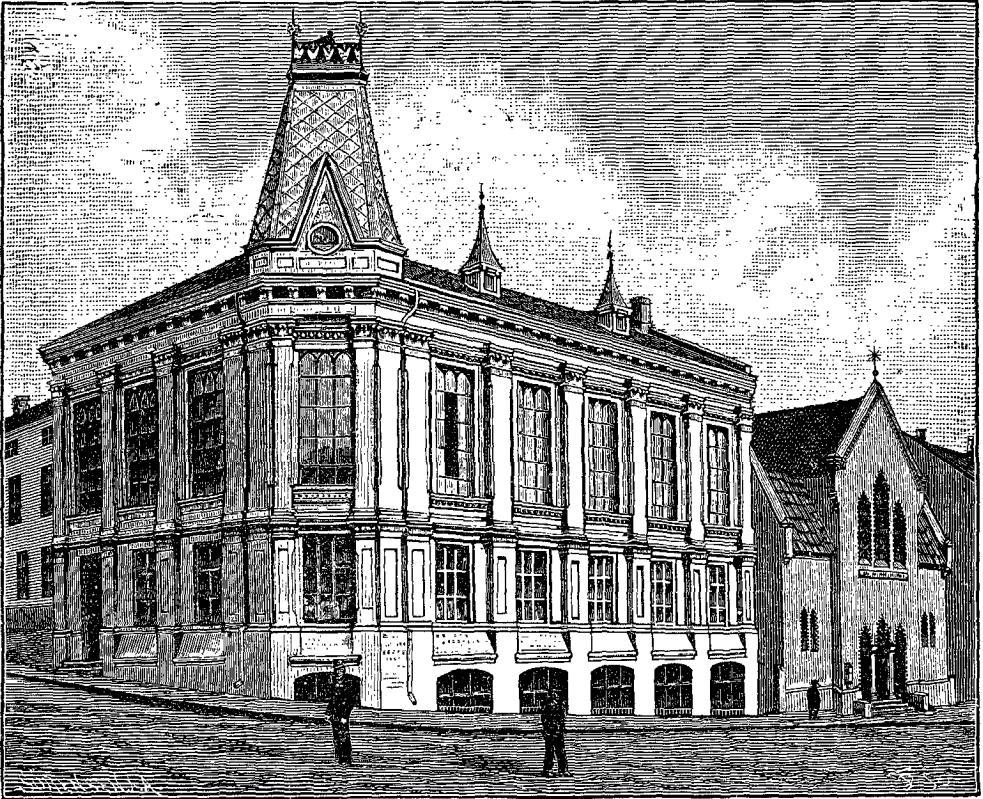
Resolved, that it is our wish that said society take the property of the Building Association, and we would hereby request that this be done as soon as circumstances may allow.

This resolution was adopted Jan. 22, 1885.

At the time of Eld. Butler's visit to Christiania, the matter of a new building was discussed, plans were presented,

and Eld. Butler consented to lay the whole question before the General Conference at its next annual session. At this meeting the matter was considered, and it was decided to go forward with the erection of a new building for a

was placed in his hands, under the direction of the Board of Trustees of the Building Association. In May, 1885, the work of building was begun; and March 14, 1886, the meeting-hall was dedicated. At the dedication, the hall



THE MISSION PRINTING OFFICE, CHRISTIANIA.

printing office and also for a hall for meetings.

Earnest appeals were made to the brethren in America for means to erect the new building, and to carry forward the work in Scandinavia. These appeals were liberally responded to by donations and pledges, and the work was pushed forward. As Bro. L. Hansen was one of the leading contractors of Christiania, the whole work of building

was filled, about seven hundred being present.

THE SCANDINAVIAN MISSION HOUSE AT CHRISTIANIA.

This building is situated on the corner of Akersgaden and Thor Olsens Gade. It fronts the north, the main entrance being on Thor Olsens Gade, the new street, the construction of which required the tearing away of a part of the

old building. In front, and nearly opposite, stands the large Catholic church, while immediately adjoining it to the south is the Lutheran mission house, and less than a block away, on the same street, is the large Lutheran church, called "The Trinity."

Our building is 46x69 feet in size, with two stories and basement. It is built of brick, with a foundation of grey stone, and presents a neat and elegant appearance. The ground on which it stands, slopes rapidly to the south, so that while the entrance to the first story is gained by two steps, the floor of the press room, which is in the south end of the basement, is but two feet below the level of the street. Thus a large part of the basement has abundance of light.

If we enter the building at the main door on the north, and ascend the broad iron stairway to the second story, we find a large, commodious, well-lighted meeting-hall, 55 feet in length, 41 feet in breadth, and 22 feet from floor to ceiling, capable of seating four hundred persons. At the end of this hall is a gallery, 14 feet deep and 41 feet long. That portion of the room under the gallery not occupied by the main stairway, is now used as an editorial room; but it has wide sliding doors, so that in case of need it can be opened into the main auditorium, and thus add 12x19 feet to the meeting-room.

Returning to the first floor we enter the office and sales room, a light, airy room 19x33 feet in size, with windows on two sides. From the office we pass to the composing room, 27x33 feet in size, which, with the office, occupies the west side of the building. Near the center of the east side of the building is another entrance, and near this entrance is the pneumatic elevator for the transportation of type-forms, printed

sheets, etc., from the press room in the basement to the composing room and the bindery on the main floor. On the north of this entrance is a room 20 feet square, used for a bindery, and on the south side are a store room and a proof-reader's room, each about 12x14 feet.

In the south end of the basement is the press room. This room is high and light, and is occupied by a large English stop-cylinder press, a small German cylinder press, a Peerless job press, and a 36-inch-power paper cutter.

The north end of the basement is occupied by the stereotype foundry on the west, and the engine and boiler room on the east. The stereotype room is fully equipped with the best stereotyper's machinery. Power for running the machinery, and heat for the whole building, are furnished by a ten-horse-power engine, and a fifteen-horse-power boiler. From the north end of the engine and boiler room are partitioned off two small rooms; one is a coal room, and the other is a fire-proof vault for storing stereotype plates and matrices.

The whole building, including the meeting-hall, is heated by steam, both direct and indirect radiation being employed; and ample provision has been made for ventilation. The building proper has cost \$10,150. The entire cost of building, fixtures, and machinery, exceeds \$18,000.

The lot on which the property stood was quite large, and since the erection of the new building it has been divided, so that the corner lot, on which the new building stands, is called Akersgaden 74, while the remainder is called Thor Olsens Gade No. 1.

That which remained of the old building has been remodeled, repaired, and painted, so that it now furnishes five

suites of rooms, which are rented out to private families for about \$350 a year. The income from this house and lot is sufficient to cover taxes, and to pay about five per cent interest on the appraised value of the property. If it should be decided to sell, the improvements made this year make the property in every way more desirable. If, however, the work shall continue to grow, as we trust it will, this house, situated as it is immediately adjoining the printing office, would be very convenient and desirable in case a mission school, office boarding house, or something similar were needed.

At present the office publishes four monthly papers, two in the Danish-Norwegian, and two in the Swedish. One of these in each language is a health journal. The one in Danish, *Sundhedsbladet*, is the only paper of its kind in that language, and during the first part of 1886 it has been very successful. Considerable effort has been made to call attention to it, by sending out descriptive circulars with testimonials, and subscription blanks, with some of the most influential and widely circulated secular papers. Our office prints the circulars, and the publishers send them out as supplements to their papers, so that each of their subscribers receives a copy. As a result of these and other efforts, subscriptions are coming in every day. About \$1200 has been received on this paper since the beginning of the year.

We trust that the time is not far distant when both of our religious papers shall be issued semi-monthly. We see a great work before the office in Christiania. The Scandinavian people will buy good religious books if printed in a style to please, and at prices that they regard as reasonable. There is

great necessity for a better assortment of books.

SCANDINAVIAN COLPORTERS.

In Norway and Sweden, canvassing as well as colportage is free, while in Denmark the latter is forbidden, and the former is limited by unreasonable laws. From the first, canvassing and the sale of books and tracts have been made a prominent point in the missionary work in Northern Europe. The colporters have been sustained chiefly by percentage. In many cases they have had no other help; but in some instances where they have had a family to sustain, and their journeys have been long and expensive, they have had some additional assistance. This help has come from fellow-laborers in the mission, from donations sent to the office or to the missionaries, and, in Sweden and Denmark, from the Conference funds. Yet this has been very limited; in Sweden, for instance, three colporters in 1885 received from this last source about \$34.

Some of the colporters have very much desired to preach, but having so little judgment in this direction that they would do more harm than good, they have been advised not to do so. Others who are better adapted to this work, have been encouraged to hold meetings now and then in the evening. They have dwelt only on such points of the truth as would be generally well received by the people, and have thus gained friends, obtained free lodging, and increased the sale of their books. The work of the colporter has been considered a good school for those who would become preachers, and it has proved to be so. Since we adopted the plan of holding Bible readings, there is a better chance for all to do something

Assistance being limited, the colporters have had to be very economical. They have traveled at the cheapest rate, and have been very careful of their expenses in every direction. The following facts concerning a trip made by Bro. Norlin through a part of Northern Sweden in the summer of 1884, may give an idea of the work:—

He was away a little less than three months, and during that time obtained subscriptions and sold tracts to the amount of \$243. This was in the summer, which is the best time to sell books in that part of the country. In the winter season he sold much less. In most places he was received kindly, and the people often entertained him free of charge. He held meetings where there was an opportunity, and found that the people in this part of Sweden have more interest in religion and less prejudice than in other portions of the country. He went as far as Luleå, which lies six hundred miles north of Stockholm, visiting the cities, and traveling afoot through the country. In Umeå he was allowed to speak in a Lutheran mission house. In Hernösand he obtained fifty subscribers, and in Solefteå forty. Some became interested in the truth, and a few afterward began the observance of the Sabbath, so that a few Sabbath-keepers have sprung up here and there from this effort.

One of our most active colporters in Norway is Bro. H. H. Surthen. About three years ago he came into our office, an entire stranger to us, and said he had come from America to be a colporter in Norway. While on his way to America a few years before, a fellow-passenger had lent him some of our books. By reading these he became interested in the truth, and after reaching America he found Seventh-day Adventists, and

began to keep the Sabbath. As time passed, he felt a burden for the people of Scandinavia, and had now come to labor as a colporter among them. This looked to us like a wild undertaking. He was not fluent in speech; in fact, it was almost impossible for him to express his thoughts.

After spending a few days with us, he started out to sell books. These he paid for, and also deposited some money in the office. At first his experience was very discouraging. He went from place to place, meeting with frequent rebuffs but no success, until he became quite disheartened. He finally left the cities and went into the country, and after much prayer and meditation tried again. This time he met with some success, and since gaining a fair start in the work he has labored untiringly.

On one of his late trips to Lofoden, in the far north, he wrote: "At Thronhjelm I went on board a small sailing vessel to reach this place in the cheapest possible way. The wind was against us, and it took us three weeks to reach this distant haven. Every time I visit Norland it looks to me like a risky undertaking. The barren, snow-capped mountain peaks towering far up among the clouds, very much resemble icebergs, and bring gloomy feelings. They remind me of the desolate fields of ice with their big white bears; and I begin to think of my ready means, whether it is sufficient to take me back if my undertaking should prove a failure.

"When I reached the rugged mountain peaks of Lofoden (the most celebrated fishing place in Norway), many questions crowded into my mind. Can I find a foothold in this unpleasant place? Will the fish come this year? Have any among these weather-beaten fishermen dressed in oiled clothes a

taste for anything else than fishing and sailing? My courage began to sink, and it was high time to look away from the cold mountains and dreary ocean, to the word of faith which the apostle says is near, 'in thy mouth, and in thy heart.' A fearful person may soon lose his faith, and become unfitted for colporter work.

"I have now been here two weeks. My earnings on sales are more than sufficient to cover my daily expenses. My earnings for January were \$10.30. Please give the mission one-tenth, \$1.03. For February (this was the month in which three weeks were occupied by the voyage) they were \$5.02. Give the mission fifty cents."

So far, the work of our few faithful colporters in Scandinavia, and in Sweden especially, has been rendered difficult by the lack of suitable books. It is of the highest importance for the progress of this branch of the work that the colporters have a good assortment of large and small tracts, pamphlets, and bound books. The publishers are working diligently to prepare books on various points of present truth in such a form as will be most acceptable and useful to the people; and we pray that the Lord may put it into the hearts of many faithful men to engage in the work of circulating these publications.

It is now nine years since this mission was established. For nearly two years I labored alone. Since then, laborers have from time to time been sent from America to engage in the work, and some have been raised up here, until there are now ten ministers, and as many more licensed preachers and colporters, working in these countries.

In Denmark we have nine churches, with 175 members; in Sweden, ten

churches with 250 members; and in Norway there are three churches, with over 160 members. Besides this, there are in these countries more than 200 scattered Sabbath-keepers who are not united with any church.

There are many things which help to make the Scandinavian countries good and promising fields of labor. As a class, the people are honest and industrious, kind-hearted and generous. They have great respect for the Bible, and much more faith in it than the people of those countries which were longer under the influence of the papacy. And while we render thanksgiving to the Lord for what has been done in winning souls to obedience to the truth, we must regard what has been accomplished as only a beginning of the work yet before us; and we rejoice that more laborers are being sent to this field.

As this sketch is being closed, we learn of the arrival at Christiania of Eld. O. A. Olsen and his family, Eld. N. Clausen and wife, and Bro. John Lorentz. Eld. Olsen, who for several years has had a general oversight of the Scandinavian work in America, comes at the recommendation of the General Conference to labor for two or more years in Scandinavia, and Brn. Clausen and Lorentz will assist in the management of the publishing work.

At the same time we learn that a linen tent, 40x60 ft., has been purchased in England for use in this mission, and soon after our annual meetings in Sweden and Denmark we hope to see this new tent used for the preaching of the third angel's message in one of the large cities of Scandinavia.

J. G. MATTESON.

Stockholm, June 6, 1886.

THE BRITISH MISSION.

THE two prominent truths held by Seventh-day Adventists are the perpetuity and unchangeableness of God's moral law, summarily comprehended in the decalogue, and the doctrine of the near coming of the Lord Jesus Christ. The former involves the obligation to observe the seventh-day Sabbath, and both include, when fully developed, all the other views of importance held by that people. The doctrine of the near coming of Christ is truthfully applicable only in the last days, and so it has been held in prospect by the good and enlightened of all past ages.

Not so the Sabbath of the Lord. Although prophecy predicts a reform in regard to this institution, which has been so long trampled under foot, it is nevertheless true that it has been of perpetual obligation since "the Sabbath was made for man" by the Creator of the heavens and the earth. It becomes, therefore, a pleasure to him who loves God's law to trace its history, and to find that even in the "wilderness" state of the church, the Sabbath of the Lord—the sign of the true God—has had its faithful witnesses in various parts of the world. And Great Britain is no exception to this.

In the earlier centuries of the Christian era, before the leaven of paganism

had done its work, observers of the seventh day can readily be found. There is excellent reason for believing that such were the Culdees of Iona, a prominent leader of whom was Columba, who died in the sixth century. Such could doubtless be found from the sixth to the sixteenth century, had not all traces of them been obliterated by their enemies, or the monkish historians been too illiterate to record them. But on reaching the sixteenth century, when a revival of learning took place, the ancient Sabbath comes again to the front. Its observers seem to spring from the persecuted of the Dark Ages, rather than from the Reformation. Dr. Chambers, doubtless referring to Sabbatarians as a distinct denomination, says, "They arose in England in the sixteenth century." "A Sketch of the Denominations of the Christian World," by John Evans, A. M. (London, 1801), speaks of them as much reduced in numbers, "but deserving" at that time "of a distinct mention," "on account of their integrity and respectability." In the reign of "Queen Bess" there was much agitation over the subject, and that agitation developed men and women who counted the truth of God dearer than honor, wealth, and life. For teaching and observing the seventh-day Sabbath, John Trask was

censured in the Star Chamber to be placed in the pillory at Westminster, and from thence to be whipped to the fleet, there to remain a prisoner. Mrs. Trask, his wife, a woman of rare virtue and loveliness of character, was confined, for observing the Sabbath, for fifteen years, to the day of her death. About 1632 a learned minister, Theophilus Brabourne, published works of ability on the Sabbath, dedicated to King Charles I., who appointed through Archbishop Laud, Drs. F. White and Peter Heylyn to reply to the same, both of whom admit the strength of Brabourne's argument, and the absence of positive Scripture testimony in favor of Sunday. A little later, Philip Tandy and James Ockford wrote in defense of the Sabbath, the latter of whose books were burned by order of the church. The Stennett family furnished Sabbatarian ministers for four successive generations at Pinner's Hall chapel, London. The first of these suffered much for his opinions, and was for a long time imprisoned. One of the most eminent Sabbatarians of this century was Francis Bampfield, formerly a clergyman of the Church of England. He also suffered for his faith, being imprisoned nine years therefor. He was the founder of the church at Pinner's Hall, so ably presided over afterward by the Stennetts. He died a martyr to the truth, in Newgate prison, Feb. 16, 1683. His brother, at one time speaker of the House of Commons, under Cromwell, was also imprisoned for his faith in Ilchester jail. In October, 1661, Mr. John James was apprehended while preaching, tried, and sentenced to be hung, drawn, and quartered. His brave, conscientiously innocent spirit was faithful to the last. He prayed for his persecutors, and died happy in Him into whose hands it is ever safe to commit a just

cause. But space forbids extended notice of the brave witnesses for truth. In the times of fiercest persecution they prospered. Some went to America and there sowed the seed of truth, which has since borne abundant fruit. Others compromised with the world, and their lamp went out in darkness. Others remained faithful, and their light still shines, as, for instance, the Mill Yard (London) church of Seventh-day Baptists, now 56 Mildmay-Park, London, N., near the head of whose list of honorable ministers stands the name of John James, the martyr, the last of whom, the present incumbent, is W. M. Jones. This gentleman has for eleven years published a quarterly, the *Sabbath Memorial*, which has done good service in the Sabbath cause, both in its thorough research into the languages and histories of the past, and its faithful witnessing for the truth.

The Advent doctrine also has been extensively proclaimed in Great Britain. At the time when William Miller and his associates were giving the first angel's message in America, according to Mourant Brock, an authority of note, seven hundred clergymen of the Church of England were raising the cry, The Lord is at hand. Many non-conformists also preached the same doctrine, among whom were Drs. Cumming and Bonar. In England also Dr. Joseph Wolff received the truth that the coming of the Lord was near, and proclaimed it throughout all the East, as well as before many, both high and low, in England. Many works on prophecy were written, though the work at large did not take so definite a form as in America in regard to the time of Christ's appearing. There are still many who are advocating the near coming of Christ.

The reason why Seventh-day Ad-

ventists waited so long before entering the United Kingdom is not known; but it was some time after they had begun the work in other European fields that missionaries were sent to Great Britain, —a country which has done more to spread the knowledge of the word of God than all other nations combined, and which presents unparalleled facilities for sending the truth to other nations through her extensive shipping interests. The first Seventh-day Adventist missionary to visit England was Bro. William Ings, who reached Southampton from Basle, Switzerland, May 23, 1878.

Bro. Ings remained at first two weeks, when he returned again to the Continent. He reported much interest, and people "hungering for the truth." He soon returned to England, and resumed work in the land of his birth. At the end of sixteen weeks he reports ten keeping the Sabbath. He makes the first published appeal in behalf of Britain, and thinks that a tent might be used to advantage. He and his wife remained in England until the beginning of the year 1882. Much of his time was spent in ship work, and thousands of pages of publications on present truth in various languages were sent by him to all parts of the world. Many interesting cases were reported; some embraced the truth, and others were found ready to assist in its circulation. Although Southampton is but a second-rate port, the labor put forth there demonstrated the value and necessity of using the many ships of England as a medium to circulate the truth. But Bro. Ings' labors were not confined to ship work. In Southampton and surrounding towns and villages he presented the truth faithfully as opportunity offered, going from house to house, obtaining subscriptions

for periodicals, talking and praying with the people. To his labors, under God, not a few owe their conversion, and the publications he scattered enlightened many. He also assisted Eld. Loughborough at a later period in tent work.

In 1878 the General Conference resolved to open a mission in England, and Eld. J. N. Loughborough was chosen to take charge of the work. Appeals were made for funds to carry on the work. These appeals were responded to by brethren in America, and Dec. 17, 1878, Eld. Loughborough sailed from New York to England, arriving at Southampton, Dec. 30. He located in this town, and preached his first sermon in Shirley Hall to a congregation of one hundred and fifty persons, Jan. 5, 1879. Several meetings were held here, and as the result four persons were added to those already keeping the Sabbath. The first Sabbath meeting was held Jan. 11.

During the time the above meetings were held, measures were taken to procure a tent, and one was accordingly purchased, sixty feet in diameter, for £85, or about \$425. About the same time meetings were held in Coxford, a suburb of Southampton, and a few more were added to those keeping "the commandments of God and the faith of Jesus." At this time Miss Maud Sisley, who had gained a good experience in America in the work of visiting families, distributing reading matter, and doing colporter work, became connected with the work in England.

The tent was first pitched at Southampton, and the first service was held in it Sunday, May 18, 1879, with an audience of about six hundred. Seventy-four discourses were given, besides the Sabbath-schools which were held, the meeting closing Aug. 17. Including those who were previously keeping the Sab-

bath, over thirty names were attached to the covenant at the close of these meetings. The season and locality were both unfavorable for a tent, the weather being rainy and foggy.

August 24 finds the Sabbath meetings held and the Depository located at Ravenswood Villa, a large dwelling-house leased at a cost of about \$200 a year. During the year, two hundred and fifty-five meetings were held. There was donated in England for the expenses of the tent, and for general missionary work, over \$400.

January 11, 1880, a National Tract and Missionary Society was organized under the regular constitution, with thirty-six members. Eld. Loughborough was chosen president, and Mrs. A. M. Loughborough, secretary. There were two districts, the directors of which were Eld. Loughborough and Bro. Henry Veysey. This action awakened renewed interest and zeal on the part of the members.

Systematic missionary labor was begun by sending out the *Signs of the Times* to addresses of individuals obtained in various ways. During the year 1881, one thousand copies were thus used. These were sent out accompanied by printed letters, stating the object in thus sending them, and soliciting subscriptions and aid in the work. Many interesting responses were received; quite a number of permanent subscribers were obtained, and several embraced the truth, some of whom are actively engaged in the work of God at the present time. Sometimes as many as one hundred letters would be received in a single month. A few papers were sold by colporters. This plan of operation seemed the best that could be adopted by Elds. Loughborough and Andrews, and was continued as long as Eld. Loughborough remained

in the Mission. Many were thus reached by the truth who would, in all probability, have waited long before their attention was called to it in any other way.

The first occasion of baptism in England by Seventh-day Adventists was Feb. 8, 1880, when six were immersed by Eld. Loughborough. From that date to July 2, 1881, twenty-nine were baptized at Southampton. The most of these lived in the vicinity of Southampton. As the result of a three-weeks' meeting, personal effort, and the distribution of reading matter at Taunton, Somersetshire, seven signed the covenant, prominent among whom was Prof. Henry Veysey, a teacher of experience, who has since held responsible and useful connection with the Battle Creek College as teacher.

June 18 the tent was again pitched at Romsey, a village near Southampton, the meeting closing August 7, on account of severe damages to the tent, caused by a gale of wind. These meetings were continued for a time in a hall, and several embraced the truth. The tent was not used after this.

In May, 1881, Eld. Loughborough visited Basle to consult with Eld. Andrews concerning the mutual interests of the work. October 9, he began meetings in Darleston, Staffordshire, where Charles Wesley was once mobbed. On account of bad weather and adverse circumstances, these meetings closed the 19th. From that place Eld. L. proceeded to Manchester, where he attended the annual meetings of the United Kingdom Temperance Alliance, the British Anti-Tobacco and Anti-Narcotic League, and the Vegetarian Society. At these meetings he was received as the representative of the American Health and Temperance Association. He also addressed the Vegetarian Society. The

acquaintance formed at these meetings opened channels for the introduction and sale of our publications, and some of the members of these societies have become observers of the Bible Sabbath.

November 15, Eld. Loughborough sailed for America to attend the General Conference. At this meeting it was voted to send additional workers to Great Britain, and that Eld. S. N. Haskell should visit the European field.

The following laborers, recommended by the General Conference, accompanied Eld. Loughborough back to England: Eld. A. A. John and wife, of Illinois; George R. Drew, of California; Miss Jennie Thayer, of Massachusetts; and Eld. Loughborough's son and daughter. They reached Southampton, Jan. 25, 1882. Shortly after this, William Ings and wife returned to America, England losing a faithful missionary, and America gaining one.

The same number of copies of the *Signs of the Times*—1000—were used this year as before, and in addition to this, many copies of *Good Health* were used. This journal gained many permanent friends by its introduction into England. Many books were placed in various public libraries in different parts of the kingdom.

March 7, 1882, Eld. A. A. John began to labor in Grimsby, Lincolnshire. He commenced his work by loaning packages of tracts from house to house. The interest thus created was followed up and increased by efforts in halls, through the local public press, and by open-air meetings, which efforts have resulted in the conversion of a goodly number of faithful souls to the truth. When Eld. John went there, there was but one Sabbath-keeper in the town, a Seventh-day Baptist brother who has been of material assistance to the work

in that town. Eld. John's first meeting was held in the Hall of Science, March 13. A month later his heart was made glad by the conversion of one to the Sabbath truth. Others soon after embraced the truth. Prayer-meetings, Sabbath meetings, and a Sabbath-school were established here the same year. Open-air meetings were held in Grimsby, at Cleethorpes, a popular watering-place near Grimsby, and in other towns and villages in the vicinity. In this way thousands have since heard the truth proclaimed in Grimsby and vicinity. A church of believers and a tract and missionary society were organized in 1884; and similar organizations were effected in Ulceby, a village ten miles from Grimsby, as the result of Eld. John's labors in 1885. From March, 1882, till the summer of 1885, Eld. John held meetings in Grimsby, Barton, Louth, Ulceby, and several other villages. Bad weather and ill health prevented him from developing some of these interests. To September, 1885, about thirty-five persons had embraced the truth in Grimsby and vicinity, nearly all of whom have been baptized. The churches and tract societies, though not large, are composed of vigorous and active workers. Since the early summer of 1885, Eld. John has been laboring in Aberyswith and vicinity in Wales, with apparent tokens of good.

From Southampton George R. Drew went to London, arriving there February 14. Here he remained four weeks, selling about \$75 worth of books, and disposing of many publications in various directions. From there he proceeded to Hull and Grimsby, engaging in missionary work on shipboard and on land, remaining chiefly in Hull, till April, 1883. His experience at this important port was highly encourag-

ing, his sales sometimes reaching as high as \$45 a week. He visited some thousands of ships, and sent publications to many parts of the world. He met with the most encouragement among the Scandinavians. From Hull he went to the great port of Liverpool, with its miles of wharfage, and its harbor filled with ships from all the countries of the earth. His experience and success to the present have been of the same character as at Hull, though depression in trade has somewhat affected sales. Some have embraced the truth as the result of his labors. One, a ship captain of Finland, has been the means of the conversion of others, and is still laboring zealously for souls in his native land. Many others are interested, and have assisted in circulating our papers both in Great Britain and beyond the seas.

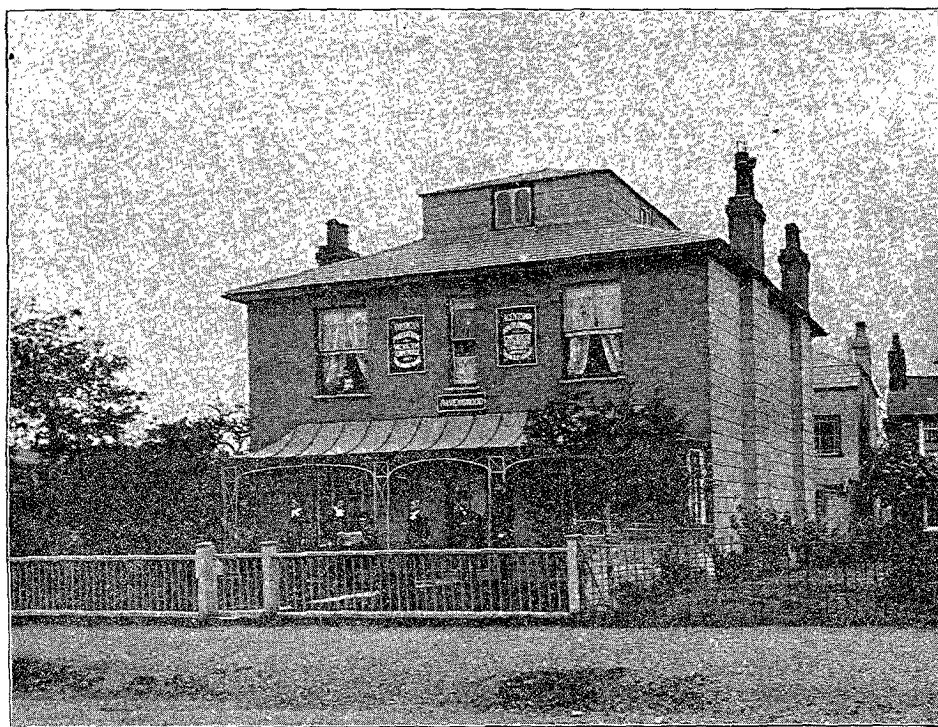
Beginning in February, 1880, small editions of various eight and sixteen page tracts were published, and in March, 1882, the publication of a British supplement to the *Signs of the Times* was commenced. This supplement, designed especially to represent the progress of the work in England, was first published monthly, and later semi-monthly. It was printed from type owned by the Mission, and contained various doctrinal articles, reports of labor, and items of general interest. At the date of Eld. Loughborough's departure, thirty-five numbers had been printed. From Oct. 10, 1883, the work of editing, composing, and proof-reading was done almost wholly by Miss Jennie Thayer, who had been engaged in the Mission as secretary since Jan. 25, 1882. The last number was issued Feb. 29, 1884. The next month the Depository was moved to Grimsby.

From 1879 to 1884 the workers in the Mission were from time to time cheered by the visits of friends from

America. Eld. J. N. Andrews visited the Mission twice. At one time, the summer of 1879, while on his return from his visit to America, he spent several weeks at Southampton, giving material help to Eld. Loughborough in the tent-meetings he was then holding. In 1883, Dr. J. H. Kellogg and family remained with the laborers at Southampton four days. In July of the same year, Eld. B. L. Whitney and company called on their way to Basle to take charge of the Mission there. All these visits were cheering to the workers. But the most important one, because of its practical results, was that of Eld. S. N. Haskell. In harmony with the recommendation of the General Conference, he sailed from New York May 13, arriving in Southampton May 25, 1882, being preceded one week by Bro. J. W. Gardner and wife, who were to accompany him on his tour on the Continent. His visit was a source of much encouragement to the workers. Under his counsel materials were purchased for the composition of the two-page supplement. At the time of his visit, about forty were keeping the Sabbath in Southern England. He again visited Southampton and Grimsby on his return to America, April, 1883. This visit, though short, was inspiring to those who were meeting difficulties in a strange land. He strongly recommended that publications be issued in England, and advocated their extensive use as a principal means of enlightening the people, watching at the same time for every other opportunity, and taking advantage of every occasion to introduce the truth to the people. This counsel served to inspire the perplexed workers with new zeal and courage, and its wisdom has been shown by the experience of those who have since carried on the work in the Mission.

September 14, 1882, the first European Council of Seventh-day Adventist missionaries was held at Basle, Switzerland, under the direction of Eld. Haskell, England being represented by Elds. Loughborough and John, and Geo. R. Drew. Eld. Loughborough was elected one of the executive committee of three, and A. A. John was chosen secretary. This was a highly encouraging meeting to the work-

ers. Under the direction of Eld. Loughborough, the "History of the Sabbath" was this year placed in sixty free libraries in the United Kingdom. Interested ones were also visited by Eld. Loughborough in Liverpool, the north of England, and Scotland. Sept. 23, 1883, a church was organized at Southampton with a membership of twenty. Bro. J. F. Sheppard was elected and ordained elder.



RAVENSWOOD VILLA, SHIRLEY ROAD, SOUTHAMPTON.

The following report of labor performed up to Oct. 1, 1884, may be considered approximately correct in the items given, though not complete in all:—

	Families and Ships Visited	Letters sent out	Subscribers obtained	Signs of the Times taken	Present Truth used	Periodicals distributed	Pages tracts etc distributed	Book sales	Tithes paid
1878 to Oct. 1, 1881	23960	18526	290	200	Monthly	69985	753844	58.85	
Oct. 1, 1881 to Oct. 1, 1882	18518	1567	147	1000			444175	*	
» 1882 » » 1883	6662	1615	119	1000		14902	5718.2	** 694.82	
» 1883 » » 1884	16578	32594	644	250	8000	83692	512186	† 511.35	330.16
» 1884 » Sept. 1, 1885	8409	1057	500	200	5000	104171	456543	1943.08	388.58
Totals.	71127	55359	1700			272630	2748397	2338.10	718.74

* Not reported. ** Includes donations and all moneys; perhaps tithes. † Only wholesale value of publications sold.

There had been paid into the British Mission up to Jan. 1, 1883, inclusive of the cost of the *Signs of the Times*, \$8,-250. The fund was in debt at that time \$300. An appeal was made to the American brethren for \$10,000, and the fund was soon increased. To Nov. 1, 1882, there had been raised in England by tithe and donation, \$2,078.71.

October 10, in harmony with the rec-

ommendation of the General Conference of 1882, Eld. Loughborough embarked for America to labor in the western field. In the European field in 1884. Elds. J. H. Durland and M. C. Wilcox were selected by the Committee to go to England. In carrying out the above, Eld. Butler, the two individuals above named, and the family of Eld. Durland, in company with Eld. A. C. Bourdeau who was on his way to Switzerland, embarked at New York Feb. 16, reaching Glasgow Feb. 27, and Grimsby Feb. 29, 1884.



OFFICE OF *Present Truth*, GRIMSBY.

ommendation of the General Conference of 1882, Eld. Loughborough embarked for America to labor in the western field.

In the General Conference session of Nov. 8-20, 1883, the following action was taken respecting the British Mission: 1. It was recommended that a paper be published in England; 2. That the General Conference Committee select two additional laborers for that field; 3. That Eld. Geo. I. Butler visit

It was decided at this time to publish a sixteen-page monthly about the same size as the *Signs of the Times*, to be entitled the *Present Truth*. A new building was rented for about \$200 a year, a portion of which was sub-rented to the workers for about \$100. The Depository at Southampton was transferred to the new address (72 Heneage street, Grimsby), and the first paper was issued bearing the date of May, 1884.

The subscription price of the paper was fixed at 2s. 6d. (60 cents) for a single copy for one year, in clubs at low club rates. About 1000 copies were subscribed for in England the first year by the friends of the cause.

Meetings of interest were also held at Southampton by Eld. Butler, and considerable zeal was shown by the church there in the circulation of the new paper. Elds. Butler and Whitney assisted by their counsel and supervision in the purchase of materials for the new office of publication. Eld. Butler again visited Grimsby and Southampton June 5-7, on his return to America, and this visit, like the first, was highly appreciated, as were his words of counsel and encouragement.

May 28 to June 1, 1884, the second European Council of Seventh-day Adventists was held at Basle, Switzerland. It was an excellent meeting, and it brought nearer together, because it brought nearer to God, the workers in the various missions. The British Mission was represented at this meeting by J. H. Durland, A. A. John, Geo. R. Drew, M. C. Wilcox, and Miss Jennie Thayer. The executive committee of the British Mission elected for the succeeding year was composed of M. C. Wilcox, A. A. John, and J. H. Durland.

Eld. J. H. Durland, shortly after his arrival, located at Southampton. From that time till Sept. 1, 1885, he labored in Southampton, Totton, Fitzhugh, East and West Cowes, of Hampshire; in Paignton, Dartmouth, Exeter, and Topsham, of Devonshire; and in Riseley, Bedfordshire. Sixteen began to keep the Sabbath as the result of his labors in Hampshire, eleven of whom were baptized. Nine embraced the truth in Devonshire, most of whom have proved faithful to God thus far. Many others became deeply interested, and their in-

terest has been manifested in a more substantial way than by words. Those baptized, united with the church at Southampton. The influence of that church cannot be measured by its local work, nor its strength by its present membership. There were attached to its covenant up to Sept. 1, 1883, sixty-five names. Quite a number have since been added. A few of these have left the faith, and some have died; but fifty-three of the sixty-five are still trying to "keep the commandments of God and the faith of Jesus." A large number of these are in America and have made the ranks of its workers richer, and those who remain are zealously laboring to advance the truth.

May 9, 1885, in harmony with the action of the General Conference of 1884, Eld. S. H. Lane and wife and Eld. R. F. Andrews sailed from Boston to join the Mission. The latter has since labored in Ireland, amid many difficulties, but not without success. Great prejudice and darkness exist in that field.

Eld. S. H. Lane engaged for a time with Eld. Durland in Exeter, where several embraced the truth. Shortly after, having purchased a tent 25x50 feet, they began meetings in Riseley, a small village in Bedfordshire, closing Sept. 13. Six Sabbath-keepers were brought out in these meetings, and the surrounding country was much stirred. The cost of the tent complete was £42 15s. (\$212); cost of seating, about \$50. The donations of money and food by those who attended the meetings nearly covered the running expenses.

Eld. W. C. White and wife, Mrs. E. G. White, and three others arrived in England Aug. 19. Their visit was highly appreciated by the laborers, not only as an opportunity of meeting once more these old and tried friends, but because

of the valuable instruction given by Mrs. White, and the timely counsels and suggestions of Eld. White. Mrs. White spoke from eight to ten times in England, giving five addresses in public halls, besides those given to the friends of the truth in the regular places of worship. She spoke once in the Temperance Hall in Grimsby, and although the night was very unfavorable and the notice of the meeting late, there was a fair attendance. She next addressed a very large and attentive audience in the Town Hall at Grimsby, which address was published in the *Grimsby News*. She next spoke in the Foresters' Hall at Ulceby, in the tent at Riseley, and in the Philharmonic hall in Southampton to a very good audience. Her address at this place was also published in the *Hampshire Independent*.

September 15 to 29 the third General European Council was held at Basle, Switzerland. The British Mission was represented by R. F. Andrews, S. H. Lane and wife, A. A. John, Geo. R. Drew, M. C. Wilcox, and Miss Jennie Thayer. S. H. Lane, M. C. Wilcox, and R. F. Andrews were chosen as the Executive Committee of the Mission, Eld. Lane being also elected member of the Executive Committee of the Council. It was decided at this meeting to issue the *Present Truth* as an eight-page semi-monthly, and to illustrate it as far as practicable. The report of labor performed during the eleven months closing Sept. 1, 1885, has been previously given. The number of church-members in the kingdom at that date was sixty; other Sabbath-keepers not connected with Seventh-day Adventists, but in sympathy with their views, numbered about forty.

The following workers not before mentioned, who have labored faithfully with greater or less success in the mission and colporteur work, deserve honor-

able mention: Henry Judd, who fell at his post, Aug. 4, 1885. He had disseminated the truth in Southampton, Preston, Glasgow, Newcastle, and in the counties of Lincoln and Norfolk. Wm. O'Neil, who has labored in connection with Eld. Durland and in ship work at Southampton and Liverpool. W. M. Herd, who embraced the truth by reading, and is now proclaiming it in the New York Conference. W. C. Wallis, who came from America with Eld. Lane, and has since been engaged in colporteur work.

In June, 1884, Alfred Mason, an experienced typographer, and his wife, both of whom had had an experience in connection with the work in California, became connected with the office at Grimsby, and they have since rendered capable service in the office, the church, and the tract society. There are others who have been connected with the work, either as colporters or directly with the office of publication, who have served faithfully and with success, and others still who have devoted much time and sacrificed much for the cause of truth, whose names we believe are "written in heaven." There has been commendable faithfulness on the part of the English Sabbath-keepers in the payment of tithes.

Matters of interest have occurred since the last European Council. The work is increasing, more colporters are now engaged, and the illustrated smaller paper sells more readily. Miss Jennie Thayer, who has been so long connected with the work, sailed for America Nov. 7, for a period of rest which her faithful, constant, and arduous labors demanded. An institute of an encouraging character for the workers was held at Grimsby in January, 1886, at which time the national organization of the Tract Society was revived, with Eld. S. H. Lane, president, and Mrs. S. H. Lane,

secretary. The field was divided into two districts, of which J. H. Durland and W. E. Hollingsworth were chosen directors. A Sabbath-school Association was also organized, with J. H. Durland as president, and Mrs. J. H. Durland as secretary.

An additional missionary, J. G. Olsen, has been engaged in Liverpool in connection with G. R. Drew, with success; and W. O'Neil has been successful at Hull. Two lady colporters have also had good success at Hull, and others have found good omens of success at Leeds, notwithstanding the severe winter and great depression in trade. Three young men of good ability are just entering the field as colporters. Eld. Durland has greatly developed the interest at Riseley, and three more have embraced the truth. Eld. Lane has labored at Bardney and Horncastle in Lincolnshire, with some success. Meetings have been held in Lochmaben, Scotland, by Elds. Lane and Andrews, with a small interest. Eld. Andrews has been cheered by seeing some embrace the truth in Ireland.

It may not be amiss to reflect for a brief space on some of the difficulties to be met with in this field,—difficulties upon which there is general agreement among those who have labored here.

1. CASTE. England is especially cursed by caste. This distinction of rank is so generally recognized that if one in high life disregards it, he is made the occasion of no little speech. Lord Tennyson says, "Tis only noble to be good;" but many not good are "noble by heritage," and the nobility of heritage commands more deference than the nobility by goodness. People do not realize that—

"The glories of our blood and state,
Are shadows, not substantial things."

As in all countries where caste and class prevail, the power rests in the hands of

the few. Many are no more independent than were many of the American slaves before the Rebellion of 1861. This was well illustrated in the last parliamentary election. Men wore conservative colors and voted liberal, or *vice versa*. Class distinction always breeds two prominent characters,—one haughty, proud, imperious, and overbearing, the other cowardly, cringing, weak, and dependent; and the latter class often have the disposition of the former to those beneath them. It is difficult indeed to reach such with the truth of God. The one is too proud and selfish, the other too weak and timid. The straitness of the times aggravates the evil.

2. HARD TIMES. Depression in trade, failure of crops year after year, low prices of grains and food-stuffs on account of the enormous quantity raised so much more cheaply in America, India, and Russia, have all worked disastrously for Great Britain. But it is not only the agricultural class that is affected. Great Britain formerly manufactured for a great part of the world, but especially for America and the Colonies. Now the children have grown, and in many cases their manufactures are superior to those of the mother country, and cheaper in price. Thus the very progress of the newer countries of the world is against her. This is also true in marine matters. England loses in the race, with the world against her. Thousands in all the centers of industry are almost constantly out of employment, and the last winter has been one of almost unexampled severity and distress. It is very difficult for a man who has a situation to embrace an unpopular truth, knowing that he is liable to lose his situation if he does, and then starvation of wife and little ones stares him in the face. Those out of em-

ployment lessen their hope of getting permanent work if they embrace the truth. The middle classes are also hard pushed, and know not which way to turn, while those that "will be rich" and "have heaped together treasure," what care they for the truth, when their hearts are closed against the most obvious and wretched woes of humanity. This is not a fancy picture; it is a terrible reality.

3. IT IS AN OLD COUNTRY. Its customs and manners are stereotyped. Families attend the same house of worship which their fathers have attended for hundreds of years. "Customs," says a leading English paper, "are tolerated and clung to now by the wiser and better, which, if just now introduced, would be considered too absurd to require even notice." Great Britain is old. She has done much to enlighten the world. Age is generally suspicious of youth, especially when the latter advocates advanced ideas. So Great Britain thinks it strange that she should be taught of America the first principles of truth, and looks with suspicion upon what originates there. It may be but just to say that there is reason for this. Some ideas that have originated on American soil, like Mormonism, for example, are not calculated to allay these suspicions.

4. MISREPRESENTATIONS. It might perhaps be called one-sided representation. Anything directly sensational, ludicrous, wicked, or barbarous, happening in America, is generally reported or reprinted in English papers, while the better features are conspicuously absent. Naturally, this has educated many of the lower classes to believe that America is a semi-barbarous country. Of course, many know that this is not true, and the people generally are becoming more enlightened in regard to

the real condition of American society.

Yet all these, and other reasons which might be named, are no cause for discouragement. The truth of God can breakthrough all these barriers. If borne by faithful, devoted souls, it will overcome all difficulties. Seeds spring not up in some kinds of earth as quickly as in others. Their germination is slower, but their growth surer and hardier. So with truth. Jesus, the mighty Redeemer of mankind, labored as mortal never labored, for three and a half years, and died with the tongue of but one confessing his mission, and that one a criminal. But a few days afterward thousands were converted to what seemed a lost cause. The warm, life-giving showers of the "early rain" had fallen, and the precious first-fruits rewarded the longing eye of the patiently waiting Husbandman. Truth has always moved slowly in England. John Wycliffe, the "Morning Star of the Reformation," broke the ground two centuries before the sub-soil plow of Reformation times stirred the soil of Europe; yet England emerged not from the darkness in advance of other nations, but later; yet she at last came forth strong and vigorous. And though now the dense clouds of oppression, tradition, error, and moral darkness hang over and almost envelop the land, will not these clouds be pierced and broken by the light of the precious truth of God? We believe that they will; that the soil of Britain, though cold and hard, will yet be stirred by the word of God, warmed by his love, and quickened by the "latter rain," and that it will yet prove worthy of the past, worthy of the labors, the toil, anxiety, and care bestowed, and bear abundant fruit to the glory of God and the joy of Him who is the co-laborer with all the faithful.

THE AUSTRALIAN MISSION.

AUSTRALIA lies about seven thousand miles to the southwest of San Francisco, and nearly fifteen thousand miles to the southwest of London, requiring from the former place a sea voyage of twenty-four days, and from the latter, if the journey is made wholly by water, a voyage of forty-two days. It is not strange, therefore, that this far-away country should be little thought of by the people of the United States, and but little understood by the people of England, except by the few who have visited it, and by those who have commercial relations with it. Yet we find Australia to be a continent, measuring nearly two thousand miles from north to south, and two thousand four hundred miles from east to west, and containing about four and one-half millions of English-speaking people. Its settlements are chiefly on the south, east, and west coasts.

About one hundred and eighty miles south of the southeastern portion of Australia, lies the island of Tasmania, having a little more territory than the five States of Delaware, Massachusetts, Connecticut, Rhode Island, and New Hampshire. Tasmania, with the small islands near it, has a population of nearly two hundred thousand. Hobart is the capital. About twelve hundred

and fifty miles east of Tasmania and the southern part of Australia, are the islands of New Zealand, which, although very different in shape and character, lack but one-eighth of being as large as England, Scotland, and Ireland combined, and have a population, exclusive of natives, of over half a million.

The history of the seven English Colonies which occupy these countries is mostly covered by the last sixty years. Victoria, the smallest of the five Australian Colonies, has about a million inhabitants. It occupies the southeastern portion of the continent, and has Melbourne as its capital. New South Wales, which is the oldest of the Colonies, lies immediately north of Victoria, and it also has about a million inhabitants. Sidney its capital is a free port, and is more English in its ways than Melbourne. These are the two leading cities in Australia, and they contain about three hundred and fifty thousand inhabitants each.

The capital of Queensland, which occupies the northeastern portion of the island, is Brisbane, situated in the southeastern portion of the Colony, about five hundred miles north of Sidney. South Australia, with North Australia to which it is united, occupies a strip of country more than six hundred miles in width, and

extending from south to north across the continent. It was first settled by an English colony in 1837, and has Adelaide for its capital in its southeast corner. West Australia, whose capital is Perth near the southern extremity of the west coast, was settled by a colony in 1829. Although covering an immense tract of territory, this Colony has scarcely fifty thousand inhabitants at the present time.

In each of these Colonies the capital is the center of all commercial interests. The railroads center in these cities, and all business gravitates to them. In this there is a marked contrast with the United States. Up to the present time the efforts made to form an Australian confederation, like that formed by the different provinces in Canada, have been unsuccessful. Not only are the Colonies independent of one another, but the people are quite different in their manners and customs. Each Colony has its own customs and laws, and regulates its own traffic, custom duties, etc., so that the passing from one Colony to another is similar to passing from one nation to another in Europe, except that here all speak the English language.

New Zealand, which is considered by many as an unimportant country lying close to Australia, is in fact twelve hundred and fifty miles distant, and five days are required to sail from Sidney to Auckland, New Zealand. New Zealand is made up of two large islands and one small one. The two large islands are each about five hundred miles in length, the greatest breadth of one being two hundred and the other two hundred and fifty miles. Wellington is the capital of New Zealand, and Auckland its largest city. There is as much difference between the habits of the people in Australia and those in New Zealand as there

is between those of New England and the Pacific Coast.

North of Australia, and lying within twenty degrees of the equator north and south, there are many islands, settled mostly by the French, the Italians, and the English. The people of Australia are mostly from England and Ireland; and it seems to be the policy of the leading men to avoid commercial relations with America, lest the American spirit should lead to a separation from their mother country. Millions of pounds sterling have been loaned to the Colonies by the capitalists of England, and with this money, railroads and other government works have been built. Nearly all the banks of Australia have connection with, or are branches of, English banks. Thus the Colonies are bound by many financial interests to England; but the land is largely owned by capitalists in Australia.

South Australia is chiefly settled by people from England and America who have gone there for their health. This Colony is said to have a very healthful climate; and from what we learn we think it a most promising field for the present truth. Of the two million people in Victoria and New South Wales, nearly one-half are Roman Catholics. In New Zealand it is quite different. The Orangemen have a strong organization there, and the Catholics are on the decrease. The people are principally English, Scotch, and Protestant Irish. In Queensland and the eastern part of North Australia there are large settlements of French. In Victoria and South Australia there are large settlements of Germans and Scandinavians.

All the principal cities of the Colonies are well laid out, and are beautified by large parks, or domains. Some of these are covered with a great varie-

ty of trees, and there is one in Sidney which contains birds of every species, brought from all parts of the world. On Sunday these domains afford excellent opportunities for preaching. Tens of thousands of people flock together here, and are entertained by speakers on various subjects.

With the exception of some modern American inventions, almost everything that can be found in the world is to be obtained in these Colonies. Land is dear, rents are high, and things in general are more costly than in England or America. In Australia the people are very conservative. The newspapers claim to be liberal; but from our standpoint they would be considered quite conservative. In New Zealand they are more liberal. The people of the Colonies have established many libraries; they are a great reading people. Sidney and Melbourne have very large libraries. The Melbourne library is one of the largest in the world. Its readers are estimated to be over one thousand a day. Besides this there are district libraries all through the country. In Victoria there are more free libraries than in any of the other Colonies. In many of the district libraries a small sum is paid yearly for the privilege of drawing publications.

THE RELIGION OF THE PEOPLE.

There is no State Church in the Colonies. The Episcopalians are the most numerous, and the Roman Catholics stand next in number. The Lutherans also are quite strong. Nearly all denominations are represented. The doctrine of the second coming of Christ is not unpopular. Many of the Lutheran ministers, and others who stand high in the church, warmly advocate it; but their ideas of the second advent are of

the English type. They believe that Christ will come as a thief, invisibly; that he will take the saints without any one being apprised of the fact, and that after a time they will come down through the air to old Jerusalem, to which place the Jews will return. Then all will have an opportunity to repent and be saved.

The people have no clear idea of the fulfillment of prophecy, and when it is shown that the prophecies have been fulfilled in the rise and fall of kingdoms and in the signs of the times, it gives a tangibility to their faith, and makes a deep impression upon many who have been interested in these prophecies, but who have had no definite idea as to when they had their fulfillment. We think it is in this respect only that the Colonies have any advantage over America as a place in which to present the truth. In many respects this is the harder field. New views meet with great opposition. The people are very decided as to their faith, and are determined to maintain it and oppose error. This is as might be expected of an enterprising people whose religious views were established before they came to the Colonies. It will be seen that their opposition would naturally be very strong and bitter. But when they do embrace new ideas, they are as zealous to vindicate them as they previously were to oppose them.

HOW OUR ATTENTION WAS CALLED TO AUSTRALIA.

In 1861, Miss Hannah Moore, who had charge of the Mendi Mission in Africa, was making a visit in New England, and for the first time attended a meeting where she heard presented some points of present truth. We staid one night with a family where

she was visiting, and had some conversation with her on religious subjects. She soon returned to her mission in Africa, and through correspondence and the reading of publications she finally embraced the Sabbath of the fourth commandment. Through her influence, Alexander Dickson, a missionary from Melbourne, accepted the Sabbath. After he returned to Australia, we lost all connection with him. For years we labored by correspondence to learn his whereabouts. Finally we found him in San Francisco, having renounced the Sabbath. The only reason that he gave for this was that he had spent a small fortune, without success, in publishing and traveling to get the people to keep the Sabbath.

At a meeting held in Battle Creek, Mich., in 1874, Sister E. G. White said that there were many nations that would receive the present truth, and that she had seen presses running in many countries, printing papers and books on present truth. When asked what countries these were, she said that Australia was the only name she could remember.

If the work in Australia had been begun twelve years ago, there is no doubt that we should have found many persons interested in the Sabbath truth. Mr. Dickson and others aroused more of an interest in its favor than they were aware. A number who then embraced it have since given it up. At that time there were great numbers coming to Australia from England, and many imagined themselves like the Pilgrim Fathers. They had a desire to imitate America, and no doubt would have received more readily a truth coming from this country at that time than after the customs and beliefs of society had become settled and established.

A MISSION OPENED.

At the annual session of the General Conference held in Battle Creek, Mich., in November, 1884, a resolution was adopted recommending that Eld. S. N. Haskell go to Australia as soon as possible to superintend the establishment of a mission there; and that Eld. J. O. Corliss and other laborers go at the same time to labor in the mission.

In accordance with this, on the 10th of May, 1885, Eld. Corliss with his wife and two children, Eld. M. C. Israel with his wife and two children and Bro. H. L. Scott of California, Bro. Wm. Arnold of Michigan, and myself, took passage on the steamer *Australia*. After twenty-eight days' sail we landed at Sidney.

In about one month we were settled in Richmond, one of the suburban towns of Melbourne. As it was winter, the weather was quite disagreeable, there being almost constant, chilly rains. We found that halls suitable for meetings varied in price from one to three pounds per night. Not thinking it advisable to rent one at these prices, we labored from house to house, reading the Bible and conversing with the people. But it was with difficulty that we could get access to them. Being Americans, we were looked upon with questioning and suspicion, especially as we introduced a new doctrine. We were indeed strangers in a foreign land. As soon as a few persons had become interested in the truth by Bible readings and personal labor, we met with the bitterest opposition from the people and the press. We could secure but a few places in which to place our tract distributors, and these were in shops. But in the different parks we placed papers in the tops of the iron fence posts. These were taken by those who passed

through the parks to and from their work. The secular papers, although undenominational, could not be prevailed upon to publish articles which would in any way vindicate views different from those indorsed by the public sentiment.

This was in marked contrast with what we afterward found in New Zealand. There the papers are ready to publish, as news, that which in any way contributes to the interest of the reader. One Lutheran preacher advertised quite extensively that he would expose Adventism by telling the history of its rise, and what the object of these men was in coming from America. He stated that we had come from the "obscure State of New England," whence everything that was bad had come, and many things that were good; that there was one Miller, in America, who had proved to be a false prophet, and that out of his theory ours had developed. In one of the largest papers of the city there were three articles in one issue warning the people against us and our work. Ministers of various denominations seemed to take pride "in exposing those Adventists who came from America." One threatened to discipline any member of his church who permitted one of us to enter his house. He said we had no business to enter their houses unless we first consulted him.

When we saw how expensive it would be to hire halls, we ordered a tent 40x62 ft. By September it was made and pitched in North Fitzroy, one of the suburbs of Melbourne. As I was in New Zealand at the time, the burden of the meetings fell upon Eld. Corliss. These were advertised in the daily papers, and many thousands of circulars were scattered through the suburbs. Very soon it was seen that the unfavorable notices

that the papers had given of us and our work had only tended to arouse the curiosity of the people, and bring them to the tent.

Quite a number who had become convinced by the Bible readings, at this time began to work for their neighbors and friends, with Bible readings prepared for them. Thus it appeared that the visiting and personal labor which we did soon after arriving, had laid a good foundation for public effort. Those who had become interested by Bible readings were in constant attendance throughout the series of meetings. Although some lived a number of miles from the tent, and it cost them from twelve to eighteen cents to go to the meetings and return, poor men attended regularly month after month, thus showing that their hearts had been affected by the doctrine taught. We afterward learned that the number of those who embraced the truth by hearing at the tent, was exceeded by those who embraced it as the result of the personal labors of others.

A worthy Presbyterian deacon attended a few meetings, purchased some tracts, and embraced the Sabbath. His brother and wife were greatly affected by his taking a stand upon so unpopular a doctrine. They requested their son, who was highly educated, to visit his uncle and convince him of his error. After an interview which lasted nearly all one night, the nephew became convinced that his uncle was right, consequently he went home a Sabbatarian. From that time he began to labor ardently for his father and mother, brothers and sisters, uncles and aunts, and the result of his labor was that thirteen out of a family of fourteen took their stand for the truth. Only one, a lawyer, failed to acknowledge the truthfulness

of their position. Here were twelve persons who embraced the truth without hearing a discourse or becoming acquainted with one of our laborers.

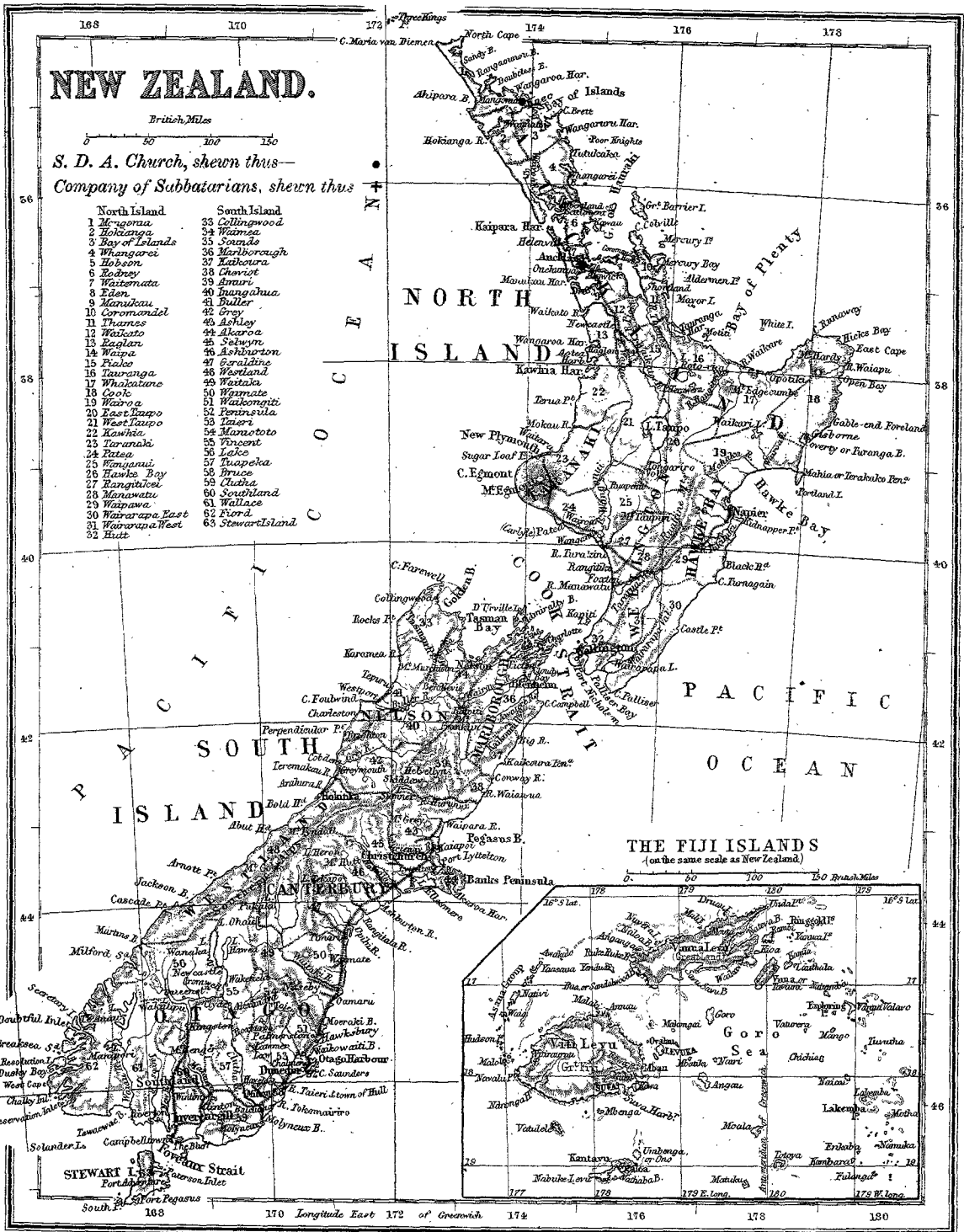
This spirit of personal labor for their friends was a marked characteristic of the Australian Sabbath-keepers. Their earnestness and zeal was great; they left no stone unturned to reach their friends and neighbors. Some embraced the Sabbath who first learned of our work by taking the *Signs* from the parks. They came to the mission to inquire who we were, and what our object was in coming to that country. After the matter was fully explained to them, they took reading matter, and in a short time we learned that they had fully taken their stand to keep the commandments of God and the faith of Jesus. As is usually the case, some who first embraced the truth afterwards renounced it. But by the circulation of reading matter and the personal efforts of those who remained faithful, a knowledge of the truth was extended to other cities and towns, and an interest was awakened in different parts of the country.

During the tent season, from September to May, the tent was pitched five times in four of the suburbs of Melbourne, and as many courses of lectures were given in it. In each place some took their stand for the truth. The work having once started, the truth seemed to be clothed with power, and went forth, like a lamp that burneth, to all parts of the city and into the country. One man who was a contractor heard a few discourses, became interested, and he and his wife took their stand with others. He began at once to labor for his father and mother, brothers and sisters, and continued so earnestly that in a few weeks nine of

them embraced the truth. This contractor carried on a large business, and employed many hands. After deciding to keep the Sabbath, he called his employees together, and told them that he would have no more Saturday work. A few were dissatisfied. They were immediately paid off and discharged; the rest were told that if they chose they might put six days' work into five by working over time. He was doing government work on a contract, and was behindhand with it. Unless the work was finished at a certain time, he would forfeit his pay. Word came from his men that they must work on Saturday if they finished the work at the time appointed. He returned word that they should go to work on Sunday instead. This was an unheard-of thing in Melbourne. In order to avoid any trouble, he went to his employer, and explained why he desired to work on Sunday instead of Saturday, and his proposition was accepted. The police raged, and were going to prosecute him. But a lawyer to whom they went for counsel said to them: "The English laws are founded upon the law of God, and if it should turn out that these men are right in their explanation of that law, it might go hard with you." He advised them not to carry the matter farther, so it was dropped.

This affair stirred the community. The people wanted to see the contractor. Accordingly he promised to meet them, and tell them why he worked on Sunday. He expected to see only a few persons, but was surprised to find the house crowded. He gave them a Bible reading on the Sabbath question, and left them deeply interested, and earnestly calling for preaching on the subject.

One firm in Melbourne who sold



NEW ZEALAND.

British Miles

0 50 100 150

S. D. A. Church, shewn thus—

Company of Subbatarians, shewn thus

- | | |
|------------------|-------------------|
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| 1 Mergona | 33 Collingwood |
| 2 Hokianga | 34 Waimea |
| 3 Bay of Islands | 35 Sounds |
| 4 Whangarei | 36 Harbourough |
| 5 Hobson | 37 Kaikoura |
| 6 Rodney | 38 Cheviot |
| 7 Waitemata | 39 Amuri |
| 8 Eden | 40 Dunghua |
| 9 Manukau | 41 Buller |
| 10 Coromandel | 42 Grey |
| 11 Thames | 43 Ashley |
| 12 Waikato | 44 Akaroa |
| 13 Egelan | 45 Selwyn |
| 14 Waipa | 46 Ashburton |
| 15 Piko | 47 Geraldine |
| 16 Tairanga | 48 Westland |
| 17 Whakatane | 49 Waitaki |
| 18 Cook | 50 Waimate |
| 19 Waipa | 51 Wakomiti |
| 20 East Taupo | 52 Peninsula |
| 21 West Taupo | 53 Taieri |
| 22 Kawhia | 54 Manototo |
| 23 Taranaki | 55 Teapot |
| 24 Tairua | 56 Lake |
| 25 Whanganui | 57 Tuapeka |
| 26 Hawke Bay | 58 Bruce |
| 27 Rangitikei | 59 Clutha |
| 28 Manawatu | 60 Southland |
| 29 Waipawa | 61 Wallace |
| 30 Waipara East | 62 Tiora |
| 31 Waipara West | 63 Stewart Island |
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THE FIJI ISLANDS

(on the same scale as New Zealand)

0 50 100 150 British Miles

American organs, and employed agents to travel through the Colony, after accepting the truth, placed our publications in the hands of all their agents. They also opened a book department in their store, where our publications were offered to their customers. Thus far they have been very successful in obtaining subscribers for the *Bible Echo*, as well as in selling it and our other publications. Other merchants have embraced the truth, and thus a number of stores are closed every Sabbath.

Not many families were broken by the truth. In most instances, every member accepted it heartily. Most of these are from the middle class, contractors, school-teachers, printers, foremen of wholesale houses, and persons engaged in managing and carrying on various kinds of business. Not one who united with us was at that time using tobacco or drinking ardent spirits. They were persons who had begun the work of reform before the truth found them; and nearly all were persons of influence. This gave our work a favorable standing.

The success of our work troubled the clergy so much that councils were held to find a man who would debate with us. Individuals from all classes sent and procured our leading denominational works; but after reading these, they seemed to think that it was better not to debate with us. Before this, the Disciple minister had a standing challenge to debate with any one who did not agree with the views of that church; but on this point he became suddenly silent. By this general agitation of the subject we became extensively known. The efforts against the truth only served in the end to help it forward.

THE PUBLISHING WORK.

It was evident from the first that it would be necessary to publish a paper in Australia which would ably defend and correctly represent the doctrines of present truth, not only in the Colonies, but in America and Europe. Accordingly, arrangements were made for publishing; and in January, 1886, we began to issue a sixteen-page monthly paper called the *Bible Echo and Signs of the Times*. This gave an influence and strength to our work which could not otherwise have been obtained. The religious press in New Zealand, and in some instances in Australia, gave very favorable notices of our paper.

By its publication we gained an influence among the more wealthy business people, with some of whom we had already become acquainted. One man to whom we showed the paper, seeing that it contained no paid advertisements, remarked that it ought to be placed in a gold frame. He inquired how we were supported, and how we could afford to publish at so small a price a paper containing no advertisements. After we informed him how our friends in America had supported us so far, he said that such a work as we were doing was commendable, and should receive the support of the people of Melbourne. He gave us a check for fifteen pounds, and letters of introduction to a number of his friends who, he said, ought to help us more than that, as they were in better circumstances than he.

The canvassing for "Thoughts on Daniel and the Revelation" also helped to bring our views before the people in a favorable light. Up to April, 1886, one thousand orders had been taken for this work, although, when the agents

came to deliver, quite a number refused to take it because it was an Adventist book. A large number of agents were also employed to sell the *Bible Echo*, but only a few of these were successful. Of the first number of the paper we published an edition of six thousand, while our regular issue is three thousand. Readers could be obtained, how-

here toward getting subscribers than does the same work in America. After receiving papers the people seem to feel under moral obligation to pay for them.

From Sidney, New South Wales, publishers can send their papers free to all the Colonies; and from Tasmania they can send them free to all the



Bible Echo OFFICE. NORTH FITZROY, VICTORIA.

ever, for five or even ten thousand, and our list of subscribers could be largely increased, if we had enough experienced help to do the work. During the first three months, about four hundred paying subscribers were obtained. Besides this, a large number of copies were sold by agents and others. The mailing and free distribution of the paper accomplishes more

world. From Victoria and all the other Colonies the postage is one cent per paper, if they go through the post-office. If we had sufficient help, a Sidney edition of the paper might be published, and mailed free to all parts of that field. At each session of the parliament of New South Wales, an effort is made to change the postal laws, but thus far without success.

BIBLE READINGS.

During the winter, the opposition to our Bible readings was very great. On one occasion ministers came for miles to oppose, and our readings were entirely broken up on account of the bitter feeling manifested. At another time a minister and a few of his friends came a number of miles to meet us, thinking that our views could be easily overthrown. When asked to read a text which was directly contrary to his faith upon a certain point, he would do so, but with the greatest apparent confusion of mind as to what it said. After collecting his thoughts, and wiping the perspiration from his forehead, he would deny the point proved by the text. We did not discuss with him at all, but would simply say that perhaps he did not get the full meaning of the text, and would better read it again. In this way we would spend a long time upon one passage. His friends became much interested, and quite fully convinced of the fallacy of his position.

At the close of the meeting he desired a reading upon the subject of the kingdom and its manner of being set up. His position upon this point was that the Jews would return to Jerusalem, and that the second coming of Christ would be invisible. We spent three evenings of two hours each with him and his friends on this one question. He would acknowledge the truth, point by point, as we took it up, and then at the close would simply say that he did not believe what we taught. We never realized the soundness of our views as we did when met by the fiercest opposition. The simple reading of the Bible would, for the time being, silence the worst opposers.

ORGANIZATION OF THE FIRST CHURCH.

Sunday, April 10, 1886, we met to organize the first S. D. A. church in Australia. There were eighteen present who had signed the covenant, besides those who came from America; and seven others applied for admission by baptism. These were baptized the following Sabbath, and each Sabbath for a number of weeks members were added, until the church numbered fifty-five. Up to May, 1886, the entire number enrolled was ninety. Besides this, there were about thirty-five names on the covenant. A missionary society also was organized, and a club of about two hundred papers was taken and paid for by the members at the retail price so as to help the society. Many copies of these papers are remailed by the brethren to their friends in England. Children from eight to thirteen years of age take an active part in this work.

A church that will seat about twelve hundred persons has been rented in the city of Melbourne at forty pounds per year. This is to be used simply for Sabbath meetings, and for a business meeting to be held one day in each month. When not otherwise engaged, it can be rented for evening meetings for one pound per night.

Sunday morning before I left Australia for New Zealand, we called the leading brethren together, and made a statement to them of the financial standing of the mission. We stated the cost of the publications that had been sent to the Colonies, the time we had spent with them, and the expense of getting there. This we did that they might know something of the expense of the mission, not that we expected them to do anything toward making up the sum.

We told them that, had we remained six months longer, we contemplated organizing a Publishing Association. We also told them how such organizations were effected in America, the brethren themselves taking shares and owning the property; and stated that we thought in six months more they would have been able to form such an association themselves.

This drew forth a response from one of the brethren who had charge of a large flouring establishment. He said: "We Englishmen are so slow that we have not realized what you were doing. While we have scarcely begun to comprehend the fact that you are here, you have raised up a church, and begun to publish a paper. We are astonished; but after awhile we shall come to comprehend these things, and when we do, we shall be prepared to do whatever is best."

In anticipation of the wants of the publishing work, we had sent to America the first of October for four hundred pounds; but as this sum was not received in December nor in January, we had been obliged to give our note for the amount at ten per cent interest. This we also explained in the meeting, and suggested that if any of the brethren had money which they could loan us at a lower rate, it would be thankfully received. In a few days one of the brethren voluntarily gave us fifty pounds, and then loaned us four hundred pounds at three per cent interest for three years, stating that the interest might go into the publishing fund. Bro. Arnold had proposed to pay for the large press, two hundred and forty pounds; Bro. Israel for the engine, one hundred and ten pounds; and I for the small press, forty-five pounds. It can be readily seen that, with their

present numbers and prospects, an organization could soon be effected, and the printing office be owned by the friends in Australia. There is no doubt that the brethren in New Zealand would also be willing to help liberally in the publishing interest, although New Zealand and Australia will always be separate fields of labor.

CLOSE OF THE TENT SEASON.

In reference to the closing of the tent season, Eld. Corliss writes: "Our tent-meeting closed the last of April, with a good feeling all around. Thirty-five have signed the covenant. Sunday afternoon I called the brethren together in the tent, and spoke to them on the tithing system. Then I read them a detailed statement of our expenses during the entire tent season, including the seating for the tent, our printing bills at the *Bible Echo* office, and everything except the cost of the tent itself. This all amounted to between eighty-two and eighty-three pounds. Quite a portion of this had already been paid by the contributions placed in the box at the door of the tent, and by other donations. There still remained, however, a deficit of about thirty-two pounds. This the brethren made up in less than ten minutes. We did not even have to ask them to give; but the first thing I heard after reading the statement was some one saying, 'I will give five pounds toward making up the amount.' Then one after another responded so rapidly that I had to ask them to wait until I could take down their names. It did me good to see how they took hold of the work, as though they were perfectly accustomed to it. Thus the first tent-meeting in Australia closes without costing the General Conference anything besides the cost of the tent. We even

dare to hope that when it is needed, the brethren will feel able to help themselves to another tent.

“Our book sales at the tent amounted to between fourteen and fifteen pounds. We learned at this meeting how to dispose of our tracts. We put them together in shilling packages, and they went off at times as fast as we could deal them out. Some nights we would sell from twelve to fifteen shillings’ worth. In this way we scattered much truth which cannot fail to bear fruit. I would not be surprised if a good many more would embrace the truth from this effort. But I must say that I never saw more persistent effort to hinder and destroy a work. The devil fought to the end.

“Everything that could be thought of was tried against us. We were denounced as Yankees, and the people were warned to keep away; but they did not seem to heed the warning. Then the Campbellites challenged us to debate; but when I accepted, they sent a note politely backing out until I should challenge them in writing. So I took advantage of their delay, to present some strong arguments for the truth and against their position. Then the Plymouth Brethren had flaming posters put up all around town with the significant heading, ‘Christians, beware!’ A number of these were posted on high boards in front of the tent. But still the interest increased. All these things seemed to help forward the work rather than hinder it.”

In May, Eld. Corliss and I visited Ballarat, which, next to Melbourne, is the most important city in Victoria, being a place of from thirty to forty thousand inhabitants. We were not acquainted with any one in the city, and on Sabbath morning we went out to the park

to see if we could find a good place in which to speak on Sunday. We there met a man who was interested in the question of man’s immortality. While we were talking with him, we introduced the Sabbath question; and finally he directed us to a man, who, he thought, was keeping the Sabbath. On going to the place, we found a man and his wife and two daughters keeping their first Sabbath. They had been reading tracts sent by Eld. Israel. They sent us to another family, and they to still another. In the evening we stepped into a Bible house, and found that the proprietor was interested in the subject of the coming of the Lord. He said he had been dissatisfied with the church for some time, and that he now attended only the meetings of the Salvation Army.

In May, Eld. Israel visited Ballarat, and raised quite an interest by holding Bible readings from house to house. When he had been there about a week he had readings almost every night, attended by from twelve to twenty of the most intelligent class.

After each reading was over, the people would remain together till eleven o’clock, talking on the subjects presented, and, although they saw that to obey would conflict with their business interests, and separate them from friends, yet they esteemed the friendship of God and the riches of Christ of far more value than any consideration of a worldly character. The following extract from the leading paper of the place will illustrate this fact:—

“It is remarkable what sacrifices some business people are prepared to make for conscience’ sake. This remark is drawn forth by a notice in the window of a Bridge Street firm, to the effect that in future their establishment

will not be open on Saturdays until sunset. The members of the firm in question are not of the Hebrew persuasion, but it seems that they are connected with a new religious sect which has sprung up in Ballarat, and which, after close research into the Scriptures, particularly the book of Exodus, has come to the conclusion that it is contrary to the law of the Almighty to enter into any business on Saturday until the orb which gives us light has set."

NEW ZEALAND.

About the first of November, 1885, I went to New Zealand to visit the principal cities there for the purpose of securing agents for the *Bible Echo*, intending to return to Australia in time to assist in getting out the January number. We had decided that our paper must be a sixteen-page monthly. At first we thought that a smaller sheet would do; but after issuing an eight-page trial number, we were satisfied that a larger paper was necessary. Our present views are that our paper is none too large, and that it ought to be issued oftener.

A study of the map of New Zealand will show that it is made up of two large islands called respectively the North and the South Island, and one that is smaller, called Stewart Island. A large part of these islands is very mountainous. Public roads are comparatively few, travel by land being performed principally on horseback. Reference to the map will show that nearly all the cities are on the sea-coast, or very near it. Consequently the principal means of conveyance is by water. Auckland, on the northeastern coast of North Island, is a city of about forty-five thousand inhabitants. It is the headquarters of navigation for the various

islands of the Pacific Ocean. Wellington, situated at the southern point of North Island, is a city of about the same size, and is the capital of New Zealand. Dunedin on the southeast, and Christchurch on the northwest, of South Island, are cities of about twenty-five thousand inhabitants each. Both are great commercial cities for coast vessels to Australia. Invercargil, which is composed largely of the Scotch element, is also a city of importance. These, with many smaller cities containing from five hundred to three thousand inhabitants near the sea-coast, communicate with one another principally by water. The New Zealand Union Steamer Company runs a line of vessels from Auckland around the coast of New Zealand and across to Australia. It requires two weeks to go from Auckland to Melbourne, for these vessels stop at the principal ports during the day, and run from port to port during the night. This gave me an excellent opportunity to visit the cities, and accomplish what I had in view in coming to New Zealand.

On reaching Auckland, I found many opportunities to send the truth to the different islands of the Pacific. There are regular lines of steamers from Auckland to the Friendly, the Society, and the Fiji Islands. Nearly every captain and under-officer on these vessels was ready to co-operate with us in placing packages of our publications in the hands of proper persons to distribute on the different islands. All these islands are settled more or less by Europeans; but the prospect that the truth will meet with much success in these islands is not very flattering. The people are not friendly to foreign missionaries. The natives are mostly of a low order.

At Auckland we found a denomination

called Christians, who correspond very nearly to the first-day Adventists of America. These had a class, or school, in which different points of doctrine were discussed every Thursday night. Each member of the class was permitted to introduce any subject he chose. I was invited to present those doctrines wherein we differed from them. This was done freely, and it resulted in a discussion on the Sabbath question with their pastor, Mr. Aldrich. They held another class of the same nature at Mount Eden, one of the suburbs of Auckland. Here we introduced the personal and visible coming of Christ. This resulted in another friendly discussion. The result of these discussions was that a small company embraced the truth. These now meet regularly on the Sabbath, hold Bible readings, and have social worship in different parts of the city.

Among those who embraced the Sabbath here was a young man who was hopelessly given to intoxicating drink. Even his wife despaired of his ever reforming. He felt anxious to sign the covenant, so we presented it to him with the temperance pledge embodied in it. This he finally signed; and in a letter received from there about a month after, it was stated that he had not drank a drop of liquor since.

One of the first to embrace the truth in Auckland was Bro. Edward Hare. He and his wife commenced to keep the Sabbath before I had been with them three weeks. Since he fully committed himself to the truth, he has given all his time to selling our publications, and to distributing them on board of vessels, and his wife has opened correspondence with various persons on the different islands. They both devote a large share of their time to personal missionary work and to correspondence. He is the

general agent for our publications, and has in his employ a number of other agents. From the commission on the publications he nearly supports himself.

In former years Bro. Hare had fitted himself for a missionary to the Maories, the native New Zealanders, and he now has a great burden for them. After he saw the light upon the Sabbath, he was anxious that I should visit his father and mother, who resided in Kaeo, one hundred and sixty miles north of Auckland. This I decided to do before returning to Melbourne. We became deeply interested in Father Hare and his family. For twenty years he had been a schoolmaster in the north of Ireland. By his present and his former marriage, and by the former marriage of his present wife, he has a family of twenty-four children. Sixteen of these are married and have children. Many of them are men of means, and hold honorable positions in society. They are persons of more than ordinary ability, and have an extensive influence. Father Hare himself is local preacher for the Methodists. At his invitation I occupied the pulpit the three Sundays while I was there. Three local preachers, of whom two were Father Hare and his son Robert, afterward embraced the truth; and Robert, relinquishing all his former plans, soon started for America, to attend the college in California that he might fit himself for the work of the ministry. It was no small sacrifice for him to relinquish all his cherished plans of life, to fit himself to proclaim an unpopular truth.

During this first visit at Kaeo, which continued over three Sabbaths and first-days, we held meetings in a hall almost every evening, and in the day-time we visited from house to house and held Bible readings. As the result of this visit, two families took their stand for

the truth; but their numbers were so few that they did not hold public meetings.

In January I returned to Melbourne, and on the way visited the various cities on the coast, in many of which we found good openings for the presentation of the truth. In many places there were those who had received our publications from America, and who were anxious to hear on the subjects of the Sabbath and the second coming of Christ.

The newspapers here are more liberal than those in Australia, and seem willing to publish reports of our work in America. The people believe in giving each denomination a fair chance, and they encourage those of other views to come into their community. But the religious leaders are as determined to monopolize the ground as they are anywhere else, and the opposition was as great in Aukland as in Australia; but it proceeded only from the churches. The newspapers generally sympathize with the new-comers.

The first of March, after a short stay in Australia, I returned to New Zealand on my way to America. I found the friends still holding firmly to the truths which they had received at the time of my first visit, and the interest to hear, instead of diminishing, had deepened and extended. At the same time the opposition had grown more fierce from those who had rejected the truth. Bro. Edward Hare had been successful in selling the "Great Controversy," Vol. IV., having disposed of over four hundred copies in a little more than three months. He had also placed our publications, including a bound volume of the *Signs*, on nearly all the steamers sailing from Aukland. While on the steamer going from Kaeo, we could not find the volume of the *Signs*

which had been placed upon the table; but by inquiry we learned that a gentleman who was going to a popular watering place had become so interested in reading it that he was anxious to take it with him, and had obtained permission of the stewardess to do so.

The truth, especially when presented by means of Bible readings, seemed to be accompanied by a power that nothing could withstand. When once the truth began to work, it would seem that scores became interested without any effort on our part. One would tell another, he another, and in this way the truth relative to the Sabbath and the near and visible coming of the Lord would be carried over a large extent of country. We found several persons from India who had seen our publications there, and who testified to the interest taken in them by the people in that country.

My second visit to Kaeo was one long to be remembered. Baptism had never been administered in that vicinity, and the people entertained strange ideas concerning the dress to be worn by the candidates. I did not learn of this, however, until after our first baptism; but I saw clearly that there was something that hindered those from going forward in the ordinance who were thoroughly convinced that it was their duty. But at our first baptism the Spirit of God rested down upon the people. They saw that there was nothing improper in the ceremony. From this time it seemed that the Spirit of God triumphed over the powers of darkness in a most remarkable manner. Three were converted the night of the baptism, and three others took their stand for the truth within a few days. The second day after the baptism eight more were

baptized, and the day we left we learned of about fifteen more who would have been baptized had I remained longer. Some who had felt that they never could keep the Sabbath on account of their business, then decided to do so.

It was on Tuesday at five o'clock p. m., that we met for our last baptism. We then celebrated the ordinances at the house of Father Hare, organized a church as far as we could, arranged for a Sabbath-school, and on Wednesday I left them to hold their first public Sabbath meeting alone. Thus many believers were baptized and organized into a church and Sabbath-school, and celebrated the ordinances, before they observed the Sabbath. But the evidence that God accepted the work was as conclusive as in cases of six months' standing. Our anxiety for the success of their first Sabbath meeting was not greater than theirs. On Monday, while at Auckland, I received the following telegram: "Services and Sabbath-school well attended. Isa. 12:1, 2." We returned the following: "Telegram received. 1 Cor. 15:57, 58." Since then we have received encouraging letters from them. They have now organized a course of Bible readings which they hold each night in the week except Sunday. They have also undertaken the task of carrying the truth to every family in that section of the country.

I know of no place in the world where there is greater need of ministerial help, or where it would be more appreciated, than in the Colony of New Zealand. We sold over twenty pounds' worth of publications there, and received many subscriptions for the *Bible Echo*. The brethren use six hundred copies of the *Echo* per month in their missionary work, and are ready to support the work in that Colony, even if two ministers

could be sent them. They also feel such anxiety for their children that they would gladly build a school-house and pay the expenses of a teacher from America, could they thus obtain one that would teach present truth in connection with the sciences.

One sister who does the work for a family of nine or ten persons, including six children, the youngest but six years of age, has become so interested for her children that she takes one hour each day to teach them present truth. Margaret, the eldest, was baptized before I left. The interest for their children, friends, and neighbors, is beyond anything I have ever seen in America.

Twenty of Father Hare's family, including himself and wife and four daughters-in-law, have embraced the Sabbath. One lady who took her stand for the truth in Kaeo did so reluctantly and with deep feeling, fearing great opposition from her mother whom she dearly loved. During the greater part of her life she had been a worthy member of the Methodist church. She requested me to visit her mother when I returned to Auckland. I had been there only a few hours, however, before a lady called to see me. To my surprise she was the mother of this lady in Kaeo who had embraced the Sabbath. She said that the *Signs of the Times* had fallen into her hands, and she had become interested in the doctrines it taught. One of our prophetic charts hung in the room where we were, and I briefly explained to her the symbols on it. She then said that when she was a girl she lived in the north of Ireland, and that in 1843 she there heard preaching on those very subjects from a chart similar to the one I had. She became so interested in the Advent doctrine at that time that her father forbade her attending

the meetings, so she had heard nothing more on these subjects from that time to the present. This interview revived in her mind what she had heard forty-three years ago, and she was quite sure that we were right in our position. She said that she would observe the Sabbath hereafter, and that she was interested to read further on the subjects of present truth. It seemed that the very sound of the truth concerning the seventh-day Sabbath and the second coming of Christ carried with it conviction to some earnest, faithful seeker for truth.

One of our brethren at Kaeo had used tobacco for forty years, until it had become to him a necessity in order to think clearly. But when he received the light of present truth, he renounced it, and has not touched it since. In a letter written April 7, 1886, he says: "I have so many things to write you that I hardly know where to begin, and wherever I do begin I fear I shall make but poor progress, lacking, as I do, my former inspiration [meaning his tobacco]. Well, I feel quite satisfied to dispense with it, believing that all the good I have done under such inspiration is so very small as to be nowhere discernible. In what various ways men do evil that good may come! Blessed be the Lord for more light; and may he graciously grant more grace to enable me to live up to it!

"Three Sabbaths have come and gone since you left, and I am sure that you will be glad to hear that Joseph and Wesley [the latter of whom was extremely bitter against the Sabbath up to the morning before I left, when I had my last interview with him] with their families were in attendance at our first Sabbath meeting after your departure. It was more than I had expected. Oh,

how our heavenly Father does far more and 'exceeding abundantly above all that we ask or think'! Prejudice seems to have a strong hold upon the people generally, and with those whose profession is the highest it is the strongest. Some hardly know what to make of our views; others have taken to prayer. One lady in particular says that she has obtained light through that medium, and has been instructed to cast the Old Testament overboard. I told the person who informed me of this that she would better stop praying, lest she should be instructed to cast the New Testament also overboard. I fear that God will send some strong delusion to those who are knowingly opposing the light.

"Our Bible readings are as follows: At Joseph's house on Monday night; at Brigg's house on Tuesday night; at Wesley's on Wednesday night; at my house on Friday night; and at Bro. Lett's every fourth Sabbath night. Besides our regular Sabbath-school and services in the hall, we have either a Bible reading or a service at my place every Sabbath afternoon. I had a visit recently from a presiding elder, and found that my resignation was very acceptable, at least on his part.

"What can be done for Bro. B.? He is most anxious to attend your college, and to devote himself to the work of the Lord; but he is poor. Now our little church here will pay his passage, and if, with what little he may have of his own, your institution could possibly receive him notwithstanding the financial deficiency, I have no doubt it would be to the glory of God. There is an important field of labor about here. See to it, dear brother, that it is not neglected. We are trying in the meantime to do what we can."

THE MAORIES.

The Maories are the original natives of New Zealand. They are an intelligent race, in many respects superior to the aborigines of other islands in the Pacific. Those of the Samoan Islands are said to nearly resemble them. There are at present about fifty thousand of the Maories in New Zealand. As a class, they have a high sense of honor, justice, and morality. According to their laws, the violation of the seventh commandment would exclude the guilty person from recognition in any of the tribes. His property would be taken from him, and he would ever after be considered an outlaw. The doctrine of restitution for theft is rigidly enforced, with many other ideas of a similar character.

The first missionaries who went to New Zealand were Methodists and Lutherans sent from England. These have, to a large extent, lost their influence with the natives because of their overreaching and dishonesty in taking land from the natives without giving them a fair equivalent. Blankets, fishhooks, agricultural implements, and similar articles which had been furnished by the London missionary society to aid them in the work of civilization, were dishonestly used by them in purchasing large tracts of land of which the natives did not know the value. In some instances thousands of acres of land were obtained for simple articles of not more than a pound's value. A contract once made by the Maories is ever afterward held sacred by them, no matter how badly they have been wronged; but after a time they realized the extent of the injustice done them by the missionaries, and it was one of the causes of a bitter war with the Europeans.

The Maories are religiously inclined. Nearly all of them profess the Christian religion, and most of them can read their own language. Those who have lived among them and have gained their confidence, have great influence over them. The Hare family, being old residents, have always been on good terms with them, and are known among all the tribes. The present wife of Bro. Joseph Hare senior, is a physician to the Maories. Her former husband was a missionary among them, and was one of those who always retained their confidence. Owing to the friendly relations which the Hare family sustain to these natives, and their knowledge of the great injustice which has been done them, their sympathy has been greatly aroused in their behalf.

Bro. Edward Hare has been very anxious that a paper should be published in their language, and before I left for America plans were considered for the publication of a monthly Maorie paper, to be gratuitously distributed among them. Each paper was to contain articles on temperance, a Bible story with a picture, and a Bible reading. This enterprise was to be supported by friends of the Maories outside of our people. Already money has been pledged so that by the time one number had been issued there would have been sufficient funds to publish it for a year. It is hoped that arrangements will yet be perfected for the carrying forward of this enterprise.

In company with Bro. Hare, I visited some of the Maories, and spoke to them about the coming of the Lord, Bro. Hare acting as interpreter. They seemed perfectly joyous at the thought that Christ would come to take them to himself. They expressed the greatest thankfulness, and would say, "Oh that I could

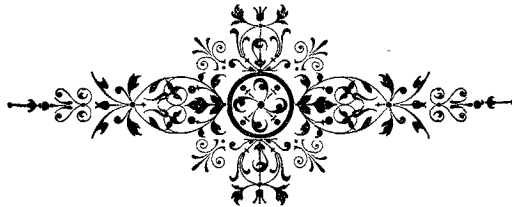
live to see him!" They manifest great regard for the Bible, and although a missionary would have no influence over them after attempting to purchase land of them, they give their unbounded confidence to those who seem to be single-hearted in the work of saving souls.

SUMMARY.

Our party left San Francisco for Australia, May 10, 1885. I reached San Francisco on my return, April 18, 1886. The expenses of our party to Australia, and my expenses while there, amounted to about \$2000. The cost of our printing material, presses, and engine, was \$4222. The expense of the tent-meeting during the season was between \$400 and \$450. This was met by donations from the new brethren in Australia. The first three numbers of the *Bible Echo* cost \$353. Our receipts for the same were \$160, and the donations to the publishing work, \$291. Our book sales

amounted to over \$700. Besides this, four hundred copies of "Great Controversy," Vol. IV., have been sold in New Zealand, and nearly one thousand copies of "Thoughts on Daniel and the Revelation" in Australia. More than a thousand copies have been ordered. Six hundred copies of the *Bible Echo* are sent to Auckland, and three hundred copies to other parts of New Zealand. There are more than one hundred and twenty-five Sabbath-keepers in Australia, and from forty to fifty in New Zealand. Of those who have embraced the truth in Australia, three have given themselves to the work of God. In New Zealand, one has given himself entirely to the work, and one has gone to America to fit himself for greater usefulness, by obtaining a broader experience in the work of the message and a more complete knowledge of the truth.

S. N. HASKELL.



REPORT OF MISSIONARY COUNCILS.

THE FIRST ORGANIZATION.

DURING the visit of Eld. Haskell to Europe in 1882, the question was considered of having an organization which should bring together the workers of the various missions as often as once each year, for consultation concerning the general wants of the cause. It was believed that an opportunity for comparison of views between the workers of different localities, a free discussion of the plans and methods adopted in the different fields, and a general consultation and decision as to new methods which might be adopted, would prove of mutual advantage and profit to the work in the various missions. Many of the workers were largely isolated, deprived of the companionship of others of the same faith during the year, and such an opportunity of Christian association and fellowship would be a privilege highly prized, and a source of spiritual profit to those who might share in these annual convocations. Such a meeting was therefore appointed to be held at Basle, Switzerland, Sept. 14-17, under the supervision of Eld. Haskell. Eld. J. G. Matteson represented the Scandinavian field, Elds. J. N. Loughborough and A. A. John, and Bro. Geo. R. Drew were present from the English Mission, and there was a good representation of the leading brethren in Switzerland.

This being the first meeting of the kind, it was made more an occasion of consultation and comparison of the labors of the past than of recommendation for future plans of work. A permanent organization was formed by the adoption of a constitution. Of this organization Eld. J. N. Andrews was chosen chairman; Eld. A. A. John, secretary; and Charles M. Andrews, treasurer. While the question of the relation of this organization to the various parts of the work in Europe was referred to the General Conference for its recommendation, the practical benefits gained from this first assembly were so evident that the meeting recommended such convocations to be held at least annually, from that time forward. The delegates returned from this meeting feeling that they had enjoyed a profitable occasion, and that they could resume work in their various fields with renewed courage.

THE COUNCIL OF 1884.

OWING to the extreme feebleness of the chairman of the Council, Eld. J. N. Andrews, the appointment which had been made for its second session to convene in October, 1883, was withdrawn. The subsequent death of Eld. Andrews seemed to make it advisable not to renew this appointment until the arrival of Eld.

Butler, whose visit was recommended by the General Conference of that year. The holding of this second session was therefore deferred until the close of Eld. Butler's visit to the various missions, and so was not held until May 28 to June 1, 1884. This meeting was also held in Basle, with a much larger and more general representation of the fields in which the work had been commenced. The English field was represented by Elds. M. C. Wilcox, A. A. John, and J. H. Durland, Bro. Geo. R. Drew, and Sister Jennie Thayer. The delegates from the Scandinavian Mission were Elds. J. G. Matteson, K. Brorsen, A. B. Oyen, and E. G. Olsen, and Bro. L. Hansen. The Roumanian field was represented by Bro. Thomas G. Aslan, of Pitesti, Roumania; and Italy, by Brn. A. Biglia and V. Guerini, of Naples. Elds. A. C. Bourdeau, D. T. Bourdeau, J. Erzenberger, and B. L. Whitney, and Brn. Albert and Adémar Vuilleumier, Oscar Roth, and other brethren and sisters connected with the Central European Mission, were also present. After the temporary organization of the meeting by the election of Eld. G. I. Butler chairman *pro tem.*, and A. B. Oyen secretary *pro tem.*, the following order of exercises was adopted: A religious meeting at 5 A. M., and business meetings at 9 A. M. and 4 P. M., the remainder of the time to be devoted to committee work and consultation. This programme was followed throughout the meeting.

One of the first questions which occupied the attention of the meeting was that of perfecting the organization according to the recommendations of the General Conference, to which the matter had been referred. A committee appointed to consider this question presented the following report:—

We most heartily indorse the constitution drafted at the time of Bro. Haskell's visit; but

in harmony with the action of the General Conference held at Rome, N. Y., in December, 1882, and to meet the present existing wants of the mission fields, we recommend—

1. That Art. I. of the constitution be amended so as to read: "This Council shall be called the European Council of Seventh-day Adventist Missions."

2. That Art. IV. be amended so as to read: "The officers of the Council shall consist of an Executive Committee of three, a Secretary, a Treasurer, and a Missionary Board of three in each mission, whose chairman shall be a member of the Executive Committee of the Council, these officers to be elected by the Council at its annual meetings. These Missionary Boards shall take supervision of the wants of the cause in their respective mission fields, and shall attend to the disbursement of funds under the counsel of the General Conference Committee, to whom they shall report from time to time the condition and wants of their fields."

It will be seen that the action of the Council in the adoption of this report was in itself an important step toward more thorough system and organization in the work in all the missions. The appointment of a general executive committee of three, composed of brethren selected from the different missions, would serve to unite the work, and, so far as possible, give all the benefit of the experience which might be gained by the workers in each field. This would bring the best judgment of all our missionaries to bear upon the work to be done, while it would help all to feel responsible for the advancement of the common cause.

The practical questions considered at this Council were numerous, and related to various phases of the work. The subject of education received much attention. The importance of schools and Institutes for the instruction of the young, with a special view to qualifying them for usefulness in the work, was quite fully discussed. Every reason which can be urged in favor of denominational schools for our people in

America applies to the work here. Not only are the public schools of Europe open to the same objection as are those of America,—their tendency to worldly influence, vice, and evil,—but in addition to this, fines and imprisonments are liable to be imposed upon those who refuse to send their children to school on the Sabbath. At the same time education is compulsory, so that, in many instances, the only means of avoiding a conflict with the authorities on the question of the Sabbath is to provide private instruction, and this often involves greater expense than our people in these countries are able to meet. The law makes provision for those who choose to educate their own children, allowing them this privilege providing that the standard established for the public schools is maintained. These facts furnish abundant reason for the establishment of denominational schools by our people. In such schools our children could be taught the regular branches required in the public schools, and could also receive special instruction in the Bible. Such were, in brief, the facts presented before the Council in its discussion of this important question. The special committee to which this subject, together with that of the holding of Institutes, was referred, offered the following report, which was adopted:—

Whereas, We feel it to be our duty, in view of the perilous times in which we live, to use every means in our power to guard our children from the evils which surround us; and—

Whereas, The moral condition of society is such that in the public schools they are surrounded by influences which draw them away from the truth; and—

Whereas, The laws of many countries in Europe are such that all children connected with the State or public schools are required to attend school on the Sabbath; and—

Whereas, By the establishment of proper

schools, not only the studies required by law may be taught, but other instruction may be given calculated to guard our children from the evil influences of the world and to cultivate in them a love for the truth; therefore—

Resolved, That as soon as suitable teachers can be procured, and arrangements made, schools be established in such fields and localities as the necessities of the case may demand.

Their recommendation concerning the matter of Institutes was as follows:—

That where there is a sufficient number of persons in any Conference or mission who wish to enter into the work to warrant the holding of an Institute for the purpose of giving instruction in the missionary and colporteur work, Bible readings, etc., the holding of such an Institute and the procuring of instructors for the same, be left to the judgment and decision of the Executive Committee of the said Conference or mission.

The prospect of increased labor in Italy and Roumania led to the appointment of a committee to consider the particular wants of the cause there. These fields had not been directly connected with the general work in America, as no one from that country had been sent especially to labor in them; but in view of the peculiar difficulties encountered in the work in these countries, it was, in the judgment of the Council, highly important that so far as possible it might be moulded after the plans which had proved most efficient in older fields. For this reason it was desirable that they should have the experience of those who had labored in other parts of the work. The deliberations of the committee were embodied in the following recommendations:—

1. That such fields as those in Roumania and Italy, where there is no experienced laborer from America, but where there are native Sabbath-keepers who wish to work in the cause, be placed under the supervision of the Missionary Board of the Central European Mission, and that those who can labor for the advancement of the cause should do

so at such places and in such a manner as shall be in harmony with the counsels of said Board.

2. That at least one experienced laborer be sent to each of these fields to labor with these brethren, helping them by instruction to gain an experience in the methods of labor which have been found by past experience to be best calculated to build up the cause of present truth.

3. That Eld. A. C. Bourdeau go to Roumania as soon as other duties will permit, to labor with Bro. Thos. G. Aslan to build up the work there, remaining as long as he may think advisable.

4. That the journals published in the Roumanian and Italian languages be continued as quarterlies for the present.

5. That Eld. D. T. Bourdeau visit Italy as soon as Bro. A. Biglia can arrange his affairs to labor in harmony with the plan of working which our American brethren have found to be best calculated to build up the cause of present truth, and that he labor with Bro. Bourdeau as the wants of the cause demand.

Resolutions were also adopted recommending the encouragement of such local laborers as gave promise of being useful, the importance of faithfulness and promptness on the part of all in the payment of tithes and donations for the support of the work, and the duty of our ministers to faithfully present the teaching of the Bible on the subject of Christian liberality. The importance of maintaining Bible simplicity and plainness in dress, and of avoiding the marked tendency throughout Europe to attach undue importance to needless forms and ceremonies in the manner of worship, was plainly set forth in resolutions, all of which were thoroughly and intelligently discussed before their adoption. The free discussion of these practical questions with especial reference to how they should be presented in the work in these countries, elicited much valuable instruction as to the most practicable methods of labor in the European field.

Among the important local questions

which occupied much of the attention of the Council, was that of the establishment of a house of publication in the Central European Mission. A committee of eleven was appointed to thoroughly canvass the expediency of renting a building for a term of years, of purchasing one already built, or of erecting a new one. After having carefully examined the matter, the committee reported against either renting or purchasing the house already occupied by the Mission, and not finding any other building adapted to the publishing work, they decided on the purchase of a new building. The site which they secured on the corner of Weiherweg and Rudolfstrasse, was one most admirably adapted for this purpose. Plans were also prepared for the proposed building, which were submitted to the General Conference Committee with the recommendation of the Council that its erection be immediately commenced.

The proposition for the formation of a Publishing Association for Central Europe, after having been submitted to proper legal counsel, was discarded as being impracticable. It was found that, according to the laws of Switzerland, it would be a much more simple and easy arrangement to leave the property in the hands of an association in America, to be managed by one or more persons whom it should appoint as its representatives here. The Council therefore proposed that, should it be decided to go forward with the erection of the new office, the General Conference accept the latter plan for the management of the publishing work in this Mission.

The officers of the Council elected for the ensuing year were as follows: Executive Committee, B. L. Whitney (chairman), J. G. Matteson, M. C. Wilcox; secretary, A. B. Oyen; treasurer, Addie S. Bowen. Missionary Boards: Central

European Mission, B. L. Whitney, D. T. Bourdeau, A. C. Bourdeau; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen; English Mission, M. C. Wilcox, A. A. John, J. H. Durland.

The following resolutions, inviting the visit of Mrs. E. G. White and Eld. W. C. White, expressing the gratitude of the Council for the visits of Elds. S. N. Haskell and Geo. I. Butler, and its sense of loss in the death of its respected president, were unanimously adopted by the Council.

Whereas, Experience has taught us that the personal labors of our dear Sister White are invaluable to the cause in accomplishing what her writings alone cannot accomplish; and—

Whereas, Our European brethren feel the greater need of these for having never been favored with them, and have a strong desire to see and hear Sister White; therefore—

Resolved, That we extend to Sister White a hearty and urgent invitation to visit the different fields in Europe as soon as practicable.

Whereas, The publishing work in Europe has in its growth reached a point where it calls for the labors of those of special experience in the work of printing; therefore—

Resolved, That it is the sense of this meeting that Bro. W. C. White should soon come to Europe to render that assistance in the publishing work that his experience qualifies him to bestow.

Whereas, The visit of Eld. S. N. Haskell to Europe two years ago was a great blessing to the cause in this country, bringing about more earnestness and zeal in the work, and greater liberality among the brethren; and—

Whereas, The present visit of Eld. Geo. I. Butler has been a source of encouragement to the brethren, and has served to more closely unite the hearts and sympathies of the workers in the different fields of labor; therefore—

Resolved, That we express our gratitude to the General Conference for sending these laborers, and that we extend to these brethren a cordial invitation to visit us as often as they may have opportunity so to do.

Whereas, The Lord in his providence has permitted disease to remove from this life our dear brother and president, Eld. J. N. Andrews, who has borne a prominent part in this last message; therefore—

Resolved, That while we deeply mourn our loss, we submissively bow to this affliction, and try to show our appreciation of his valuable services by faithfully and zealously carrying on the work in which he so earnestly labored.

The spirit which prevailed during

this entire session was most excellent. Union, love, and harmony prevailed in all the deliberations, and the important decisions which were reached were the result of much careful consultation and of earnest prayer for divine guidance. For those who enjoyed this privilege of taking sweet counsel together, the occasion was in a special sense one of spiritual refreshing, and some of the results of the deliberation of this important meeting will be seen in the work as long as it shall continue.

THE COUNCIL OF 1835.

THE third session of the European Council convened in the meeting-hall of the new publishing house at Basle, Switzerland, Sept. 15, 1885. Though but little more than a year had passed since the close of the previous session, this year had seen carried out the plans recommended by the former Council concerning the publishing house for the Central European Mission. The large, well-arranged building to which the delegates were welcomed on this third visit to Basle, was in marked contrast to the narrow, inconvenient tenement, in an obscure part of the city, in which the first Council was held, and gave evidence of the advancement which had been made since their first period of consultation.

In response to the cordial invitation of its previous session, seconded by the recommendation of the General Conference, Mrs. E. G. White and Eld. W. C. White and his wife had made the journey from the Pacific Coast to the Old World, and the brethren assembled at this session enjoyed the privilege of having among them these representatives of the work in America. The attendance was even more general than at the previous session, there being sev-

eral representatives from France in addition to those from other fields. The meeting continued until Sept. 29,—fourteen days,—yet although of so much longer duration than the previous session, every day was filled with important business relating to the various branches of the work in different fields.

The length of time during which the Council continued, permitted the introduction of some features in the regular order of exercises which had not been before adopted. In addition to the early morning prayer and social meeting, a regular class for Bible study was formed, which held one regular meeting each day. A Bible reading conducted in English, French, and German, was also held daily, and each evening a discourse, usually on some practical subject, was given. In this manner, while much time and thought were given to the affairs of the various missions, and to the details of the work in its various phases, a good share of the time was devoted to cultivating the spiritual interests of the meeting,—a most essential branch of the work.

At the suggestion of Bro. White, an auditing committee was appointed to examine the details of the accounts of those employed by the General Conference, in order to facilitate the work of the auditing committee of that body in its final action. Many difficulties arise in the work of this latter committee, on account of the different methods of making the report of labor and expenses, and it was judged that a committee on the ground could examine these details much more readily than the committee of the General Conference.

The propriety of the Council recommending to the General Conference those who should receive credentials and licenses in the various missions was considered, and a committee was in-

structed to recommend the names of such as in the judgment of the Council should receive credentials and licenses from the General Conference.

Several of the first meetings of the session were occupied with verbal reports from the laborers of the different missions. These reports brought out interesting statistics of the work in the various fields. Eld. Matteson spoke of Sweden as one of the best fields of labor in Northern Europe. A general interest was manifested by the people to hear the truth, and as the result of a series of meetings in Stockholm, over fifty souls were converted. This Conference is composed of seven churches with 193 members, a gain of 81 members since last year. There are, in addition to this number, 86 scattered Sabbath-keepers, making in all 279 believers who are fully united with us in the truth. Colporters have good success laboring here. Two of these and one minister have been employed during the year. They have sold and distributed during this time 426,400 pages of reading matter, obtained 448 subscriptions for our papers, and received \$580 on sales and subscriptions.

Eld. E. G. Olsen reported concerning his labors and the work in Norway. A church of twenty-one members had been organized in the vicinity of Drammen, and twenty-eight persons had been added to the church in Christiania. In the work of the colporters in the missionary society 500 subscriptions had been obtained, 600,000 pages of reading matter had been given away, and about \$400 received on sales and subscriptions. The publishing work in Christiania was reported to be in a prosperous condition. The completion of the new office of publication will furnish increased facilities for the growth of this branch of the work. The office publishes at present a Danish Norwe-

gian religious monthly, *Tidernes Tegn*, a Swedish religious monthly, *Sanningens Härold*, and monthly health journals in the Danish-Norwegian and Swedish languages. The office also publishes forty-five different books and tracts in the Danish-Norwegian, and fifteen in the Swedish.

In the Conference of Denmark, reported by Eld. K. Brorsen, there are four ordained ministers, two licentiates, nine churches, and 160 members. There are besides ninety-eight Sabbath-keepers in this country. The tithe for the past year was \$400.

The following summary of the work in the Scandinavian Mission was presented by Eld. J. G. Matteson: Number of ministers, 7; licentiates, 7; colporters, 8; churches, 18; members, 514; whole number of Sabbath-keepers, 698; amount of tithes and donations, \$2,161.86; total number of subscriptions taken for our periodicals, 1,044; pages of reading matter sold and distributed, 1,041,400; received on sales and subscriptions, \$1,033.

The condition of the work in the British Mission was presented by Eld. S. H. Lane, who a few months before had become connected with the work in England, Eld. M. C. Wilcox, and Bro. Geo. R. Drew. In his ship missionary work at Liverpool, Bro. Drew had sold during the past eleven months, 301,000 pages of books, for which he had received \$750. He had visited, in doing this work, 2,216 vessels. Three other colporters had been employed in the Mission for a portion of the time. They had received 249 subscriptions for the *Present Truth*, and visited 3,453 families. The office at Grimsby had printed during eleven months 102,500 copies of *Present Truth*, and received on subscriptions and sales of their paper about \$550. Received on other sales,

\$450. The tithes received during this period amount to \$388.58. During the summer a tent-meeting had been held with good success, as the result of which nine persons had embraced the truth.

The circulation of *Present Truth* has made a favorable impression upon the public mind; but much more can be done by circulating it by means of colporters than by sending it through the mail. Eld. R. F. Andrews gave an account of his labors in Northern Ireland, and Eld. A. A. John referred to his experience in open-air meetings, recommending this as an effective method of presenting the truth before the people of England.

The Swiss Conference, as reported by Eld. B. L. Whitney, has one ordained minister, seven licentiates, ten churches, with 224 members. There are also thirty-nine Sabbath-keepers in churches not as yet connected with the Conference. The tithes paid in during the eleven months of the year amount to \$1,314.87, besides \$264.35 paid by the churches in Germany. The Missionary society has a membership of 113. Their report of labor shows 137,039 pages of tracts distributed, and 9,066 missionary visits. The donations since the organization of the society amount to \$2,041.00. The Sabbath-school Association includes eleven schools, with 251 members.

The office of publication has published during the year 131,000 copies of the periodicals in the four languages in which journals are issued, and the receipts on the French and German papers are \$1,010.00. The office publishes thirty-one different tracts and pamphlets in French, fourteen in German, and seven in Italian.

In Pitesti, Roumania, according to the report of Bro. Thomas G. Aslan, a church of fourteen members had been

organized by Eld. A. C. Bourdeau. The Roumanian paper is well received, and seems to be accomplishing a good work, though according to the judgment of the friends there, its efficiency would be greatly increased if it could appear oftener.

Eld. D. T. Bourdeau reported his labors in France and Italy. Three churches had been organized with thirty-five members in France and Corsica, and two churches in Italy, at Naples and Torre Pellice, of twenty-five members.

Bro. A. Biglia, of Naples, had labored particularly in the distribution of the Italian paper, and in correspondence with those who had become interested through reading it. By this means the truth is finding an entrance into many towns of Southern Italy. Bro. John Geymet had been engaged in colporter work in the Vaudois Valleys. He had sold about 22,000 pages of tracts, and given away 8,000. He spoke favorably of that locality as one well adapted for French labor.

The conditions of the work in the German field were presented by Eld. James Erzenberger. In Germany religious meetings cannot be held without first giving notice to the authorities, stating the time and place of the meeting, and the subject to be presented. Unless this is done, one is liable to be fined. When, however, these conditions are complied with, the meeting is under the protection of the authorities, and is not liable to be disturbed. Halls for meetings are expensive, and it is difficult to obtain private rooms. At the same time there is an immense Protestant population in Germany, and encouraging results have followed the labor put forth among them. Colporters are needed to prepare the way for public effort by judicious distribution of our publications. These colporters will have to obtain license of the authorities, the expense of which will be about four dollars for each license granted.

Eld. A. C. Bourdeau had labored in Roumania, Italy, Corsica, Western France,

and Switzerland. He reported nine or ten persons in Western France as having embraced the Sabbath, though they are not as yet organized as a church.

Through these verbal reports the members of the Council were enabled in a measure to become familiar with the situation of the work in the various fields, and thus to enter more intelligently into the discussion of the important questions which were presented for the action of the Council. The members of the Council were requested to offer in writing the practical questions upon which they desired information, these questions being referred by the chairman to different individuals to be answered. As these questions were presented, general discussion was also invited, and in this manner much practical information was gained on the subject under consideration. Among these questions were the following:—

1. "Can tents be used to advantage in Switzerland, Germany, France, England, and Northern Europe?" The discussion to which this question gave rise brought out the facts that, so far as known, there are no laws in these countries to hinder such meetings, unless perhaps it may be the case in Switzerland. The difficulty and expense in obtaining suitable and respectable halls make the use of tents desirable. The advantages of tent-meetings over open-air meetings were quite fully discussed, and many strong reasons were advanced in favor of the former. It was thought that without doubt many difficulties would arise, but this should not stand in the way of making an effort in this direction. Difficulties have been encountered in this kind of work in America, and yet at present scores of tents are being successfully used there. While in the open-air meeting but little if any opportunity is afforded for making the meeting self-sustaining, with a tent effort the case is quite different, as the people will often give of their means, and in other ways aid in the support of the tent company.

During this discussion Sister White made some very important statements in regard to the manner in which meetings should be held. There are serious objections to open-air meetings. In the effort to hold the attention of the people, the vital forces of the one engaging in this kind of labor are subjected to a heavy strain. It is much more difficult to speak in the open air than in a tent, and the exposure of health and strength is much greater. Again, these meetings are usually attended by a continually changing class of people, so that there is no good opportunity for personal labor. This kind of labor is absolutely necessary in order to success in the work of winning souls to Christ. As he came in personal contact with those for whom he labored, so his servants must labor personally for the people. She expressed the belief that the use of tents is one of the very best methods of conducting a meeting, and that the Lord would bless this kind of labor in Europe.

As the result of the consideration of this question, the Council recommended the purchase of a second tent for England, and one for use in Sweden the coming season; that the Swiss Conference purchase two tents, one for the French and one for the German work; and that the General Conference be requested to furnish a tent for use in Italy.

2. "Would it be profitable to illustrate our papers?" The opinion prevailing that well-executed, instructive illustrations would add greatly to the circulation, and thus to the efficiency, of our periodicals, it was recommended that, so far as consistent, the European journals be illustrated.

3. "Should we bear arms or serve in the army? If so, is it lawful to serve on the Sabbath?" Military service is compulsory in Switzerland, Germany, France, and Italy. The period of service varies in the different countries, in some being as long as three years. In Switzerland, Sabbath-keepers have the

choice of joining the sanitary corps, in which a person is exempt from bearing arms; but even here the duties required are such as are not consistent with the proper observance of the Sabbath. The Council recommended that the Executive Committee prepare a circular setting forth the principles involved in this question, and offering suggestions for the instruction of our brethren.

The question arose how to reach the traveling public, and whether it is advisable to use distributors at places of pleasure resort, and on the ocean steamers. The experience of our American brethren in placing such distributors in stations, hotels, and public places, was cited in favor of an experiment in this direction in Europe. A request was made by the Council to the International Tract Society to furnish distributors on the transatlantic steamers leaving Liverpool.

On the subject of distribution of labor the Council adopted resolutions recommending that Eld. A. C. Bourdeau locate in the Waldensian Valleys, and devote his principal efforts to the work in Italy and France; that in view of the special and urgent demand for labor in various localities in the Italian field, Bro. A. Biglia be recommended not to confine his labors to Naples, but to devote the greater portion of his time to new fields; that Bro. Thomas G. Aslan spend six months or a year in Italy, laboring with Bro. Geymet; that a Scandinavian laborer be selected to assist Bro. Drew in his work at Liverpool; and that the General Conference be requested to send a German laborer to join Bro. Erzenberger in the German field.

Resolutions were also adopted expressing continued confidence in the gift of prophecy which God has mercifully placed among his remnant people, and pledging a renewed endeavor to show true appreciation of the same by prayerfully carrying out its instruction.

Among the resolutions relating directly to the policy of the work in the different missions was one setting forth.

the "duty of our ministers to encourage and educate young persons to become successful canvassers and colporters, by holding Institutes, and by connecting them with tent labor and other work where it may be deemed advisable, thus helping them to obtain the necessary qualifications for this work." It was recommended that an Institute of three or four weeks' duration be held at Great Grimsby, England, for the purpose of giving instruction to canvassers and colporters.

The Scandinavian brethren of America were invited to become subscribers to the health journals published at Christiania, and to aid in their circulation among the Scandinavians in that country. The Executive Committee of the Council was requested to prepare petitions to the Swiss government that the children of Sabbath-keepers be exempt from attending the public schools on the Sabbath; and also to prepare tracts and leaflets to be distributed by those who circulate these petitions.

Resolutions were adopted embodying the judgment of the Council as to the relation of the laborers to the offices of publication, recommending that definite orders be given for all publications desired, that a prompt settlement of accounts be made with these offices at least once each quarter, and that all book accounts be settled before or in connection with the settlement for their labor. The Conference Committees, or Mission Boards, were recommended to inform all laborers to what extent the free distribution of our publications should be carried, and to instruct them to include what they spend in this way in their annual report.

The Council expressed by vote its appreciation of the labors and counsel of Sister White and Eld. W. C. White,

and extended a cordial invitation to them to visit all the missions, and to spend as much time in Europe as their other duties would permit.

The following officers were elected for the ensuing year: Executive Committee, B. L. Whitney (chairman), J. G. Matteson, S. H. Lane; secretary, A. B. Oyen; treasurer, Addie S. Bowen; Mission Boards: Central European Mission, B. L. Whitney, A. C. Bourdeau, D. T. Bourdeau; British Mission, S. H. Lane, M. C. Wilcox, R. F. Andrews; Scandinavian Mission, J. G. Matteson, A. B. Oyen, E. G. Olsen.

At its eighteenth meeting, held Sept. 28, the Committee on Resolutions presented the following, which was unanimously adopted:—

Resolved, That the report of the Council, the financial and statistical report of the European missions, with the report of Sister White's morning talks and a sketch of her visit to the missions, be published in a large-page pamphlet in the English language, that our brethren in America may share the blessing of this good meeting.

Although the Council continued so long a time in session, the interest in its proceedings did not flag, and an earnest desire was manifested on the part of all to become more thoroughly intelligent and efficient in the great work of extending a knowledge of the present truth in Europe. The morning talks of Sister White were one of the specially interesting features of this annual convocation, and were the means of imparting much precious instruction concerning the practical work of those who were here convened. The session of the European Council of 1885 will remain in the memories of those who enjoyed its privileges as an occasion of practical instruction, spiritual refreshing, and encouragement to future faithfulness and earnestness in the good work.

PRACTICAL ADDRESSES.

DELIVERED BY MRS. E. G. WHITE TO THE SWISS CONFERENCE AND THE EUROPEAN MISSIONARY COUNCIL
HELD AT BASLE IN SEPTEMBER, 1885.

LOVE AND FORBEARANCE AMONG BRETHREN.

DEAR BRETHREN AND SISTERS: I am indeed thankful for this privilege of meeting with those who are laboring to spread the light of truth in the various countries of Europe. It is a grand, a noble work, and one which should call forth every energy of the being. As laborers for God, we need a more sacred nearness to him, and a closer fellowship with one another, that our prayers and efforts may not be hindered. We must not expect in our own strength to meet and press through the moral darkness that is in the world; but we must perseveringly labor for that strength which is found alone in Jesus. He loves us, and those who labor in his spirit will realize his assistance in all their efforts. It is impossible, even with the strong arguments of truth, to reach the hearts of men, unless there is, united with these arguments, a divine power.

A machine may be perfect in all its parts, and yet there be much friction and wear in its movements; but apply oil, and it performs its work quietly and well. So with us. It is necessary to have the oil of grace in our hearts, in

order to prevent the friction that may arise between us and those for whom we labor. Then, having not only the arguments of truth but the oil of grace, we can bear the message with power. Prejudice will be broken down, and a great work will be accomplished. "Without me," says Christ, "ye can do nothing." The branch cannot bear fruit except it abide in the vine; neither can we except we abide in Christ.

If the love of Jesus is cherished in the heart, it will be seen in the labors; the will and the manners will be brought under the moulding influence of the Holy Spirit. In the prayer of Christ just before his crucifixion, he said, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." The teacher of the people must be an example to the flock of God in all meekness, patience, forbearance, and love. He is, in a special sense, a living epistle, "known and read of all men." How important, then, that the sanctifying power of the truth be seen in his character.

The minister of God must first drink of the living fountain himself if he would firmly and intelligently lead others to that fountain. If he would present those

for whom he labors, perfect in Christ, he must himself be perfect. Divine power alone will reach and melt the sinner's heart, and bring him, a penitent, to Christ. Neither Luther, Melancthon, Wesley, Whitefield, nor any other great reformer and teacher, could of himself have gained such access to hearts as to accomplish the work that these men accomplished. But God spoke through them. Men felt the influence of a superior power, and involuntarily yielded to it.

God calls upon those who are lifting up the standard of truth before others to themselves exemplify its precepts in their daily life. Such a course would charm into believing many who have intrenched themselves behind the breastworks of infidelity. The influence of a true Christian character is like a cheering ray of sunlight that pierces to the remotest corner the darkness into which it is allowed to enter. The light emanating from the example of the Christian minister should not be fitful and uncertain, like the flash of a meteor, but it should have the calm, steady radiance of the heavenly stars.

The true minister of Christ should be encircled by an atmosphere of spiritual light, because he is connected with the world of light, and walks with Christ, who is the light of the world. Arguments may be resisted, persuasion and entreaty may be scorned, the most eloquent appeals, supported by the rigor of logic, may be disregarded; but a living character of righteousness, a daily piety in the walks of life, an anxiety for the sinner wherever found, the spirit of truth burning in the heart, beaming from the countenance, and breathing from the lips in every word, constitute a sermon which is hard to resist or to set aside, and which makes the strong-

holds of Satan tremble. Ministers who walk with God are clad with the panoply of heaven, and victory will attend their efforts.

Those who are engaged in the great and solemn work of warning the world, should not only have an individual experience in the things of God, but they should cultivate love for one another, and should labor to be of one mind, of one judgment, to see eye to eye. The absence of this love greatly pleases our wily foe. He is the author of envy, jealousy, hatred, and dissension; and he rejoices to see these vile weeds choke out love, that tender plant of heavenly growth.

It does not please God to have his servants censure, criticise, and condemn one another. He has given them a special work, that of standing in defense of truth. They are his workmen; all should respect them, and they should respect one another. In the army, officers are required to respect their fellow-officers, and the privates soon learn the lesson. When the leaders of the people in the Christian warfare are kind and forbearing, and manifest a special love and regard for their co-laborers, they teach others to do the same.

The reputation of a fellow-laborer is to be sacredly guarded. If one sees faults in another, he is not to magnify them before others, and make them grievous sins. They may be errors of judgment, that God will give divine grace to overcome. If he had seen that angels, who are perfect, would have done the work for the fallen race better than men, he would have committed it to them. But instead of this he sent the needed assistance by poor, weak, erring mortals, who, having like infirmities as their fellow-men, are best prepared to help them.

There was Peter, who denied his Lord. After he had fallen and been converted, Jesus said to him, "Feed my lambs." Before Peter's feet slipped, he had not the spirit of meekness required to feed the lambs; but after he became sensible of his own weakness, he knew just how to teach the erring and fallen; he could come close to their side in tender sympathy, and could help them.

In beginning missionary work in new fields, a great mistake is often made in not calling into exercise all the talents that might be employed in the work. Sometimes those who have excellent ability make great mistakes when they begin to work; but are they to be dropped because of this? No, indeed. Let them be patiently, perseveringly educated and trained, and in nine cases out of ten they will become useful workers.

My brethren in the ministry, I entreat of you to be just as kind and forbearing toward those who are new in the faith, as you wanted others to be toward you when you first came to the knowledge of the truth. In meekness and love teach them to bear responsibilities, and to labor for others. Jesus loves them just as much as he does you, and is just as willing to help them if they will learn to trust in him. If you see imperfections in them, do not discourage them and drive them from the truth by manifesting an overbearing, critical spirit. This is not the spirit of Christ. What does God say? "Come now, and let us reason together." He does not say, You are defective, and I will have nothing to do with you. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

Wednesday morning, Sept. 16.

MANNER OF PRESENTING THE TRUTH.

THOSE who labor in word and doctrine have a great work before them to tear from the minds of those for whom they labor the fatal deceptions of Satan, and to impress them with the importance of aiming to reach God's great standard of righteousness. They should pray earnestly for divine enlightenment, and for wisdom to present the truth as it is in Jesus. Sympathy, tenderness, and love, woven into their discourses and manifested in their lives, would disarm opposition, weaken prejudice, and open the way to many hearts.

It is to be regretted that many do not realize that the manner in which Bible truth is presented has much to do with the impressions made upon minds, and with the Christian character afterward developed by those who receive the truth. Instead of imitating Christ in his manner of labor, many are severe, critical, and dictatorial. They repulse instead of winning souls. Such will never know how many weak ones their harsh words have wounded and discouraged.

Christ came to break the yoke from off the necks of the oppressed, to strengthen the weak, to comfort those who mourn, to set at liberty those who are bound, and to bind up the broken-hearted. The servants of Christ are to take the work where he left it when he ascended, and carry it forward in his name. But it is Satan's constant aim to so shape circumstances that the workers will become disconnected from God, and labor in their own spirit and in their own strength.

Our ministers need more of the wisdom that Paul had. When he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, not-

withstanding these were the special truths for that time. He first brought them down step by step over the promises that had been made of a Saviour, and over the prophecies that pointed him out. After dwelling upon these until the specifications were distinct in the minds of all, and they knew that they were to have a Saviour, he then presented the fact that this Saviour had already come. Christ Jesus fulfilled every specification. This was the "guile" with which Paul caught souls. He presented the truth in such a manner that their former prejudice did not arise to blind their eyes and pervert their judgment.

Brethren, you who go forth to labor for those who are bound in chains of prejudice and ignorance, need to exercise the same divine wisdom that Paul manifested. When you are laboring in a place where souls are just beginning to get the scales from their eyes, and to see men as trees walking, be very careful not to present the truth in such a way as to arouse prejudice, and to close the door of the heart to the truth. Agree with the people on every point where you can consistently do so. Let them see that you love their souls, and want to be in harmony with them so far as possible. If the love of Christ is revealed in all your efforts, you will be able to sow the seed of truth in some hearts; God will water the seed sown, and the truth will spring up and bear fruit to his glory.

Oh that I could impress upon all the necessity of laboring in the spirit of Jesus; for I have been shown that souls here in Europe have been turned away from the truth because of a lack of tact and skill in presenting it. In kindness and love seek to instruct those who oppose you. Preach the truth with

the meekness of simplicity, remembering that it is not your words but the word of God which is to cut its way to the heart. There is danger, even in laboring among our churches, of leaving the great principles of truth and dwelling too much upon small, unimportant matters that create a fault-finding spirit among brethren. There are always those in the church and out who have not the love of Jesus in their souls, and who have, in the place of true religion, a criticising, exacting spirit, a desire to find something to condemn in their brethren and sisters. Such ones grasp eagerly at this kind of labor; but they do more harm than good, and should not be encouraged.

The third angel's message is infallible. Upon the grand, ennobling truths connected with that message you can dwell with perfect safety. Labor intelligently to encourage union of faith and union of judgment, that all may be united in the bonds of Christian fellowship and love; but do not belittle the work of God with ideas and notions of your own. Let not your ears listen to gossip from any one. If all would refuse to hear evil of their neighbor, the tale-bearer would soon seek other employment.

Do not encourage a class who center their religion in dress. Let each one study the plain teachings of the Scriptures as to simplicity and plainness of dress, and by faithful obedience to those teachings strive to set a worthy example to the world and to those new in the faith. God does not want any one person to be conscience for another. Talk of the love and humility of Jesus; but do not encourage the brethren and sisters to engage in picking flaws in the dress or appearance of one another. Some take delight in this work; and when

their minds are turned in this direction, they begin to feel that they must become church tinkers. They climb upon the judgment seat, and as soon as they see one of their brethren or sisters, they look to find something to criticise. This is one of the most effectual means of becoming narrow-minded, and of dwarfing spiritual growth. God would have them step down from the judgment seat; for he has never placed them there. I speak thus plainly because I know your danger in this country. Already souls have become discouraged and given up the truth because of this spirit manifested toward them.

When the subject of dress is dwelt upon explicitly, there are some who feel all the burden over it that they ought to feel for a soul balancing between life and death. I once attended a meeting where this spirit existed. There was the most solemn interest that I ever saw. Seventy-five were baptized before the meeting closed. After speaking to the crowd in public, I labored for the youth privately, talking and praying with them as they came to my tent. Many were greatly blessed; but there was a company on the ground who had no burden. I could hear their idle conversation, their trifling laugh, while agonizing prayer was being offered for the unconverted. In the height of the interest, one of this number came to me and said that some were in trial because Sister White wore gold. Some time before, I had received a present of a little open-faced, gold watch. It was very ancient in appearance, and certainly never would have been worn for its beauty. I carried it because it was a good time-keeper. But in order to avoid all occasion for any to stumble, I sold the watch, and I would recommend that others follow a similar course. This is in

harmony with the teaching of the apostle Paul, who says: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

All the religion many have is to pick flaws. I once knew a lady whose religion was of just this character, and in her family she was so overbearing that they could hardly live with her. A tent-meeting was held near the place where she lived, but instead of taking hold to help those who were laboring very hard in the meetings, or to receive help herself, this woman stood back to criticise. On returning to the house one day, I found her searching my trunk to see if there was not some article of clothing in it that she could condemn. We shall ever have just such people to deal with in this world. But if we do not enter too much into particulars, they will have no excuse for indulging their natural disposition. It is a marvel to me what patience the Lord has with such crooked material. But he has ordained that by the clear presentation of truth all can be brought into love and harmony.

There are few of my brethren and sisters who maintain plainness of dress as I do. My writings are pointed on this subject; but I do not carry it in the front. It is not to be made of greater importance than the solemn, testing truths for this time. There is in the very composition of some a criticising spirit, and this they cultivate as a precious acquisition.

We must present the principles of truth, and let them work upon the hearts of the people. We may pick the leaves from a tree as often as we please, but this will not cause the tree to die; the next season the leaves will come out again as thick as before. But strike

the ax at the root of the tree, and not only will the leaves fall off of themselves, but the tree will die. Those who accept the truth, in the love of it, will die to the world, and will become meek and lowly in heart like their divine Lord.

Just as soon as the heart is right, the dress, the conversation, the life, will be in harmony with the word of God.

We all need to humble ourselves under the mighty hand of God. May he help us to plant our feet firmly upon the platform of eternal truth. Give God a chance to impress hearts, brethren, and you will find that a wholesome impression will be left upon the minds both of church members and of outsiders. May God help you to exercise reason in the work of saving souls. Let the people hear through you the voice of God, not the voice of man. Let God's mould be placed upon the work, and not the mould of man. Take to yourselves the exhortation of the apostle Paul to Timothy, "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

Thursday morning, Sept. 17.

UNITY AMONG LABORERS.

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown and peace of them that make peace." Jas. 3:13-18.

The principle here laid down is the natural outgrowth of the Christian religion. Especially will those who are en-

gaged in proclaiming the last solemn message to a dying world seek to fulfill this scripture. Although possessing different temperaments and dispositions, they will see eye to eye in all matters of religious belief. They will speak the same things; they will have the same judgment; they will be one in Christ Jesus.

We are here to-day to compare ideas and to form plans so that all may labor in harmony. No one should feel that his judgment is faultless, that his ideas are above criticism, and that he can pursue a course of his own, regardless of the opinions of others with whom he is united in labor. When we think we know all that is worth knowing, we are in a position where God cannot use us. The third angel's message is not a narrow message. It is world-wide; and we should be united, so far as possible, in the manner of presenting it to the world.

Man is fallible; but the message is infallible. With it all should be in harmony; it is the center of interest, in which all hearts should be united. We may get up points that are of no consequence, and seek to maintain them; but we shall gain no strength by so doing. The message is to prepare a people to stand in the last great day, and to be united in heaven above. None should feel that it is of no special importance whether they are in union with their brethren or not; for those who do not learn to live in harmony here will never be united in heaven.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the

Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." God is seeking through his prophets and apostles to make us perfect; but if we would become perfect men and women in Christ, we must "come in the unity of the faith."

Some have a natural independence which leads them to think more highly of their own judgment than of that of their brethren. In so doing they place themselves where they fail to obtain much knowledge that God would have them gain. The history of God's work in the past shows that some have an understanding of one thing, others of another. It is his plan that there should be a counseling together. In the multitude of counselors there is safety. There should be harmony in sentiment and action among the workers. Doctrines and plans should be compared with the law and the testimony. We should never feel too independent to learn of one another. While it is not according to God's plan that one man's mind shall control all other minds, he is not pleased to have individuals strike out on a new track, and present new theories independent of the body.

As ministers, as the church of Christ, labor to be in harmony among yourselves, to be one in heart, one in sympathy. If you cannot all see alike on every subject, do not allow hard feelings to arise. When the cause was young, if there was one who did not view some point of truth as the body viewed it, a day of fasting and prayer was observed. We did not then try to see how far apart we could get; but we prayed, and searched the Scriptures, until the light of truth illuminated the darkened mind, and all could see eye to eye.

The truth is a unit, so powerful that our enemies cannot controvert it. There-

fore they try to excite jealousies, to create variance, among brethren, that they may be led to separate their affections from God and from one another. In unity there is strength. In Luther's time it was considered a great misfortune when differences arose among the believers, because it strengthened the opposition of their enemies. There was a time when the Reformation was carrying everything before it, and if the leaders had been united, it would have been, through God, a still more powerful agent for the pulling down of the strongholds of Satan; but variance arose among them, and the enemies of truth greatly rejoiced.

Even so Satan will come in among us, and sow discord if he can. How shall we resist him? By each cultivating love and forbearance in his own heart toward his brethren. If you see that one of your brethren is in fault, do not turn from him, and speak against him; but see how much good you can do him by treating him tenderly. Instead of allowing selfish feelings to arise, and seeking to preserve personal dignity, let self drop out of sight. Jesus with his long human arm encircles the fallen race and seeks to connect them with the throne of the Infinite. This is the work that you should be engaged in. Do not disappoint Jesus by your dissensions.

Even though you think you are right, you are not to urge your individual ideas to the front, so that they will cause discord. Do not take the position that you cannot err. All are liable to make mistakes; all need to anoint their eyes with the eye-salve spoken of by the True Witness, that they may see themselves as they are in God's sight.

Here are two brethren laboring together. Will these brethren, if the spirit of Christ reigns in their hearts, be found

warring against each other? Will they cherish envy, evil surmisings, and hard feelings against each other? Impossible. Neither one will possess exalted views of himself while he undervalues his brother. Each will esteem the other better than himself. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." The love here spoken of is not that sentimentalism, that low order of love, that attracts the affections from Christ and places them upon one another. The love here described is pure; it arises from having the affections centered upon Jesus, making him first, and last, and best in everything.

Brethren, it is your privilege to carry with you the credentials that you are Christ's,—love, joy, and peace. Will you seek earnestly to have this heavenly plant of love become rooted in your hearts, and then will you tenderly cherish it lest it wither and die? Let Christ appear. Do not cherish a spirit of independence which will lead you to feel that if your brethren do not agree with you they must be wrong. The opinions of your brethren are just as precious to them as yours are to you. Christ in you will unite you to Christ in them, and there will be a sweet spirit of union.

Jesus is ready to do great things for us when we lay ourselves upon the altar, a living, consuming sacrifice. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." How? Through the spirit of Christ. It is through the infinite sacrifice of Christ that this high estimate has been placed upon man. When we have his spirit in our hearts, we shall be of one mind in him. We shall not then seek to cover up the defects in our

characters; but we shall strive earnestly to overcome them. Our eyes will be fixed upon Jesus, and we shall learn from him to dwell in love and harmony with one another here, and shall finally be permitted to dwell with Christ and angels and all the redeemed throughout the ceaseless ages of eternity.

Friday morning, Sept. 18.

COURAGE AND PERSEVERANCE IN THE MINISTRY.

WHEN Jesus sent his disciples forth to labor, he sent them two and two, that they might be a help and strength to each other, and stand more courageously in defense of truth. They did not feel as some do now, that they would rather work alone than have any one with them who did not labor just as they labored. Our Saviour understood what ones to associate together. He did not connect with the mild, beloved John one of the same temperament; but he connected with him the ardent, impulsive Peter. These two men were not alike either in their disposition or in their manner of labor. Peter was prompt and zealous in action, bold and uncompromising, and would often wound; John was ever calm, and considerate of others' feelings, and would come after to bind up and encourage. Thus the defects in one were partially covered by the virtues in the other.

God never designed that, as a rule, his servants should go out singly to labor. To illustrate: Here are two brothers. They are not of the same temperament; their minds do not run in the same channel. One is in danger of doing too much; the other fails to carry the burdens that he should. If associated together, these might have a moulding influence upon each other, so

that the extremes in their characters would not stand out so prominent in their labors. It might not be necessary for them to be together in every meeting; but they could labor in places ten, fifteen, or even thirty miles apart,—near enough together, however, so that if one came to a crisis in his labors, he could call on the other for assistance. They should also come together as often as possible for prayer and consultation. Although different in temperament, they are one in faith, one in purpose, and can claim the promise of Christ to his disciples, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

When one labors alone continually, he is apt to think that his way is above criticism, and he feels no particular desire to have any one labor with him. But it is Christ's plan that some one should stand right by his side, so that the work shall not be moulded entirely by one man's mind, and so that his defects of character shall not be regarded as virtues by himself or by those who hear him.

Unless a speaker has one by his side with whom he can share the labor, he will many times be placed in circumstances where he will be obliged to do violence to the laws of life and health. Then, again, important things sometimes transpire to call him away right in the crisis of an interest. If two are connected in labor, the work at such times need not be left alone.

It is Satan's regular employment to hinder the work of God, and to work for the destruction of the race. Frequently when the interest in a certain locality is at its height, he makes it appear to the mind of the worker that some trifling matter at home is of great

importance, and demands his immediate presence. The eye of the worker not being single to the glory of God, he leaves the work unfinished, and rushes home. He may be kept away for days and even weeks, and his former work becomes raveled and tangled. Stitch after stitch is dropped, never to be taken up again. This pleases the enemy. And when he sees that he is successful in making temporal matters supreme in the mind of this person, he gives him his hands full of trouble. He at once begins to manufacture home difficulties, so as to entangle his mind, and, if possible, to keep him away from the work altogether.

God designs that the interest of the workers shall be absorbed in his will. He says: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." A soul is of more value than all the world; and to let things of a temporal nature come in between us and the work of saving souls is displeasing to the God of heaven. As a people, we have as yet scarcely begun to realize the importance of the work intrusted to us. Oh that the servants of God might have a new touch from his divine power! Oh that they had more faith to prevail with God in prayer, and more, far more, earnestness and perseverance in their labors!

When souls are deciding for or against the truth, do not, I beseech you, allow yourselves to be drawn away from your field of labor. Do not abandon it to the enemy, I might say, even if one lay dead in your house. Christ said, "Follow me; and let the dead bury their dead." If you could only see the importance of the work as it has been presented to me, the paralysis that is upon many would be shaken off, and

there would be a rising from the dead and a coming to life through Jesus Christ.

Christ meant something when he said, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." He intended to impress upon us the fact that we must make eternal things of first importance, and so relate ourselves to the cause and work of God that we shall not be hindered by things of a temporal nature. Everything of this character must come in secondary. The armor of God, once put on, is not to be laid off for slight excuses.

What we need now is untiring energy and perseverance, so that we will not be broken off from the work by difficulties and home perplexities. If we do allow our interest to be thus separated, the enemy will understand it, and he will make trouble right in our families to draw us away from the work. But if we firmly take our stand as God's workmen, saying, "The Lord has given us a message, and we cannot be faithful watchmen unless we stand at our post of duty; we will carry the work through at all hazards," then we shall find that angels of God will minister to our households at home, and will say to the enemy, "Stand back." It is a great and solemn work in which we are engaged, and God will help us to carry it forward, if we learn to rely wholly upon him.

Oh, my brethren, put on the whole armor of God, and move with wisdom and intelligence. Do not work weeks and months to bring around a condition of things that will bind you hand and foot so that you cannot engage in the warfare as bold soldiers of Jesus Christ, and then mourn and complain because

your circumstances are such that you cannot give yourselves wholly to the work. It is not God who lays upon you this burden. He has given you reason, and he wants you to use it. He would not have you arrange things at home so that when you go out to labor your minds will be continually upon your families. Before you make any move with reference to your families, he would have you consider carefully whether you are piling up burdens that will hinder you from engaging in his work. I have felt sad as I have heard different individuals tell how difficult it was for them to give themselves to the work of God. They do not like to consider the steps that they have taken to place themselves in this position. If God should work a miracle to bring them out of this position, they would go right to work to bring about another similar state of things. Such do not feel the necessity of counseling with God; they prefer to follow their own inclination and judgment.

Some have made it a point never to let temporal matters come between them and the work of God, and they have lost much in consequence of this. But what of that? What are temporal things when compared with the eternal? We have enlisted in the army of the Lord, and now let none of us create such a condition of things that we shall have to desert it.

I appeal to you, my brethren in the ministry. Connect yourselves more closely with the work of God. Many souls that might be saved, will be lost, unless you strive more earnestly to make your work as perfect as possible. There is a great work to be done in Europe. It may seem to move slowly and hard at first; but God will work mightily through you if you will only make an entire sur-

render to him. Much of the time you will have to walk by faith, not by feeling.

I do not know but all present have infirmities of some kind upon them. If so, do not gratify the enemy by standing in the desk and telling of those infirmities; but talk of the mighty power of Christ to bless all who come unto him. Jesus lives. Move out by faith, and claim the promises of God. Do you not remember the woman that came behind Jesus and touched the hem of his garment and was made whole? Hers is the kind of faith that you need. Many have the casual touch, but there are few who are closely connected with Christ by living faith.

Wherever you are, however trying your circumstances, do not talk discouragement. The Bible is full of rich promises. Can you not believe them? When we go out to labor for souls, God does not want us to go a warfare at our own charges. What does this mean? It means that we need not go in our own strength, for God has pledged his word that he will go with us.

As workers, let us seek the Lord together. Of our own selves we can do nothing; but through Christ we can do all things. God intends that we shall be a help and blessing to one another, and that we shall be strong in the Lord and in the power of his might. In the hour of our deepest trial, Jesus will be our "bright and morning star." There is in life much sorrow of our own creating. Satan works up distrust and discouragement. But God lives and reigns; and he will give us all the help we need. It is our privilege at all times to draw strength and encouragement from his blessed promise, "My grace is sufficient for you."

Monday morning, Sept. 21.

THE CHRISTIAN'S STRENGTH.

"WITH the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10: 10.

According to this, there is something to believe, also something to confess. The heart must first accept the truth as it is in Jesus. This is the foundation of true religion. Conviction of sin then begins to be felt; the sin-sick soul, feeling his need of a physician, comes to Jesus of Nazareth for pardon. Taking up the warfare against the enemy, he looks to Jesus for strength to resist temptation. He watches unto prayer, and searches the Scriptures. The truths of the Bible are seen in a new and intensely interesting light, and the Spirit of God opens to him their solemn importance. He studies the life of Christ, and the more clearly he discerns the spotless purity of the Saviour's character, the less confidence he has in his own goodness; the more steadily and closely he views Jesus, the less he discovers of perfection in himself. His self-righteousness disappears, and he falls, all helpless and broken, upon the Rock, Christ Jesus. He will be sorely pressed by the tempter, and at times may have feelings of discouragement, and be tempted to think that God will not accept him; but, taking God at his word, and pleading his sure promises, he presses through the darkness into the clear sunlight of Christ's love.

"And with the mouth confession is made unto salvation." If the heart is indeed the treasure-house of grace and the love of Christ, these will be expressed in the words and deportment. There will be a constant attraction to Christ. All will be tested; hence the need of divine grace, and of sound religious faith and principles. The lips

should be sanctified, that the words spoken may be few and well chosen.

Oftentimes professed Christians bring upon themselves great spiritual weakness by dwelling upon their trials and grievances. Not only does the matter become magnified by every repetition, but they as surely separate from Jesus as they allow themselves to transgress in this particular. Satan seeks to draw their attention to themselves, and to fasten upon them the idea that they are not appreciated. They begin to pity and sympathize with themselves, and to lose faith and confidence in Jesus; and as the result they walk apart from him who asks them to cast their burdens upon him.

To such we would say, Recount what God has done for you. Tell Satan that you do not trust in your own righteousness, but in the righteousness of Christ. Keep the mind filled with the precious promises found in the Bible, and when Satan comes in like a flood to overwhelm you, meet him with the weapon which the word of God has provided, "It is written." This will break his power and give you the victory.

Do not make it appear to any one that the road to heaven is an unpleasant path. Show by your words and actions that although this road is too straight and narrow to be entered with the burden of the world and of pride and self-importance, it is a precious way, cast up for the ransomed of the Lord to walk in. Although marked with trials and discouragements, it may be made, through faith and determined effort to defeat the enemy, a victorious, triumphant way.

We are pilgrims and strangers in this world; but we are traveling to a heavenly country. We shall meet with disappointments; but it is our privilege to

turn every apparent defeat into a victory. Satan will contend for our souls every step of the way; but if we look ever to Jesus, our present help in every time of need, he will lift up for us a standard against the enemy. Instead of complaining at every difficulty, we are to fight the good fight of faith, enduring hardness as good soldiers of the cross of Christ. The wounds and scars of our warfare will be to us, as to Paul, the trophies of victory.

I feel so thankful this morning that we can commit the keeping of our souls to God as unto a faithful Creator. Sometimes the enemy presses me the hardest with his temptations and darkness when I am about to speak to the people. I have such a sense of weakness that it seems like an impossibility to stand before the congregation. But if I should give up to my feelings, and say that I could not speak, the enemy would gain the victory. I dare not do this. I move right forward, take my place in the desk, and say, "Jesus, I hang my helpless soul on thee; thou wilt not suffer me to be brought to confusion;" and the Lord gives me the victory.

This was the case last Sabbath, and it has been my experience over and over again. Why is this? God honors my faith. I plead his promises, and he helps me. I have felt sometimes that I should fall in death while speaking, and perhaps this is the way I shall go. However this may be, I want to die at my post. I am not going to talk doubt and unbelief; neither will I dwell upon my infirmities. I will talk of Jesus and his power to save. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

Oh that I could impress upon all the importance of exercising faith moment by moment, and hour by hour! We

are to live the life of faith; for "without faith it is impossible to please God." Our spiritual strength depends upon our faith. When I know this, how can I keep silent upon this subject? The world's Redeemer says, "According to your faith be it unto you." When you settle down in gloom and despondency, you sin against God; because it shows that you have not faith in Jesus. It shows to those around you that you do not take God at his word. When he has done so much to evince his love for you, how great this sin must appear in his sight! "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

We do not know what faith really is until we try to exercise it. We all need more of that firm, persevering faith that Jacob manifested while wrestling with the angel on that eventful night. Few realize how severely his faith was tested at that time. He had separated himself from all earthly friends, that he might be alone with God. All who made life dear to him were exposed to danger and death. The bitterest drop in his cup of anguish was the thought that his own sin had brought this great peril upon his wives and children, who were innocent of the sin of which he was guilty. He had decided to spend the night in humiliation and prayer. God could soften the heart of his brother. God was his only refuge and strength. In a desolate place, infested by robbers and murderers, he bowed in deep distress upon the earth. His soul was rent with anguish, and with earnest cries mingled with tears he made his prayer before God. A strong hand is suddenly laid upon his shoulder. He immediately grapples his assailant, for he feels that this attack is a design

upon his life; that he is in the hands of a robber or murderer.

The contest is severe; neither utters a word; but Jacob puts forth all his strength, and does not relax his efforts for a moment. Thus the struggle continues, until nearly the break of day, when the stranger places his finger upon Jacob's thigh and he is crippled instantly. The patriarch now discerns the character of his great antagonist. He knows that he has been in bodily conflict with a heavenly messenger, and that this is why his almost superhuman efforts did not gain for him the victory. He is now disabled, and suffering the keenest pain; but he will not loosen his hold. He falls, a conquered foe, all penitent and broken, upon the neck of the angel.

The divine messenger tries to release himself from the grasp of Jacob. He pleads with him, "Let me go, for the day breaketh." But Jacob has been pleading the promises of God; he has been urging his pledged word, which is as unfailling as his throne; and now, through humiliation, repentance, and self-surrender, this sinful, erring mortal can make terms with the heavenly messenger: "I will not let thee go, except thou bless me." What boldness is here manifested! What lofty faith! what perseverance and holy trust! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed. But his was the assurance of one who realizes his weakness and unworthiness, yet trusts the faithfulness of God to fulfill his promise. The mistake which had led to Jacob's sin in obtaining the birth-right by fraud was now open before him. He had not trusted God and his promises as he should have done. He had become impatient, and had sought by his own efforts to bring about that

which God was abundantly able to perform in his own time and way.

The angel inquired of Jacob, "What is thy name?" And when Jacob answered, he said, "Thy name shall be called no more Jacob [the supplanter], but Israel; for as a prince hast thou power with God and with men, and hast prevailed." Jacob received the blessing for which his soul had longed; his sin as a supplanter and deceiver was pardoned. The crisis in his life had passed. God shows, in his dealing with Jacob, that he will not sanction the least wrong in any of his children; neither will he cast off and leave to despair and destruction those who are deceived and tempted and betrayed into sin. Doubt, perplexity, and remorse had imbibed Jacob's life; but now all was changed, and how sweet was the rest and peace in God, in the assurance of his restored favor.

It is the privilege of every one of us, like Jacob, to prevail with God. But the query arises, How can we believe that we shall receive the things we ask for, when we have no evidence that we shall? God's word is pledged. Is not that sufficient evidence? If we grasp the promises by living faith, trusting entirely in Jesus, the blessing will come in due time. It may not come in the way we expect; but it will come in the way that God directs, and by the means that he chooses to employ. Satan may tempt you to think that the Lord has forgotten you; but tell him that the word of the Lord standeth sure, having this seal, "The Lord knoweth them that are his;" and keep on praying.

Again: Satan may try to tempt you by saying that God will not have pity upon you and hear your prayers, because you are such a sinner. Do not listen to his story; but throw right into his face

the words of our Saviour, "I am not come to call the righteous, but sinners to repentance." If we were not sinners, we would have no need of a Saviour. We are sick with sin from the crown of our head to the sole of our feet, and this is why we need a Physician. While we are not to approach the throne of God in self-righteousness and self-sufficiency, thinking that we have any goodness to recommend us to him; while we are not to forget our weakness and sinfulness, it is at the same time our duty to believe that Jesus will impart to us of his healing, strengthening power. Our faith must grasp the eternal. We must move from principle, looking not at the things which are seen, but at the things which are unseen.

It is difficult to exercise living faith when we are in darkness and discouragement. But this of all others is the very time when we should exercise faith. "But," says one, "I do not feel at such times like praying in faith." Well, then, will you allow Satan to gain the victory, simply because you do not *feel* like resisting him? When he sees that you have the greatest need of divine aid, he will try the hardest to beat you back from God. If he can keep you away from the Source of strength, he knows that you will walk in darkness and sin. There is no sin greater than unbelief. And when there is unbelief in the heart, there is danger that it will be expressed. The lips should be kept in as with bit and bridle, lest by giving expression to this unbelief you not only exert an injurious influence over others, but place yourselves upon the enemy's ground.

If we believe in God, we are armed with the righteousness of Christ; we have taken hold of his strength. The promise is, "Let him take hold of my

strength, that he may make peace with me, and he shall make peace with me." We want to talk with our Saviour as though he were right by our side. We should have our minds stayed upon him. We should hold communion with him while we walk by the way, and while our hands are engaged in labor. If you will do this, you will not dishonor your Redeemer by talking to every one about your darkness and unworthiness. Go, tell it to Jesus; and he will lift up for you a standard against the enemy, and will cause the light of joy and gladness to come into your hearts.

It is our privilege to carry with us the credentials of our faith,—love, joy, and peace. When we do this, we shall be able to present the mighty arguments of the cross of Christ. When we learn to walk by faith and not by feeling, we shall have help from God just when we need it, and his peace will come into our hearts. It was this simple life of obedience and trust that Enoch lived. If we learn this lesson of simple trust, ours may be the testimony that he received, that he pleased God. Then instead of mourning and bitter repining, we shall make melody in our hearts to the Lord. "In the world," says Christ, "ye shall have tribulation: but be of good cheer; I have overcome the world."

Tuesday morning, Sept. 22.

HOW TO MEET TEMPTATIONS.

"My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." Jas. 1 : 2-7.

What greater promises could be given us than are found in these verses? A cunning and cruel foe attends our steps, and is working every moment, with all his strength and skill, to turn us from the right way. Ever since he succeeded in overcoming our first parents in their beautiful Eden home, he has been engaged in this work. More than six thousand years of continual practice has greatly increased his skill to deceive and allure. On the other hand, he who once yields to temptation becomes spiritually weak, and yields more readily the second time. Every repetition of sin blinds his eyes, stifles conviction, and weakens his power of resistance. Thus while the power of the human race to resist temptation is continually decreasing, Satan's skill and power to tempt are continually increasing. This is one great reason why the temptations of the last days will be more severe than those of any other age.

The admonition of the Saviour is, "Watch and pray, that ye enter not into temptation." If Satan cannot prevent persons from exercising faith, he will try to lead them to presume upon the willingness and power of God, by placing themselves unnecessarily in the way of temptation. Presumption is a most common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. Those who profess to be followers of Christ, and who claim by their faith to be enlisted in the warfare against all evil in their nature, frequently plunge without thought into temptations from which it would require a miracle to bring them forth unsullied. Meditation and prayer would have preserved them from these temptations by leading them to shun the critical, dangerous position in which they placed themselves.

Although the promises of God are not to be rashly claimed by us when we recklessly rush into danger, violating the laws of nature, and disregarding prudence, and the judgment with which God has endowed us, we should not lose courage when temptations come upon us. If we do not knowingly place ourselves in the way of temptation, it is our privilege to claim the promise of the inspired word: "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

Those who have weighty responsibilities to bear in connection with the work of God are the ones that will be beset with the strongest temptations. If Satan can cause them to waver from the right, he not only takes away their own strength, but he destroys their influence for good over others. They lose their confidence in God, and feel that they hardly dare approach him in prayer; for they are under condemnation. Acting upon the principle that Christ presented in his prayer, "I sanctify myself, that they also might be sanctified through the truth," they should take the position that they will be steadfast to God under every circumstance, that they may exert an influence to make others steadfast.

The temptations of Satan are manifold; but those to which our attention is called in the text are unbelief and impatience. "Knowing this, that the trying of your faith worketh patience." Impatience, then, is the result of a lack of faith. "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." If we do not maintain the grace of patience, we shall never reach a state of perfection. Some of us have a nervous temperament, and are naturally as quick

as a flash to think and to act; but let no one think that he cannot learn to become patient. Patience is a plant that will make rapid growth if carefully cultivated. By becoming thoroughly acquainted with ourselves, and then combining with the grace of God a firm determination on our part, we may be conquerors, and become perfect in all things, wanting in nothing.

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." It is our privilege in our great weakness to take hold of the strength of the Mighty One. If we think to meet and overcome the enemy in our own strength, we shall be disappointed. It may seem at times that when we pray the most and try the hardest to do right, we have the greatest temptations. This is because Satan is perfectly satisfied with our condition when we are clothed with self-righteousness and do not realize our need of divine aid; but when we see our great need of help, and begin to draw near to God, he knows that God will draw near to us; therefore he places every possible obstruction in the way so that we shall not come into close connection with the Source of our strength.

The exhortation of the apostle is, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." It is by engaging in this work, and by exercising living faith in God, that we are to perfect Christian character. The work of cleansing the soul-temple and preparing for Christ's appearing must be done while we are in this world of temptation. Just as Christ finds us in character when he comes, so we shall remain.

We should make daily advancement in the work of character-building. When

we try to separate from us our sinful habits, it may at times seem that we are tearing ourselves all to pieces; but this is the very work that we must do if we would grow up unto the full stature of men and women in Christ Jesus, if we would become fit temples for the indwelling of the Holy Spirit. It is not the will of God that we should remain in feebleness and darkness. He would have us put on the whole armor, and fight valiantly the battle against sin and self. And after we have truly repented of our sins, and done all that we can to overcome them, he would have us manifest a calm, unyielding trust in the merits of a crucified and risen Saviour.

If we make an entire surrender to him, leave our life of sin and passion and pride, and cling to Christ and his merits, he will fulfill to us all that he has promised. He says that he will give liberally to all who ask him. Cannot we believe it? I have tested him on this point, and know that he is faithful to fulfill all his promises.

Let not him that wavereth think that he shall receive anything of the Lord. When persons begin to draw nigh to God, Satan is always ready to press in his darkness. As they look back over their past life, he causes every defect to be so exaggerated in their minds that they become discouraged, and begin to doubt the power and willingness of Jesus to save. Their faith wavers, and they say, "I do not believe that Jesus will forgive my sins." Let not such expect to receive anything from the Lord. If they would only exercise true repentance toward God, at the same time possessing a firm faith in Christ, he would cover their sins and pardon their transgressions. But, instead of this, they too often allow themselves to be controlled by impulse and feeling.

When Satan tells you that your sins are such that you need not expect any great victories in God, tell him the Bible teaches that those who love most are those who have been forgiven most. Do not try to lessen your guilt by excusing sin. You cannot come near to God by faith unless you realize your sinfulness. Then you can place yourselves right on the promises, and with unwavering faith can claim a share in the infinite sacrifice that has been made for the human race. Cling closely to Jesus, and his great heart of love will draw you unto himself.

I cannot bear the thought that any should go away from this meeting without having their faith greatly strengthened. There are those here who will develop into good and useful workers. But every advance step they take must be a step of faith. If they have a religious experience that is rich in faith, one can chase a thousand, and two can put ten thousand to flight. But all the talents that they may possess, all the skill and eloquence that they may acquire, will effect nothing unless they are consecrated to God.

I am so anxious that those who labor in the cause shall have all the strength, and peace, and joy that Christ has for them. I want them to have the consolation of the Holy Spirit. The apostle Paul desired that his brethren should be comforted with "the consolation wherewith he was comforted." The Christian finds constant comfort and strength in Jesus. And when he complains of weakness and darkness, he gives good evidence that he has not a close connection with Jesus.

Brethren, let us have an eye single to the glory of God. Let us not allow anything to interpose between us and him. "If we follow on to know the Lord," we shall know that "his going

forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." If we are partakers of the divine nature, we shall reflect in life and character the image of our divine Lord. We cannot be indolent in seeking this perfection of character. We cannot yield passively to our surroundings, and think that others will do the work for us. "Every man that hath this hope in him purifieth himself, even as He is pure." We must be workers together with God. Life must become to us a humble, earnest working out of salvation with fear and trembling; and then faith, hope, and love will abide in our hearts, giving us an earnest of the reward that awaits the overcomer.

A relentless and determined foe has prepared his wiles for every soul that is not braced for trial, and guarded by constant prayer and living faith. We cannot individually, or as a body, secure ourselves from his constant assaults; but in the strength of Jesus every temptation, every opposing influence, whether open or secret, may be successfully resisted. Remember that "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." Therefore "be sober, be vigilant."

Wednesday morning, Sept. 23.

UNITY AMONG DIFFERENT NATIONALITIES.

"If any man thirst, let him come unto me, and drink." "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." John 7:37; 4:14.

If, with these promises before us, we choose to remain parched and withered for want of the water of life, it is our own fault. If we would come to Christ

with the simplicity of a child coming to its earthly parents, and ask for the things that he has promised, believing that we receive them, we should have them. If all of us had exercised the faith we should, we would have been blessed with far more of the Spirit of God in our meetings than we have yet received. I am glad that a few days of the meeting still remain. Now the question is, Will we come to the fountain and drink? Will the teachers of truth set the example? God will do great things for us, if we by faith take him at his word. Oh that we might here see a general humbling of the heart before God!

Since these meetings began, I have felt urged to dwell much upon love and faith. This is because you need this testimony. Some who have entered these missionary fields have said, "You do not understand the French people; you do not understand the Germans. They have to be met in just such a way." But, I inquire, does not God understand them? Is it not he who gives his servants a message for the people? He knows just what they need; and if the message comes directly from him through his servants to the people, it will accomplish the work whereunto it is sent; it will make all one in Christ. Though some are decidedly French, others decidedly German, and others decidedly American, they will be just as decidedly Christ-like.

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of ax or hammer. This building represents God's spiritual temple, which is composed of material gathered

out of every nation, and tongue, and people, of all grades, high and low, rich and poor, learned and unlearned. These are not dead substances, to be fitted by hammer and chisel. They are living stones, quarried out from the world by the truth; and the great Master-Builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God.

Let no one think that there need not be a stroke placed upon him. There is no person, no nation, that is perfect in every habit and thought. One must learn of another. Therefore God wants the different nationalities to mingle together, to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified.

I was almost afraid to come to this country, because I heard so many say that the different nationalities of Europe were peculiar, and had to be reached in a certain way. But the wisdom of God is promised to those who feel their need and who ask for it. God can bring the people where they will receive the truth. Let the Lord take possession of the mind, and mould it as clay is moulded in the hands of the potter, and these differences will not exist. Look to Jesus, brethren; copy his manners and spirit, and you will have no trouble in reaching these different classes. We have not six patterns to follow, nor five. We have only one, and that is Christ Jesus. If the Italian brethren, the French brethren, and the German brethren try to be like him, they will plant their feet upon the same foundation of truth; the same spirit that dwells in one, will dwell in the other,—Christ in them, the hope of

glory. I warn you, brethren and sisters, not to build up a wall of partition between different nationalities. On the contrary, seek to break it down wherever it exists. We should endeavor to bring all into the harmony that there is in Jesus, laboring for the one object,—the salvation of our fellow-men.

Will you, my ministering brethren, grasp the rich promises of God? Will you put self out of sight, and let Jesus appear? Self must die before God can work through you. I feel alarmed as I see self cropping out in one and another here and there. I tell you, in the name of Jesus of Nazareth, your wills must die; they must become as God's will. He wants to melt you over, and cleanse you from every defilement. There is a great work to be done for you before you can be filled with the power of God. I beseech you to draw nigh to him that you may realize his rich blessing before this meeting closes.

There are those here upon whom great light in warnings and reproofs has shone. Whenever reproofs are given, the enemy seeks to create in those reproved a desire for human sympathy. Therefore I would warn you to beware lest in appealing to the sympathy of others, and going back over your past trials, you again err on the same points in seeking to build yourselves up. The Lord brings his erring children over the same ground again and again; but if they continually fail to heed the admonitions of his Spirit, if they fail to reform on every point where they have erred, he will finally leave them to their own weakness.

I entreat you, brethren, to come to Christ and drink; drink freely of the water of salvation. Do not appeal to your own feelings. Do not think that sentimentalism is religion. Shake your-

selves from every human prop, and lean heavily upon Christ. You need a new fitting up before you are prepared to engage in the work of saving souls. Your words, your acts, have an influence upon others; and you must meet that influence in the day of God. Jesus says, "Behold, I have set before thee an open door, and no man can shut it." Light is shining from that door, and it is our privilege to receive it if we will. Let us direct our eyes within that open door, and try to receive all that Christ is willing to bestow.

Each one will have a close struggle to overcome sin in his own heart. This is at times a very painful and discouraging work; because, as we see the deformities in our character, we keep looking at them, when we should look to Jesus and put on the robe of his righteousness. Every one who enters the pearly gates of the city of God will enter there as a conqueror, and his greatest conquest will have been over self.

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

As workers together for God, brethren and sisters, lean heavily upon the arm of the Mighty One. Labor for unity, labor for love, and you may become a power in the world.

Thursday morning, Sept. 24.

THE BOOK OF LIFE.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5.

If we would be overcomers, we must search our hearts to be sure that we are not cherishing anything that is offensive to God. If we are, we cannot wear the white raiment that is here promised. If we would stand before God in the white linen, which is the righteousness of the saints, we must now do the work of overcoming.

Christ says of the overcomer, "I will not blot out his name out of the book of life." The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before him. Angels of God are weighing moral worth. They are watching the development of character in those now living, to see if their names can be retained in the book of life. A probation is granted us in which to wash our robes of character and make them white in the blood of the Lamb. Who is doing this work? Who is separating from himself sin and selfishness? "Ye are dead," says the apostle Paul of the true followers of Christ, "and your life is hid with Christ in God." When we are alive to God, we are dead to self. May God help us to die to self. Whose names will not be blotted out of the book of life? Only the names of those who have loved God with all the powers of their being, and their neighbors as themselves.

There is a great work to be done for many of us. Our minds and characters must become as the mind and character of Christ. Selfishness is inwrought in our very being. It has come to us as

an inheritance, and has been cherished by many as a precious treasure. No special work for God can be accomplished until self and selfishness are overcome. To many everything connected with themselves is of great importance. Self is a center, around which everything seems to revolve. Were Christ on the earth now, he would say to such, "Launch out into the deep." Be not so self-caring. There are thousands whose lives are just as precious as yours. Then why do you wrap your coat about you, and hug the shore? Awake to duty and to usefulness! If you will launch out into the deep and let down your nets, the Master will gather in the fishes, and you will see of the mighty working of God.

Do not, my ministering brethren, allow yourselves to be kept at home to serve tables; and do not hover around the churches, preaching to those who are already fully established in the faith. Teach the people to have light in themselves, and not to depend upon the ministers. They should have Christ as their helper, and should educate themselves to help one another, so that the minister can be free to enter new fields. An important work is to be done in the world. New fields are to be opened; and the zeal and the missionary spirit that Christ manifested are greatly needed. Oh that the power of God would set the truth home to every heart! Oh that all might see the necessity of having a living connection with God, and of knowing and doing his will from day to day!

The names of some will be blotted out of the book of life. Whose shall it be? Let us each examine ourselves carefully to see if we are in the faith; let us be diligent to make sure work for eternity. Jesus says that he will confess the name of the overcomer before his

Father, and before the holy angels. If we would have our names honored before the heavenly host in the day of God, we must obtain the white raiment now. We must clothe ourselves with humility as with a garment. Every step heavenward must be a step of humility.

The True Witness has said, "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." What is the shame of this nakedness and poverty? It is the shame of clothing ourselves with self-righteousness, and of separating ourselves from God, when he has made ample provision for all to receive his blessing.

Oh that the power of God may rest upon us before we separate for our homes and fields of labor! Oh that we may consider the importance of improving every day that we may have a good record in heaven! Christ has said, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me." My heart has been made to ache as I have seen some of my brethren considering so seriously whether or not they would make a little sacrifice for Christ's sake. It seems such a great thing in their eyes to deny inclination.

If we look back over history, we shall find that those missionaries who have gone to labor among the savages did not feel that they had made one-half so great a sacrifice as many do now who go forth to labor in a field all prepared for them. Many show that they know little of the sufferings of Christ. They have not drank of the cup of his sufferings, nor been baptized with his baptism. The Spirit and power of God

has not taken hold of their understanding; the refining fire has not softened and purified their hearts; and the saving message of truth that they are to carry to those in darkness is not shut up in their hearts as fire within their bones. Instead of cheerfully going without the camp to bear the reproach, some choose to linger around their homes, and thus fail to obtain a most precious experience in the things of God.

When our hearts are all aglow with love for Jesus and the souls for whom he died, success will attend our labors. My heart cries out after the living God. I want a closer connection with him. I want to realize his strengthening power, that I may do more effective work in his cause; and I want my brethren and sisters who are here to be blessed spiritually and physically. I entreat you to be men and women of prayer. Do not seek your own pleasure and convenience, but seek to know and do the will of God. Let each one inquire, Can I not point some soul to the Lamb of God, who taketh away the sin of the world? Can I not comfort some desponding one? Can I not be the means of saving some soul in the kingdom of God? We want the deep movings of the Spirit of God in our hearts, that we may not only be able to secure for ourselves the white raiment, but that we may so influence others that their names may be entered in the book of life, never to be blotted out.

Friday morning, Sept. 25.

THE LIGHT OF THE WORLD.

"YE are," says Christ, "the light of the world." As the sun goes forth upon its errand of mercy and love, as the

golden beams of day flood the canopy of heaven and beautify forest and mountain, awakening the world by dispelling the darkness of night, so the followers of Christ should go forth upon their mission of love. Gathering divine rays of light from the great Light of the world, they should let them shine forth in good works upon those who are in the darkness of error.

Do you, my brethren and sisters, realize that you are the light of the world? Do you, in your words and deportment at home, leave a bright track heavenward? What is it to be the light of the world? It is to have God for your guide, to have the companionship of holy angels, and to reflect to others the light that shines upon you from above. But if you fail to exercise Christian courtesy, forbearance, and love in your families, God and holy angels are grieved away; and instead of being the light of the world, you are bodies of darkness.

It is possible, through the grace of Christ, to have control over yourselves at all times. If a dear friend, one whose good opinion you greatly desired, should come into your home, you would not be found fretting and scolding; but you would control your words and actions, and would seek in every way to so conduct yourselves as to gain his respect and confidence. Shall we take more care in the presence of a comparative stranger than in the presence of those who are dear to us by the ties of nature; or in the presence of Jesus and heavenly angels? God forbid; for by so doing we fail to meet the claims of high heaven upon us.

It is not the will of God that we should be gloomy or impatient; nor that we should be light and trifling. It is Satan's studied plan to push persons from one extreme to the other. As

children of the light, God would have us cultivate a cheerful, happy spirit, that we may show forth the praises of him who hath called us out of darkness into his marvelous light. A lady once lived in our family nine years, and during all this time we did not hear an impatient word or a light expression from her lips; and yet she was the most cheerful person I ever saw. Hers was not a life of darkness and gloom, nor of lightness and frivolity. In this respect our lives should be like hers. God would not have us live under a cloud, but as in the light of his countenance.

Some are naturally of a reticent disposition; a smile is seldom seen upon their faces, and they seem more like statues than human beings. Such should open their hearts to the Sun of righteousness, and gather precious rays of light from Jesus, that they may reflect them to others. God wants you, brethren and sisters, to have this light in your hearts, and then you will be channels of light wherever you are. Like the sunflower, which turns its face constantly toward the sun, you must look continually toward the Source of light, that you may catch every ray possible.

Many who profess to be followers of Christ are as worlds without the sun. If these would leave their darkness and unbelief, and press forward in faith, they would become light in the Lord. Who would think of distrusting a dear friend who promised that if we would follow him he would lead us safely through the darkest forest? Much less ought we to doubt the word of Jesus, who has said, "He that followeth me shall not walk in darkness, but shall have the light of life." He will not leave those who trust in him to fall under the temptations of Satan. This is not his way of dealing with his children. He has promised to

lift upon them the light of his countenance.

The law of God is made void in the land, but here is a little company who have come out from the world and are standing in defense of that law. To these Jesus says, "Ye are the light of the world." Now, suppose that you keep your minds dwelling upon self and your darkness; how can you be the light of the world? You keep yourselves in darkness by looking at your own imperfections, instead of the willingness and power of Jesus to save to the uttermost all that come unto him in faith. You hug your darkness so close that there is no chance for the light to get in.

I want to say to those who have been desponding, When Satan comes in to tempt you, and you have no evidence that the Lord accepts you, do not look to see how dark you are, but look up to the light. Begin to praise God for the plan of salvation, and hold every victory gained through Christ. As you repeat the confidence you have in Jesus, Satan will flee; for he cannot bear the name of Jesus. Thus, step by step, you can fight the fight of faith. Remember that Jesus has borne long with you, and he does not want you to be lost. He says, "Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." By this he shows that he wants to take possession of your hearts.

Satan may tell you that you cannot be blessed; but Jesus says that he *will* come in, if you will open the door of your hearts. Which will you believe? Here is another precious promise that all may claim. It is not addressed to those who are perfect, but to sinners; to those who have wandered away from Christ. "Seek ye the Lord while he

may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Is there one here who dares not claim this promise? Is there one who will say, "I am so sinful that this does not mean me"? Put away such thoughts. Christ will accept you, polluted by sin though you may be, if you will come to him with contrition of soul. He invites all to come into the light of his presence. Then why should you remain away? We want these doubting ones to go from this meeting strong in the Lord and in the power of his might.

The word of God says, "Draw nigh to God, and he will draw nigh to you." It will require an effort on your part to walk with God. Jesus said to the man with the withered hand, "Stretch forth thine hand." The afflicted man might have said, "Lord, I have not used it for years; heal it first, and then I will stretch it forth." But instead of this, when Jesus commanded him to stretch it forth, he exercised the power of his will, and moved it just as if it were well. The very exercise of the will power was evidence to Jesus that the man believed; and his hand was healed in the act of stretching it forth. God would have you put away your darkness, and show that there is a power in the Christian religion that there is not in the world. He wants to make you all light in him; he wants to fill your hearts with love, and peace, and hope. If, then, you continue to cling to your darkness, you dishonor him; for you do not correctly represent to the world a sin-pardoning Saviour. If you are gloomy, desponding, hopeless, you are a

poor representative of the Christian religion. Christ died for all. The sacrifice was complete. It is your privilege and duty to show to the world that you have an entire, all-powerful Saviour. It was the Son of the infinite God who died to purchase a full and free salvation for all that would accept it. Then why not take him as your Saviour? He rebukes your unbelief; he honors your faith.

Go into a cellar, and you may well talk of darkness, and say, "I cannot see; I cannot see." But come up into the upper chamber, where the light shines, and you need not be in darkness. Come where Christ is, and you will have light. Talk unbelief, and you will have unbelief; but talk faith, and you will have faith. According to the seed sown will be the harvest. If you talk of heaven and the eternal reward, you will become lighter and lighter in the Lord, and your faith will grow, because it is exercised. Fasten your eyes upon Jesus, dear friends, and by beholding you will become assimilated to his image. Do not allow your thoughts to dwell continually upon things of the earth, but place them upon things that are heavenly, and then, wherever you are, you will be a light to the world.

Live the life of faith day by day. Do not become anxious and distressed about the time of trouble, and thus have a time of trouble beforehand. Do not keep thinking, "I am afraid I shall not stand in the great testing day." You are to live for the present, for this day only. To-morrow is not yours. To-day you are to maintain the victory over self. To-day you are to live a life of prayer. To-day you are to fight the good fight of faith. To-day you are to believe that God blesses you. And as you gain the victory over darkness and unbelief, you will meet the requirements of the Mas-

ter, and will become a blessing to those around you.

From every member of the church a steady light should shine forth before the world, so that they shall not be led to inquire, "What do these people more than others?" Religion is not to be held as a precious treasure, jealously hoarded, and enjoyed only by the possessor. True religion cannot be thus held; for such a spirit is contrary to the gospel. "Freely ye have received, freely give," are the words of the Master. While Christ is dwelling in the heart by his Spirit, it is impossible for the light of his presence to be concealed or to grow dim. On the contrary, it will grow brighter and brighter, as day by day the mists of selfishness and sin that envelop the soul are dispelled by the bright beams of the Sun of righteousness.

Christians may learn a lesson from the faithfulness of the light-house keeper. "A gentleman once visited a light-house that was placed in a very dangerous position to warn men of the perils that threaten them on the trackless sea. The keeper was boasting of the brilliancy of his light, which could be seen ten leagues out at sea, when the visitor said to him: You speak with enthusiasm, sir; and that is well. I like to hear men tell what they are sure they know; but what if one of the lights should go out?"

"Never, never! absurd! impossible!" replied the sensitive watchman, in consternation at the mere supposition of such a thing. 'Why, sir,' he continued, pointing to the ocean, 'yonder where nothing can be seen, there are ships going by to every port in the world. If, to-night, one of my burners should go out, within six months would come a letter, perhaps from India, perhaps from Australia, perhaps from a port I never heard of be-

fore,—a letter saying that on such a night, at such an hour, at such a minute, the light at such a point burned low and dim; that the watchman neglected his post, and that vessels were consequently put in jeopardy on the high seas. Ah, sir,' and his face shone with the intensity of his thought, 'sometimes in the dark nights, and in the stormy weather, I look out upon the sea and feel as though the eye of the whole world were looking at my light. Go out? Burn dim? That flame flicker low or fail? No, sir, never!'

"And shall Christians, shining for tempted sinners, allow their light to fail? For, ever out upon life's billowy sea are souls we see not, strange sailors in the dark, passing by, struggling, it may be, amid the surges of temptation. Christ is the great light, and Christians are appointed to reflect that light. The ocean is vast, its dangers are many, and the eyes of far-away voyagers are turned toward the light-house,—the church of Jesus Christ." If the world intervenes between the church and Christ, its light will burn dim, and souls will be lost because of a lack of that light. Shall it not be the language of every heart here this morning, What! let the light that is in me go out or burn dim! Never! never!

We are all woven together in the great web of humanity, and God holds us responsible for the influence we exert over others. Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control. It is as impossible for us to determine the result as it was for the watchman to see the ships that were scattered upon the sea.

God in his providence does not permit us to know the end from the beginning; but he gives us the light of his word to guide us as we pass along, and bids us to keep our minds stayed upon Jesus. Wherever we are, whatever our employment, our hearts are to be uplifted to God in prayer. This is being instant in prayer. We need not wait until we can bow upon our knees, before we pray. On one occasion, when Nehemiah came in before the king, the king asked why he looked so sad, and what request he had to make. But Nehemiah dared not answer at once. Important interests were at stake. The fate of a nation hung upon the impression that should then be made upon the monarch's mind; and Nehemiah darted up a prayer to the God of heaven, before he dared to answer the king. The result was that he obtained all that he asked or even desired.

This is the course that God would have us pursue under all circumstances. He wants us to be minute men and women. He wants us to be ready always to give to every man that asketh us a reason of the hope that is within us with meekness and fear. Why with fear? It is with a fear lest we shall not make a right impression upon the mind of the inquirer; with a fear lest self shall not be out of sight, and the truth not be made to appear as it is in Jesus.

I feel an intense desire that our brethren and sisters shall be correct representatives of Jesus. Do not pierce his wounds afresh, and put him to an open shame, by an inconsistent life. Become thoroughly acquainted with the reasons of our faith, and show by word and act that Christ is dwelling in your hearts by faith. May God help you to walk with Jesus. If you do, you will be the light of the world, and in the time of trouble

he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

Monday morning, Sept. 28.

THE IMPORTANCE OF WATCHFULNESS AND PRAYER.

DEAR BRETHREN AND SISTERS: Our meetings are about to close, and we are soon to separate, some to return to their homes, and others to their various fields of labor. What will be the effect of these good meetings? Will you cherish the precious light that God has here given, and let it have a sanctifying influence upon your lives? Will you, as you assemble from week to week in your little meetings at home, reflect upon others the rays of light that have shone upon you? Will your mind and conversation be upon the blessings of heaven, whence you look for your Saviour; or will you again be absorbed with things of a temporal nature? You have received additional light, and you will doubtless be beset by more severe temptations than ever before. The enemy will manufacture difficulties and create influences by which to discourage and overcome you if possible. But by watchfulness and prayer and faith in Christ you may be victors.

As the laborers go forth into the vineyard of the Lord, it should be remembered that they are human, and that they will have many temptations and trials to meet. The more important the work of the minister, the fiercer will be the assaults of the enemy upon him. Satan's temptations are the strongest against those who have the greatest responsibilities to bear. In

view of this, the hearts of those who remain at home should be drawn out in sympathy for them, and the prayers of their brethren should ascend as often as once a day that the special blessing of God may go with them, and open the way before them, that they may reach the hearts of the people. If all were to do this, they would feel a deeper interest in the progress of the truth, and in those engaged in proclaiming it.

Jesus is soon coming, and our position should be that of waiting and watching for his appearing. We should not allow anything to come in between us and Jesus. We must learn here to sing the song of heaven, so that when our warfare is over we can join in the song of the heavenly angels in the city of God. What is that song? It is praise, and honor, and glory unto Him that sitteth upon the throne, and unto the Lamb for ever and ever. We shall meet opposition; we shall be hated of all men for Christ's sake, and by Satan, because he knows that there is with the followers of Christ a divine power, which will undermine his influence. We cannot escape reproach. It will come; but we should be very careful that we are not reproached for our own sins and follies, but for Christ's sake.

We should not allow our time to be so occupied with things of a temporal nature, or even with matters pertaining to the cause of God, that we shall pass on day after day without pressing close to the bleeding side of Jesus. We want to commune with him daily. We are exhorted to fight the good fight of faith. It will be a hard battle to maintain a life of earnest faith; but if we cast ourselves wholly upon Christ, with a settled determination to cleave only to him, we shall be able to repulse the enemy, and gain a glorious victory. The apostle

Paul exhorts us, "Cast not away therefore your confidence, which hath great recompense of reward." Again he says, "Now the just shall live by faith."

As you go to your homes, be sure that you do not leave Jesus behind. You remember how, when he was twelve years old, his parents took him with them up to Jerusalem to attend the passover. But in returning with the crowd, they allowed their attention to be so engrossed with talking and visiting that they entirely neglected their sacred trust, and Jesus was left behind. For an entire day he was not brought to mind by those who should not have forgotten him for a moment. By only one day's neglect they lost Jesus from their company; but it cost them three days of anxious search to find him. So with Christians; if they become careless, and neglect to watch and pray, they may in one day lose Christ, but it may take many days of anxious, sorrowful search to find him, and to regain the peace of mind which was lost by vain talking, or neglect of prayer. When Christians associate together, there is need of carefulness in all their words and actions, lest Jesus be forgotten, and they pass along unmindful of the fact that he is not among them.

When men are careless of the Saviour's presence, and in their conversation make no reference to him in whom they profess that their hopes of eternal life are centered, Jesus is not in their company, and the holy angels are grieved from their presence. These pure and heavenly beings cannot remain where the presence of Jesus is not desired and encouraged, and where his absence is not marked. They are not attracted to the crowd where minds are diverted from heavenly things. For this reason, great mourning, grief, and dis-

couragement exist among the professed followers of Christ. By neglect of meditation, watchfulness, and prayer, they lose all that is valuable. The divine rays of light emanating from Jesus are not with them, cheering them with their holy, elevating influence. They are enshrouded in gloom, because their careless, irreverent spirit has separated Jesus from their company, and driven from them the ministering angels.

Many attend religious meetings, receive instruction from the servants of God, and are greatly refreshed and blessed; and yet, because they do not feel the necessity of praying and watching thereunto on the homeward journey, they return to their homes no better than when they left them. As they realize their loss, they frequently feel inclined to complain of others, or to murmur against God, but do not reproach themselves as the cause of their own darkness and sufferings of mind. These should not reflect upon others. The fault is in themselves; they talked, jested, and visited until they grieved away the heavenly Guest, and they have only themselves to blame. It is the privilege of all to retain Jesus with them. If they do this, their words must be select, seasoned with grace, and the thoughts of their hearts must be disciplined to dwell upon heavenly things.

We have had great light and privileges at these meetings, and now let us retain the impressions that have been made upon our hearts. When we feel the least inclined to commune with Jesus, let us pray the most. By so doing we shall break Satan's snare, the clouds of darkness will disappear, and we shall realize the sweet presence of Jesus. Let us here resolve that we will not sin against God with our lips, that we will never speak in a light and trifling man-

ner, that we will never murmur or complain at the providence of God, and that we will not become accusers of our brethren. We cannot always hinder the thoughts that come as temptations; but we can resist the enemy so that we shall not utter them. The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words and actions, and skillfully adapts his temptations accordingly. If all would labor to repress sinful thoughts and feelings, giving them no expression in words or acts, Satan would be defeated; for he would not know how to prepare his specious temptations to meet their cases.

Oh that the vail could be parted for a moment, and you could see the interest that all heaven takes in the human race! God and heavenly angels are anxiously waiting to see if we will not cleanse ourselves from all sin. Of the redeemed it is said, the Lamb shall lead them to "living fountains of waters;" and they shall walk in the beams of a sunless day; for Christ is the light of the city of God.

We want to get in the habit of talking of heaven, beautiful heaven. Talk of that life which will continue as long as God shall live, and then you will forget your little trials and difficulties. Let the mind be attracted to God. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And now may the blessing and peace of God rest upon you all, my brethren and sisters. May your lives from henceforth be lives of watchfulness and prayer; and if we never meet again in this world, may we meet around the great white throne, to sing the song of victory together in the kingdom of God.

Tuesday morning, Sept. 29.

THE WORK IN NEW FIELDS.*

I HAVE been deeply interested this morning in listening to the reports of labor from the various fields. I have been connected with the work in America from its very commencement, and understand something about the difficulties to be met when the cause is in its infancy. We have seen the work go hard, and we have seen of the salvation of God in the presentation of truth. The reports we have heard here sound the same as those we have heard in America. Those who accept the truth in this country have a great cross to lift; and when they do take their stand firmly, our brethren no doubt feel as we did when the work first started. One soul who embraced the truth was regarded of more value than mountains of gold. We wept and rejoiced, and could scarcely sleep. Our hearts were so filled with gratitude, and so closely united in love and sympathy, that we wanted to praise God day and night.

The Piedmont valleys have been spoken of. From the light that I have had, there are, all through these valleys, precious souls who will receive the truth. I have no personal knowledge of these places; but they were presented to me as being in some way connected with God's work of the past. He now has an advance step for this people to take. Those who labor in these valleys must take a deep interest in their work, or they will not succeed. The third angel is represented as flying through the midst of heaven. The work is one that must be done quickly. They must keep in working order, laboring intelligently and with consecration, and be prepared by the grace of God to meet opposition. They are not only to

preach, but to minister. As they go forth to labor, they are to make personal efforts for the people, coming heart to heart with them, as they open to them the Scriptures. There may at first be only a few here and there who will accept the truth; but when these are truly converted, they will labor for others, and soon, with proper efforts, larger companies will be raised up, and the work will move forward more rapidly.

There is a great work yet to be accomplished in all the fields from which we have heard reports. All through these countries there is precious talent that God will use; and we must be wide awake to secure it. The great obstacle to the advancement of the work is the lack of means. Ought we not to make this a special subject of prayer? Men who have means will receive the truth in this country; but the Lord would have us labor earnestly in faith until that time comes. He would have all who accept the truth become light-bearers. They should act as though they had a message of infinite importance to present. It is God's truth, and all should be sanctified through it. All should have a living faith, a living connection with heaven.

The work of the minister is not simply to preach, but it is to visit families at their homes, to pray with them, and open to them the Scriptures. He who conducts the work outside the pulpit in a proper manner will accomplish tenfold more than he who confines his labor to the desk. When Christ was teaching on earth, he watched the countenances of his hearers, and the kindling eye, the animated expression, told him in a moment when one assented to the truth. Even so should the teachers of the people now study the countenances of their hearers.

* Remarks before the Swiss Conference, Friday, Sept. 11.

When they see a person in the audience who seems interested, they should make it a point to form his acquaintance before leaving the place of meeting, and, if possible, should ascertain where he lives, and visit him. It is this kind of personal labor that helps to make him a perfect workman. It enables him to prove his work, to give full proof of his ministry.

This is also the most successful way of reaching the people; for by this means their attention is best secured. Unless the attention of the people is gained, all effort for them will be useless. The word of God cannot be understood by the inattentive. They need a plain "Thus saith the Lord" to arrest their attention. Let them see that their cases are tried and condemned by the Bible, not by the lips of man; that they are arraigned at the bar of infinite justice, not before an earthly tribunal. When the plain, cutting truth of the Bible is presented before them, it comes directly across long-cherished desires and confirmed habits. They are convicted, and then it is that they specially need your counsel, encouragement, and prayers. Many a precious soul balances for a time, and then takes his position on the side of error, because he does not have this personal effort at the right time.

It is not always pleasant for our brethren to live where the people need help most; but their labors would often be productive of far more good if they would do so. They ought to come close to the people, sit with them at their tables, and lodge in their humble homes. The laborers may have to take their families to places not at all desirable; but they should remember that Jesus did not remain in the most desirable places. He came down to earth that he might help those who needed help.

I can sympathize with some of my

brethren who have strong feelings but not strong bodies. I do not know what we would do without men who do feel intensely. God would have them regard the laws of life and health; for when they are exhausted by long speaking and praying, or by much writing, the enemy takes advantage of the tired condition of their nerves, and causes them to become impatient and to move rashly. It was after Christ was greatly reduced by long fasting that Satan thought to gain the victory over him; but Christ drove him from the field of battle, and came off conqueror. Even so may those who preach the word overcome their wily foe when they are tempted in a similar way.

It is also necessary that they labor with discretion, in order that they may preserve their health and strength in the best possible condition for an emergency. Then, when occasion requires, they can put forth special efforts, and, relying upon Him who has conquered the enemy in their behalf, can come off more than conquerors. He who sends forth the laborers says, "Lo, I am with you alway, even unto the end of the world." The billows may go over your heads, brethren, but there is an arm that will raise you above all danger.

Brethren and sisters, you who tarry by the stuff at home, there is something for you to do. The work of saving souls is not to be done by the ministers alone. Every one who has been converted will seek to bring others to a knowledge of the truth. Commence to work for those in your own homes and neighborhoods. Labor with wisdom and earnestness, with perseverance and much prayer, that they may be brought to accept the light of truth. You can also send up your petitions for the laborers in the different fields. God will hear your prayers, and will make them like sharp sickles in the harvest field.

ADDRESS TO THE MISSIONARY WORKERS.*

"AND, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Luke 10:25-28.

If any are in perplexity to know whether they will be saved or not, they will find the query settled here. The world's Redeemer has plainly specified the conditions of eternal life. Both the conditions and the promise are positive. Christ must be the center. We must love him with every power of our being, and our neighbors as ourselves. And if we do love our neighbor as ourselves, we shall labor earnestly to present to him the truth in its beauty and simplicity.

It was thus that the foundation of the Christian church was laid. Many people had assembled where John was baptizing in Jordan. As Jesus walked among them, the observing eye of John recognized him as the Saviour, and with kindling eye and earnest manner he cried, "Behold the Lamb of God." Two of John's disciples, whose attention was thus directed to Jesus, followed him. Seeing them following him, he turned and said, "What seek ye? They said unto him," "Master, where dwellest thou? He saith unto them, Come and see." And when they had come and seen where he dwelt, he opened to them the great plan of salvation. The words which he there spoke to them were too precious to be kept to themselves, and they immediately went and found their friends, and brought them to Jesus.

At this very time Nathanael was

praying to know whether this was indeed the Christ of whom Moses and the prophets had spoken. While he continued to pray, one of those who had been brought to Christ, Philip by name, called to him and said, "We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph." Notice how quickly prejudice arises. Nathanael says, "Can there any good thing come out of Nazareth?" Philip knew the strong prejudice that existed in the minds of many against Nazareth, and he did not try to argue with him, for fear of raising his combativeness, but simply said, "Come and see."

Here is a lesson for all our ministers, colporters, and missionary workers. When you meet those, who, like Nathanael, are prejudiced against the truth, do not urge your peculiar views too strongly. Talk with them at first of subjects upon which you can agree. Bow with them in prayer, and in humble faith present your petitions at the throne of grace. Both you and they will be brought into a closer connection with heaven, prejudice will be weakened, and it will be easier to reach the heart.

There is a great work to be done here in Europe. From the light that has been given me concerning the people in this part of the country, and perhaps all through Europe, there is danger, in presenting the truth, of arousing their combativeness. There is little harmony between present truth and the doctrines of the church in which many of the people have been born and brought up; and they are so filled with prejudice, and so completely under the control of their ministers, that in many cases they dare not even come to hear the truth presented. The question then arises,

* Delivered before the Swiss Tract and Missionary Society, Sunday, Sept. 13.

How can these people be reached? How can the great work of the third angel's message be accomplished? It must be largely accomplished by persevering, individual effort; by visiting the people at their homes.

In doing this kind of work, none should feel like the Pharisee when he came to the temple to pray and said, "God, I thank thee that I am not as other men." Let it be kept in mind that Jesus died for all, and that he loves others just as much as he loves you. Let the heart be softened with the love of God; and then, with quivering lip and tearful eye, open to the people the treasures of truth. Present the truth as it in Jesus; not for the sake of contention, not for the love of argument, but with meekness and fear; and it will reach the hearts of the honest. That which makes the truth so objectionable to many is that it is not presented in the spirit of Christ.

There is with many a great lack of love in laboring for others. Especially in this field, far more could be accomplished by manifesting this love in your labor, than by presenting the strongest arguments. But the two should be combined. There are many who are in darkness; and when the truth, which involves a cross, is presented, they draw back, as did Nathanael. If by kindness and love these can be prevailed upon to trace down the chain of prophecy, they will, as they find link after link uniting in a perfect whole, see new beauty and harmony in the word of God; and the more they study it, the more precious it will become to them.

"But," says one, "suppose we cannot gain admittance to the homes of the people; and if we do, suppose they rise up against the truths that we present. Shall we not then feel excused from making further efforts for them?" By

no means. Even if they shut the door in your face, do not hasten away in indignation, and make no further effort to save them. Ask God in faith to give you access to those very souls. Cease not your efforts, but study and plan until you find some other means of reaching them. If you do not succeed by personal visits, try sending them the silent messenger of truth. There is so much pride of opinion in the human heart that our publications often gain admittance where the living messenger cannot.

I have been shown how reading matter on present truth is sometimes treated by many people in Europe and in other countries. A person receives a tract or paper. He reads a little in it, finds something that does not agree with his former views, and throws it aside. But the few words he did read are not forgotten. Unwelcome though they are, they remain in the mind until an interest is awakened to read further on the subject. Again the paper is taken up; again the reader finds something in it that is opposed to his long-cherished opinions and customs, and he angrily flings it aside. But the rejected messenger says nothing to increase his opposition or arouse his combativeness; and when the force of his anger dies away, and the paper is again brought out, it tells the same simple, straightforward story, and he finds in it precious gems. Angels of God are near to impress the unspoken word upon his heart; and, although loath to do so, he at last yields, and light takes possession of his soul. Those who are thus unwillingly converted, often prove to be among the most substantial believers; and their experience teaches them to labor perseveringly for others.

The Piedmont valleys have been mentioned. I have been shown the

poverty that exists there; and yet in these valleys there are some of the most precious souls that are to be found anywhere. I have seen places there where our tracts and papers were scattered. A divine power seemed to accompany them. I have seen persons upon their knees with the tracts before them, the tears rolling down their cheeks as they read, for an answering chord had been touched in their hearts. They knew that what they read was truth, and that they ought to obey it. Whether these scenes have already taken place or are still in the future, I cannot say.

There is a mighty power in the truth. It is God's plan that all who embrace it shall become missionaries. Not only men, but women and even children can engage in this work. None are excused. All have an influence, and that influence should be wholly for the Master. Jesus has bought the race with his blood. We are his; and we have no right to say, "I will not do this or that;" but we should inquire, "Lord, what wilt thou have me to do?" and do it with a cheerful, willing heart.

Success does not depend so much upon age or circumstances in life as upon the real love that one has for others. Look at John Bunyan inclosed by prison walls. His enemies think that they have placed him where his work for others must cease. But not so. He is not idle. The love for souls continues to burn within him, and from his dark prison-house there springs a light which shines to all parts of the civilized world. His book, "The Pilgrim's Progress," written under these trying circumstances, portrays the Christian life so accurately, and presents the love of Christ in such an attractive light, that hundreds and thousands have been converted through its instrumentality.

Again, behold Luther in his Wartburg prison, translating the Bible, which was sent forth as a torch of light, and which his countrymen seized and carried from land to land to separate from the religion of Christ the superstitions and errors with which Romanism had enshrouded it. Thus, in a variety of ways, God has worked mightily for his people in times past, and thus he is ever willing to work with those who are laboring for the salvation of souls.

The trouble with the workers now is that they have not enough faith. They are too self-sufficient, and too easily disturbed by little trials. There is in the natural heart much selfishness, much self-dignity; and when they present the truth to an individual, and it is resented, they too frequently feel that it is an insult to themselves, when it is not themselves, but the Author of truth, who is insulted and rejected. In this work there is the greatest necessity of hiding self behind Jesus. The nearer one comes to Jesus, the less will he esteem himself, and the more earnest will he be to work for others in the spirit of the Master.

There is much work to be done right here in Switzerland. Take heed first to yourselves, dear fellow-laborers, and afterward to the doctrine. As surely as you allow your natural temperaments and dispositions to control you, just so surely will they appear in your labors, to mar the work of God. If you should bring souls into the truth, they would imitate your defects of character. Let the reformation begin with yourselves; let the converting power of God first be felt upon your own hearts, and then you will be better able to lead others to Christ.

Whether you labor in public or private, you must expect to meet difficul-

ties. Jesus found it difficult to reach the crowd; and when he labored personally, many turned from him because of the perversity of the human heart. When the rich young man, spoken of in our text, came to Christ to know what he should do to be saved, he turned away sorrowfully when told to go and sell all that he had, and he should have treasure in heaven. He had great possessions. Property was his idol; and he was sorrowful because he could not retain his idol and have heaven too.

Jesus demands of those who would be his followers an entire surrender of all that they have, all that there is of them. In this he does not ask more than he has given. Did he not leave all his riches, his glory, his honor, in order to save men? Did he not strip himself of his robes of royalty, and humiliate himself to take man's nature, that through his poverty and humiliation we might be made rich? Should we then be unwilling to give all that we have and are to him, and to suffer, if need be, humiliation and reproach for his sake? God forbid.

It is impossible to describe the feelings I have for this people. Oh that every one present would kindle his taper from the divine altar! If Christ has given you light, let it shine to others. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Will you not begin from this time to work upon the Bible plan, and live to do your neighbor good, to be a blessing to those around you? Do not make one crooked path for your feet, lest the lame be turned out of the way.

If we walk in the light, our wisdom will increase day by day. We should know more of the truth to-morrow than

we know to-day. We cannot afford to be dwarfs in Bible knowledge, or in the religious life; but we should grow up unto the full stature of men and women in Christ Jesus. Heaven is full of light and strength, and we can draw from it if we will. God is waiting to pour his blessing upon us as soon as we draw nigh to him and by living faith grasp his promises. He says that he is more willing to give his Holy Spirit to those that ask him than earthly parents are to give good gifts unto their children. Shall we take him at his word?

Here are the great cities in England and on the continent with their millions of inhabitants that have not yet heard the last warning message. How are these to be warned? If the people of God would only exercise faith, he would work in a wonderful manner to accomplish this work. Hear the words of Christ: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Precious promise! Do we believe it? What marvelous results would appear if the united prayers of this company were to ascend to God in living faith! Jesus stands ready to take these petitions and present them to his Father, saying, "I know these persons by name. Send answers to their prayers; for I have graven their names on the palms of my hands."

There are young men here who might become successful missionary workers, and to whom Christ says, "Go work to-day in my vineyard." Do not, young friends, rob God by withholding from him your time or your talents. Do not be satisfied with reaching a low standard. There are heights of knowledge to which you may attain. The adversary of souls will work through his

agents to turn you from the path of right. He will present before you many and great temptations; but at such times remember Joseph. When tempted, he said, "How can I do this great wickedness, and sin against God?" For his steadfastness to principle he was unjustly cast into prison. By this he was humbled, but not degraded; and, continuing to live in the fear of God, he forgot his troubles in ministering to the wants of his suffering companions.

There was Daniel, who stood before King Nebuchadnezzar, and who, when about to receive what was considered a favor, purposed in his heart that he would not accept it. He had an intelligent knowledge of the effect that the king's meat and wine would produce upon the human system; and he determined to adhere to the teachings of God forbidding their use by the Israelites, rather than receive the approbation of the king. The result was that God gave him great wisdom and understanding in all mysteries, so that at the end of the years of trial, when examined, he stood higher than any of the wise men in the kingdom.

Again, when wicked men, inspired by envy and hatred, sought to remove him from the favor of King Darius, they could find no occasion against him except "concerning the law of his God." Therefore they laid a snare for him by prevailing upon the king to decree that whosoever asked a petition of any God or man for thirty days, save of the king, should be cast into the den of lions. But the firm adherence to principle which Daniel had cultivated from a youth does not fail him now. Notwithstanding the decree of the king, he goes to his chamber three times a day, as is his custom, and with his windows open toward Jerusalem, prays to the

God of heaven. Because of his faithfulness to God, he is cast into the den of lions, according to the king's decree; but does God forsake him? No, indeed. Holy angels are sent to minister unto him, and to close the lions' mouths that they shall do him no harm.

Remember, brethren, in every perplexity, that God has angels still. You may meet opposition; yea, even persecution. But, if steadfast to principle, you will find, as did Daniel, a present helper and deliverer in the God whom you serve. Now is the time to cultivate integrity of character. The Bible is full of rich gems of promise to those who love and fear God.

To all who are engaged in the missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged and are tempted to abandon it, take your Bible, bow upon your knees before God, and say, "Here, Lord, thy word is pledged." Throw your weight upon his promises, and every one of them will be fulfilled.

There is a much greater work to be done in this country than has yet been accomplished. I am thankful to see so large a number present at this meeting. But shall not your numbers be more than doubled during the coming year? Let each answer for himself what he will do. All heaven is interested in the salvation of man. It is for you to say whether you will be co-laborers with Christ or not; whether you will, without fainting, suffer the reproach that he endured; whether you will, without faltering, press the battle to the gates. Oh, must Christ, the Majesty of heaven, the King of glory, bear the heavy cross, wear the thorny crown, and drink the bitter cup, while we recline at ease and

glorify ourselves, forgetful of the souls whom he died to redeem by his precious blood? No; let us do while we have the strength; let us work while it is day; let us devote ourselves to the service of God, that we may have his approbation and at last receive his reward.

SATAN AN ACCUSER OF THE BRETHREN.*

"AND he showed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel." Zech. 3:1-3.

Here we find a representation of the people of God of to-day. As Joshua stood before the Angel, "clothed with filthy garments," so we stand in the presence of Christ, clothed in garments of unrighteousness. Christ, the angel before whom Joshua stood, is now interceding for us before his Father, as he is here represented as interceding for Joshua and his people who were in deep affliction; and Satan now, as then, stands by to resist his efforts.

Ever since his fall, it has been the work of Satan to oppose Christ's efforts to redeem the race. In the Bible he is called an accuser of the brethren. It is said that he accuses them before God day and night. Every time he leads them into temptation, he rejoices; because he well knows that their power of resistance will thus become weakened, and that he can then the more easily lead them to commit other sins. And when they have taken step after step in the wrong direction, he turns and begins to accuse them of the very sins which he has led them to commit. He thus causes them to become discouraged, and

to lose confidence in themselves and in the Lord; and after they have separated from God, dishonored his name, and broken his law, he claims them as his captives, and contests the right of Christ to take them from him. Pointing to their sins, as he did to the filthy garments of Joshua, he says: "They profess to be thy children; but they do not obey thee. See the traces of sin upon them. They are my property."

This is the argument that he employs concerning God's people in all ages. He pleads their sinfulness as the reason why Christ's restraining power should not hold him back from exercising his cruelty upon them to its fullest extent. But to the accuser of his people the Saviour says, "The Lord rebuke thee, O Satan. Is not this a brand plucked out of the fire? Have I not thrust my own hand into the fire to gather this brand from the burning?"

So long as the people of God preserve their fidelity to him, so long as they cling by living faith to Jesus, they are under the protection of heavenly angels, and Satan will not be permitted to exercise his hellish arts upon them to their destruction. But those who separate themselves from Christ by sin are in great peril. If they continue to disregard the requirements of God, they know not how soon he may give them over to Satan, and permit him to do to them according to his will. There is, therefore, the greatest necessity of keeping the soul free from defilement, and the eye single to the glory of God; of thinking soberly and watching unto prayer continually.

Satan is now more earnestly engaged in playing the game of life for souls than at any previous time; and unless we are constantly on our guard, he will establish in our hearts, pride, love of self, love

* Sermon delivered Sabbath afternoon, Sept. 26.

of the world, and many other evil traits. He will also use every possible device to unsettle our faith in God and in the truths of his word. If we have not a deep experience in the things of God, if we have not a thorough knowledge of his word, we shall be beguiled to our ruin by the errors and sophistries of the enemy. False doctrines will sap the foundations of many, because they have not learned to discern truth from error. Our only safeguard against the wiles of Satan is to diligently study the Scriptures; to have an intelligent understanding of the reasons of our faith; and to faithfully perform every known duty. The indulgence of one known sin will cause weakness and darkness, and subject us to fierce temptation.

Joshua is represented as pleading with the Angel. Are we engaged in the same work? Are our supplications ascending to God in living faith? Are we opening the door of the heart to Jesus, and closing every means of entrance to Satan? Are we daily obtaining clearer light and greater strength, that we may stand in Christ's righteousness? Are we emptying our hearts of all selfishness, and cleansing them, preparatory to receiving the latter rain from heaven?

Now is the time when we are to confess and forsake our sins that they may go beforehand to judgment and be blotted out. Now is the time to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." It is dangerous to delay this work. Satan is even now seeking by disasters upon sea and land to seal the fate of as many as possible. What is the defense of the people of God at this time? It is a living connection with heaven. If we would dwell in safety from the noisome pestilence, if we would be preserved from dangers seen and

unseen, we must hide in God; we must secure the protecting care of Jesus and holy angels. In these days of peril, the Lord would have us walk before him in humility. Instead of trying to cover our sins, he would have us confess them, as Joshua confessed the sins of ancient Israel. We profess to be the depositaries of God's law. We profess to be building up "the old waste places," and to be raising up "the foundations of many generations." If this great and solemn work has indeed been committed to us, how important that we depart from all iniquity!

We may be followed with testimony after testimony of reproof; but if we do not overcome the disposition in us to do evil, if we do not respond to the light, we shall be in a state of condemnation before God. If, on the other hand, we live up to all the light that shines upon us, that light will continue to increase, and we shall have a clean record in heaven. The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry.

As the intercession of Joshua was accepted, the command was given to those that stood by, "Take away the filthy garments from him." And unto Joshua the Angel said, "Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." "So they set a fair mitre upon his head, and clothed him with garments." Even so will all those who come to Jesus in penitence and faith receive the robe of Christ's righteousness.

As we approach the perils of the last days, the temptations of the enemy become stronger and more determined.

Satan has come down in great power, knowing that his time is short; and he is working "with all deceivableness of unrighteousness in them that perish." The warning comes to us through God's word, that, if it were possible, he would deceive the very elect.

Wonderful events are soon to open before the world. The end of all things is at hand. The time of trouble is about to come upon the people of God. Then it is that the decree will go forth forbidding those who keep the Sabbath of the Lord to buy or sell, and threatening them with punishment, and even death, if they do not observe the first day of the week as the Sabbath.

"And at that time shall Michael stand up, the great Prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." By this we see the importance of having our names written in the book of life. All whose names are registered there will be delivered from Satan's power, and Christ will command that their filthy garments be removed, and that they be clothed with his righteousness. "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."

In the time of trouble, Satan stirs up the wicked, and they encircle the people of God to destroy them. But he does not know that "pardon" has been written opposite their names in the books of heaven. He does not know that the command has been given, "Take away the filthy garments" from them, clothe them with "change of raiment," and set "a fair mitre" upon their heads.

The promise made to Joshua is made to all the remnant people of God: "If thou wilt walk in my ways [not in your own ways], and if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by." Who are these that stand by? They are the angels of God. Could our eyes be opened, as were those of the servant of Elisha at Dothan, we should see evil angels all around us, urging their presence upon us, and watching for an opportunity to tempt and overthrow us; we should also see holy angels guarding us, and with their light and power pressing back the evil angels.

If we could only see the many dangers from which we are daily preserved by the holy angels, instead of complaining of our trials and misfortunes, we would talk continually of the mercies of God. How precious in the sight of God are his people! If Satan had his way, whenever an effort is made to bring souls into the truth, both the minister and those who come to hear would be made to suffer in body and in mind. But angels of God are commissioned to accompany his servants, and to protect them and their hearers. Satan pleads for the privilege of separating these angels from them, that he may compass their destruction; but Jesus forbids it. If it were not for the constant guardianship of these angels, we would not be able to live on the earth and present the truth.

There have been times since the third angel's message was first proclaimed, when angels in the form of human beings have appeared to men, and conversed with them as they did with Abraham of old. When the complaints of Satan are entered against the servants

of God, angels are often sent down to investigate their course, sometimes conversing with men unbeknown to them. They sometimes question those in error, until they tell all that is in their hearts, and then these angels bear their report back to heaven, relating things just as they exist.

Jacob, in his vision of the ladder whose base rested upon the earth, and whose topmost round reached to the highest heaven, saw the God of heaven standing above this ladder of glorious brightness, and angels of God constantly ascending and descending upon it. This fitly represents the love and care of God for his children, and the constant communication there is between earth and heaven. It is also intended to impress us with the importance of walking circumspectly before God. Oh that I could say something to impress you with the offensive character of sin in God's sight!

There are many to-day who profess to serve God, but who are not doing so in reality. But when Christ comes it will be known who are the chosen of God. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

The exhortation of the prophet is, "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you." "Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness; it may

be ye shall be hid in the day of the Lord's anger."

In view of what is soon to come upon the earth, I entreat you, brethren and sisters, to walk before God in all meekness and lowliness of mind, remembering the care that Jesus has for you. All the meek of the earth are exhorted to seek him. Those who have wrought his judgments are to seek him. Let self break in pieces before God. It is hard to do this; but we are warned to fall upon the rock and be broken, else it will fall upon us, and grind us to powder. It is to the humble in heart that Jesus speaks; his everlasting arms encircle them, and he will not leave them to perish by the hands of the wicked.

All heaven is interested in the salvation of the human race; what are you doing for yourselves, brethren? While from the light of the cross of Calvary you obtain a view of the great love of God for man, do not build yourselves up in self-esteem; but in humility of soul stand before God as prisoners of hope. Why not be in earnest in your efforts for eternal life? Why not manifest a perseverance and an intensity of desire proportionate to the value of the object of which you are in pursuit? Instead of doing this, many now engage in the work of God at will, and let it alone at pleasure. They thus invite Satan to come in and take possession of their hearts.

What is it to be a Christian? It is to be Christ-like; it is to do the works of Christ. Some fail on one point, some on another. Some are naturally impatient. Satan understands their weakness, and manages to overcome them again and again. But let none be discouraged by this. Whenever little annoyances and trials arise, ask God in si-

lent prayer to give you strength and grace to bear them patiently. There is a power in silence; do not speak a word until you have sent up your petition to the God of heaven. If you will always do this, you will soon overcome your hasty temper, and you will have a little heaven here to go to heaven in.

God wants his people to cleanse their hands and purify their hearts. Will it make them unhappy to do this? Will it bring unhappiness into their families if they are kind and patient, courteous and forbearing? Far from it. The kindness they manifest toward their families will be reflected upon themselves. This is the work that should be carried forward in the home. If the members of a family are not prepared to dwell in peace here, they are not prepared to dwell in the family that shall gather around the great white throne. Sin always brings darkness and bondage; but right-doing will bring peace and holy joy.

The work of overcoming is a great work. Shall we take hold of it with energy and perseverance? Unless we do, our "filthy garments" will not be taken from us. We need never expect that these will be torn from us violently; we must first show a desire to rid ourselves of them. We must seek to separate sin from us, relying upon the merits of the blood of Christ; and then in the day of affliction, when the enemy presses us, we shall walk among the angels. They will be like a wall of fire about us; and we shall one day walk with them in the city of God.

When tempted to sin, let us remember that Jesus is pleading for us in the heavenly sanctuary. When we put away our sins and come to him in faith, he takes our names in his lips and presents them to his Father, saying, "I have graven them upon the palms of my hands; I know them by name." And

the command goes forth to the angels to protect them. Then in the day of fierce trial he will say, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." What are the chambers in which they are to hide? They are the protection of Christ and holy angels. The people of God are not at this time all in one place. They are in different companies, and in all parts of the earth; and they will be tried singly, not in groups. Every one must stand the test for himself.

There has never been a time when the people of God have had greater need to claim his promises than now. Let the hand of faith pass through the darkness, and grasp the arm of infinite power. While we speak of the necessity of separating from sin, remember that Christ came to our world to save sinners, and that "he is able also to save them to the uttermost that come unto God by him." It is our privilege to believe that his blood is able to cleanse us from every spot and stain of sin. We must not limit the power of the Holy One of Israel. He wants us to come to him just as we are, sinful and polluted. His blood is efficacious. I entreat you not to grieve his Spirit by continuing in sin. If you fall under temptation, do not become discouraged. This promise comes ringing down along the line to our time: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I feel that for this one promise a continual song of thanksgiving ought to go forth from the lips of mortals. Let us gather up these precious jewels of promise, and when Satan accuses us of our great sinfulness, and tempts us to doubt the power of God to save, let us repeat the words of Christ, "Him that cometh to me I will in no wise cast out."

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

FROM CALIFORNIA TO SWITZERLAND.

JULY 13, 1885, in company with W. C. White and his wife, and Sister Sarah McEnterfer, I left California on my long-contemplated journey to Europe. For months I had looked forward to this journey with anything but pleasure. To travel across the continent in the heat of summer and in my feeble state of health, seemed almost presumptuous. Since attending the State camp-meetings in 1884, I had suffered great mental weariness and physical debility. For months at a time I had been able to write but very little. As the appointed time for us to go drew near, my faith was severely tested. I so much desired some one of experience upon whom I could rely for counsel and encouragement. My courage was gone, and I longed for human help, one who had a firm hold from above, and whose faith would stimulate mine. By day and by night my prayers ascended to heaven that I might know the will of God and have perfect submission to it. Still my way was not made clear; I had no special evidence that I was in the path of duty or that my prayers had been heard.

About this time my son William visited Healdsburg, and his words were full of courage and faith. He bade me

look to the past, when, under the most forbidding circumstances, I had moved out in faith, according to the best light I had, and the Lord had strengthened and supported. I did so; and decided to act on the judgment of the General Conference, and start on the journey, trusting in God. Bidding farewell to the friends in Healdsburg, I returned with my son to Oakland. Here I was invited to speak to the church Sabbath afternoon. I hesitated; but these words came to me with power, "My grace is sufficient for you," and I consented. I then felt that I must seek God most earnestly. I knew that he was able to deliver in a manner that I could not discern. In thus trusting, my fears were removed, but not my weakness. I rode to the church and entered the desk, believing that the Lord would help me. While speaking, I felt that the everlasting arms were about me, imparting physical strength and mental clearness to speak the word with power. The love and blessing of God filled my heart, and from that hour I began to gather strength and courage. The next Monday I felt no hesitancy in stepping on board the cars *en route* for Michigan.

In this experience I learned over

again the lesson I have had to learn so many times, that I must lean wholly upon God, whatever my perplexity. He will never leave nor forsake those who commit their ways to him. We must not depend on human strength or wisdom, but make him our counselor and guide in all things.

Although I had prayed for months that the Lord would make my path so plain that I might know that I was making no mistake, still I was obliged to say that "God hangs a mist o'er my eyes." But when I had taken my seat in the cars, the assurance came that I was moving in accordance with the will of God. Many friends had come to the station to see us off. It was a place of great confusion, and I had not been able to bear anything of the kind for months. But it did not trouble me now. The sweet peace that God alone can give was imparted to me, and, like a wearied child, I found rest in Jesus.

The weather during the first part of our journey was exceedingly oppressive. At one place the thermometer stood at 125° in the shade. In Southern California and Arizona the wind was as hot as though it came from a furnace. This was what I had dreaded; but to our great surprise I was not exhausted by the heat. The blessing of the Lord continued to rest upon me as we journeyed, and I grew stronger every day.

Several of our friends who were going to Iowa and Michigan accompanied us across the plains, so there were thirteen in our party. From Mojave to Kansas City there were only two or three other passengers in the car, and as these readily consented, we erected the altar of prayer, and held religious service on the Sabbath. From time to time some of the train men would drop in and listen. One day my attention

was attracted to a young man who appeared very uneasy during the service. At one time he would seem almost ready to weep, and again would manifest great pleasure. He afterward stated to one of our number that it was the first prayer he had heard for five years; yet in the home of his youth, prayer was offered by his parents daily.

I am convinced that we lose much by forgetting Jesus when we travel. We cannot, while upon the cars or boats, enter our closets and there be alone with God; but we can gird up the loins of the mind, and uplift our hearts to him in silent prayer for grace to keep our thoughts stayed upon him; and he will surely hear us. There will be temptations to let our thoughts and words flow in the same channel with those of the worldlings around us; but it should be kept in mind that "in the multitude of words there wanteth not sin." Those who are Christians will profess Christ in their choice conversation, in their sobriety, and in their deportment wherever they are.

When we reached Kansas City, we found that a place had been reserved for our company in a chair car. The change from one train to another was easily made, and the next day we reached Chicago, where we were met by brethren who accompanied us to Battle Creek. We can truly say that the journey across the plains was accomplished with as little inconvenience and weariness as we have ever experienced in the twenty-six times that we have passed over the road. The Lord blessed us, and we feel it a privilege to give him all the glory. At Battle Creek I was pleased to meet many old friends, and to find a few days of quiet and rest in the home of my son Edson.

Sabbath forenoon I spoke in the Tab-

ernacle, and in the afternoon attended the social meeting. It was a precious privilege for me to bear my testimony, and to listen to the testimonies of the brethren and sisters. The Lord seemed very near, and his presence is always life, and health, and peace. The thought would arise, We shall never all meet here again; but shall we all meet around the great white throne? Who of this large congregation will be missing in the Paradise of God? Who will be among the conquerors, and sing the song of triumph in that home of eternal bliss?

Wednesday noon, July 29, we resumed our eastward journey, stopping, at the request of friends, at Rome, N. Y., for a few hours' consultation with some of the leading brethren of that Conference, and spending Sabbath and Sunday at Worcester, Mass., where Eld. Canright was holding tent-meetings.

Monday afternoon we were taken by private conveyance to South Lancaster. This ride of seventeen miles was a rest, as were also the few days spent in the quiet home of Sister Harris, although much of my time while there was devoted to completing important writings that I was anxious to leave with the brethren before sailing. Thursday I again visited Worcester, held a meeting with the missionary workers there, and then returned to Lancaster.

A short ride on the morning of the 7th, brought us to Boston. The steamer on which we had secured passage did not leave the dock till Sabbath morning; but we were allowed to go on board with our baggage Friday evening. As we commenced the Sabbath with prayer, the Lord seemed very near, and his peace and blessing came into our hearts. The day was one of rest and quiet.

The weather during the first part of the voyage was pleasant, and we spent

much of the time on deck; but the fourth day out was very rough, and we felt best in our berths. The port-holes, which during the first days of the voyage had been left open, admitting the fresh, pure air of the ocean, were now kept closed for several days; but the system of ventilation on this ship was excellent. There was a constant circulation of cold, pure air, and I suffered much less from sea-sickness than I had anticipated, and was enabled during the passage to write over one hundred pages of important matter. The last part of the way we had much fog, which caused the ship to run slow, and made the voyage somewhat monotonous. One night we stopped entirely, as the captain feared, from the sudden fall in the temperature, that we were near icebergs.

I cannot speak too highly of the steamer *Cephalonia*, which was our floating home for nearly eleven days. It is not one of the fastest, but it is said to be one of the most comfortable steamers on the Atlantic. The captain and all the officials were kind and accommodating. The cooking was sensible, the food palatable. The bread, both white and graham, was excellent, and fruits, vegetables, and nuts were served liberally; while those who preferred meat found it prepared in almost every style.

The evening of the 18th we arrived in Liverpool, where we were met by friends, and taken to the home of Bro. Drew. Here we united with the brethren in a season of thanksgiving to God for his preserving care during the journey, and the next morning, accompanied by Bro. Wilcox, we took the cars for Grimsby, which is at present the headquarters of our mission work in England.

As we paused here and I looked back upon our long journey across the continent of America and the broad waters

of the Atlantic, it was with surprise and feelings of gratitude for the strength I had received. I had traveled more than seven thousand miles, written over two hundred pages, and spoken thirteen times; and I could truly say that my health was much better than when we started. To me this was abundant evidence that I was in the path of duty.

LABORS IN ENGLAND.

The first two weeks after we landed in Liverpool we spent in visiting among the churches and unorganized companies of Sabbath-keepers in England. At Grimsby we found the mission, or office of the *Present Truth*, occupying a convenient, well lighted, and pleasantly located building. All the work on the paper, except the press-work, is done in this building, and most of the workers live here. There is also in the house a good-sized room which is used for meetings. We believe that the time will soon come when it will be necessary to secure a larger building, and to purchase a press upon which to print the paper, as well as books and tracts, so that the light may shine forth in more distinct rays to every part of the kingdom.

Friday evening I spoke in Temperance Hall, on the subject of Temperance in the Home. The idea that it is necessary to commence the work of instruction in self-denial and temperance in childhood, seemed new to the people. The most respectful attention was given as I tried to impress upon parents their accountability to God, and the importance of laying the foundation of firm principles in their children, thus building a barrier around them against future temptations.

Sabbath forenoon, when the little company of Sabbath-keepers assembled

for worship, the room was full, and some were seated in the hall. I have ever felt great solemnity in addressing large audiences, and have tried to place myself wholly under the guidance of the Saviour. But I felt even more solemn, if possible, in standing before this small company, who, in the face of obstacles, of reproach and losses, had stepped aside from the multitude who were making void the law of God, and had turned their feet into the way of his commandments. In the afternoon a Sabbath-school and social meeting were held. I spoke about thirty minutes in the meeting, and others followed. As I listened to the testimonies borne, I could not but think how similar is the experience of all true followers of Christ. There is but "one Lord, one faith, one baptism."

Sunday forenoon we had another meeting of the brethren and sisters, and in the evening I spoke in the Town Hall. This, the largest audience room in the place, was crowded, and many were obliged to stand. Those who were best acquainted with the hall estimated that there were twelve hundred present. I have seldom seen a more intelligent, noble-looking company. The "Union Temperance Prize Choir" volunteered to come and sing. This choir, which was composed of about fifty voices, did justice to the English love of music by singing seven pieces, three at the opening, two at the close, and two after the benediction. The subject of the evening was the love of God; and as I reflected that not until the last great day would I again meet all there assembled, I tried to present the precious things of God in such a way as to draw their minds from earth to heaven. But I could only warn and entreat, and hold up Jesus as the center of attraction, and a heaven of

bliss as the eternal reward of the over-comer.

Monday we visited Ulceby, where a little company of Sabbath-keepers had been raised up through the labors of Bro. A. A. John. These manifested the deepest interest as their attention was called to the importance of searching the Scriptures to ascertain what is truth. The acceptance of truth ever involves a cross, but the only safe course is to follow the light God permits to shine, lest by neglect it shall become darkness. One lady who had been convinced of the truth, but who was still in the valley of decision, there determined to obey all the commandments of God.

Wednesday, accompanied by Bro. S. H. Lane, we went to Risely, a small town about forty miles from London. Here Brn. Lane and Durland had been holding a tent-meeting for four weeks. The tent seated about three hundred, and in the evening it was full, and a large number stood outside.

My heart was especially drawn out for this people, and I would gladly have remained longer with them. Of the audience it could be said, There were honorable women not a few. Several of these had commenced to keep the Sabbath. Many of the men were convinced of the truth; but the question with them was not whether they could keep the Sabbath and have the conveniences and luxuries of life, but whether they could obtain bread, simple bread, for their children. Some conscientious souls have begun to keep the Sabbath. The faith of such will be severely tested. But will not He who careth for the ravens care much more for those who love and fear him? God's eye is upon his conscientious, faithful children in England, and he will make a way for them to keep all his commandments.

Thursday we took the cars for London. Here we had the pleasure of meeting Eld. W. M. Jones, editor and publisher of the *Sabbath Memorial*, and pastor of an S. D. Baptist church in London, where he has for many years stood in defense of the Bible Sabbath. We appreciated his kindness in accompanying us to the British Museum, and in explaining to us many things of interest. It would have been pleasant and profitable to spend considerable time among these interesting relics; but we were obliged to be content with only a few hours here in order that we might meet appointments at Southampton.

Southampton was one of the earliest Roman settlements. Its history reaches back to the ninth century. At the present time it has, with its suburban villages, a population of over one hundred thousand. Here we saw the old Roman wall and gates with towers above, which were once used as courts of justice. Although built over nine hundred years ago, the wall in many places has not been impaired by age. It was in this place that our mission in England was first established, and here it remained till 1884, when it was removed to Grimsby.

While at Southampton I spoke to the church Friday evening, and twice on the Sabbath. Appointments were out for Sunday evening in a large hall; but Sunday morning found me sick with a severe cold. I could sit up but little. During the day we rode out, and I came near fainting. The brethren saw that it would be impossible for me to speak that night unless the Lord should work in a special manner. I tried to pray over the matter, and decided to do my part. I arose from the bed, rode to the hall, and stood upon my feet, and the Lord gave me strength as he had many times before under similar circum-

stances. The pain in my head ceased, the soreness in my throat was removed, and I spoke for more than an hour with perfect freedom. The Lord's name shall have all the glory. Monday morning I was able to return with our company to London, where we remained two days before going to Switzerland.

Although England covers a small territory, it has a vast population, and is a large missionary field. Hundreds could find room to work here if they had the missionary spirit. The city of London alone has twice as many people as all the Pacific Coast States and Territories. But where, oh where are the men who have love enough for the truth and precious souls to give themselves with unselfish devotion to the work? Men are wanted who are willing to leave their farms, their business, and their families, if need be, to become missionaries. There have been men, who, stirred by the love of Christ and the love of souls, have left the comforts of home and the society of friends, even that of wife and children, to go into foreign lands, among savages and idolaters, in hope of sowing the seeds of truth. Many have lost their lives in the attempt, but others have been raised up to carry forward the work. Thus the work has progressed step by step, and the seeds of truth sown in sorrow have borne a bountiful harvest. The knowledge of the Bible has been extended, and the gospel banner has been established in heathen lands.

Salvation was brought to us at great self-denial and infinite cost by the Son of God. Some have followed his example, and have not let farms, or pleasant homes, or even loved ones, stand in their way. They have left all for Christ. But I am grieved and astonished that there are so few who have the real

missionary spirit at this time. The end so near, the warning of a soon-coming Judgment yet to be given to all nations, tongues, and peoples, yet where are the men who are willing to make any and every sacrifice to get the truth before the world? Some who do go forth as missionaries are so grieved to leave the things they love that they keep in a state of sorrow and depression, and one-half of their usefulness is destroyed. They are not called to go among heathen or savages, to suffer for food or clothing, nor are they deprived of even the conveniences of life; and yet they look upon themselves as martyrs. Such are not bold soldiers of the cross of Christ. They do not give him willing service.

True, there are many difficulties to be met in presenting the truth even in Christian England. One of the greatest of these is the difference in the condition of the three principal classes, and the feeling of caste, which is very strong in this country. In the city the capitalists, the shop-keepers, and the day-laborers, and in the country the landlords, the tenant-farmers, and the farm-laborers, form three general classes, between whom there are wide differences in education, in sentiment, and in circumstances. It is very difficult for one person to labor for all classes at the same time. Wealth means greatness and power; poverty, little less than slavery. This is an order of things that God never designed should exist. Nothing of this kind was seen anciently among his people when he was their acknowledged leader. Valuable lessons might be learned by the rulers of to-day, if they would study the plan of government given to the children of Israel.

People were subject to misfortune, sickness, and loss of property the same

then as now; but so long as they followed the instruction given by God there were no beggars among them, neither any who suffered for food. Their wise Governor, foreseeing that misfortune would befall some, made provision for them. When the people entered Canaan, the land was divided among them according to their numbers, and special laws were enacted to prevent any one person from joining field to field, and claiming as his, all the land that he desired, or had money to purchase. No one was allowed to choose the most fertile parts for himself, and leave the poor and less desirable portions for his brother; for this would cultivate selfishness and a spirit of oppression, and give cause for dissatisfaction, complaint, and dissension.

By the special direction of God, the land was divided by lot. After it had been thus divided, no one was to feel at liberty, either from a love of change or a desire to make money, to trade his estate; neither was he to sell his land unless compelled to do so on account of poverty. And then whenever he or any of his kindred might desire to redeem it, the one who had purchased it must not refuse to sell it. And if the poor man had no one to redeem it for him, and was unable to do so himself, in the year of jubilee it should revert to him, and he should have the privilege of returning to his home and again enjoying it. Thus the poor and unfortunate were ever to have an equal chance with their more fortunate neighbors.

More than this, the Israelites were instructed to sow and reap their fields for six successive years; but every seventh year they were commanded to let the land rest. Whatever grew of itself was to be gathered by the poor; and what they left, the beasts of the field were to

eat. This was to impress the people with the fact that it was God's land which they were permitted to possess for a time; that he was the rightful owner, the original proprietor, and that he would have special consideration made for the poor and unfortunate. This provision was made to lessen suffering, to bring some ray of hope, to flash some gleam of sunshine, into the lives of the suffering and distressed. Is any such statute regarded in England? Far from it. The Lord set needy human beings before the beasts; but this order has been reversed there, and, compared with the poor, horses, dogs, and other dumb animals are treated as princes. In some localities the poor are forbidden to step out of the path to pick the wild flowers which grow in abundance in many of the open fields. Anciently a man when hungry was permitted to enter another man's field or vineyard and eat as much as he chose. Even Christ and his disciples plucked and ate of the corn through which they passed. But how changed the order of things now!

If the laws given by God had continued to be carried out, how different would be the present condition of the world, morally, spiritually, and temporally. Selfishness and self-importance would not be manifested as now; but each would cherish a kind regard for the happiness and welfare of others, and such wide-spread destitution and human wretchedness as is now seen in most parts of England and Ireland would not exist. Instead of the poorer classes being kept under the iron heel of oppression by the wealthy, instead of having other men's brains to think and plan for them in temporal as well as in spiritual things, they would have some chance for independence of thought and action.

The sense of being owners of their own homes would inspire them with a strong desire for improvement. They would soon acquire skill in planning and devising for themselves, their children would be educated to habits of industry and economy, and the intellect would be greatly strengthened. They would feel that they are men, not slaves; and would be able to regain to a great degree their lost self-respect and moral independence. It is not impossible that deer might often be replaced by equally beautiful herds of cattle; that landscape gardening and ornamental building behind immense stone walls might be carried on with less contempt for expense; that there would be less money to spare for yachting, and for building dog palaces and hiring men to care for them. Indeed, we might then reasonably look for simplicity of manners to be manifested among the higher classes instead of their present exclusiveness and notions of their own dignity, and for high thinking to take the place of high living.

In a country where so large a part of the people are kept in such a state of servitude to the wealthy, and the higher classes are held in bondage by long-established customs, it is only to be expected that the advancement of unpopular truth will at first be slow. But if the brethren will be patient, and the laborers will be fully awake and thoroughly in earnest to improve every opportunity which presents itself for spreading the light, we are sure that an abundant harvest of souls will yet be reaped from English soil. By tact and perseverance, ample means will be found for reaching the people.

There will no doubt always be difficulty in reaching the higher classes. But the truth will often find its way to the noblemen by first reaching the

middle and poorer classes. This was the case in Paul's day. The truth entered Cæsar's household through one who was held in bonds, and men and women of high rank became disciples of Christ. Some who are now employed in England as servants and ladies' maids are quietly working to get the truth before those for whom they labor. Thus through servants or relatives the truth will reach the honest-hearted among the highest as well as the lowest.

Energy and a spirit of self-sacrifice and self-denial are needed in entering the missionary field. I know whereof I speak. Resolute and unyielding men will accomplish much. We have had an experience in the work from its commencement. It began in weakness; but we can testify that wonders can be accomplished by resolute perseverance, patient toil, and firm trust in the Lord God of Israel. There is scarcely a limit to what may be achieved, even in England, if the efforts to advance Bible truth are governed by enlightened judgment, and backed up by earnest exertion.

FROM LONDON TO BASLE.

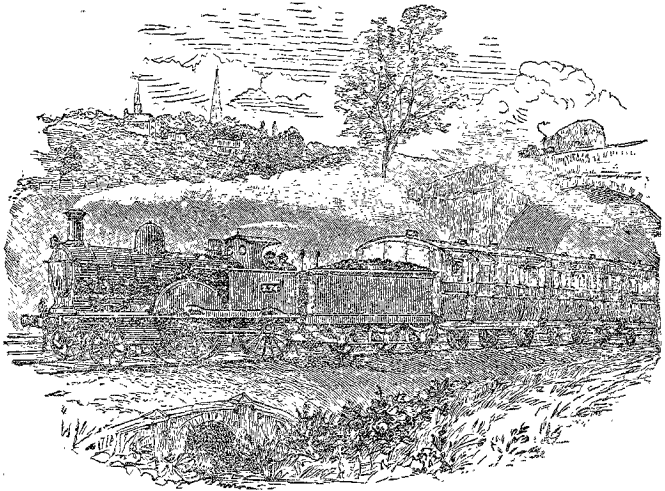
Wednesday morning, September 2, we were to leave London for Basle. Bro. H. W. Kellogg, who had been in London with W. C. White about a week, attending to business connected with the publishing houses at Basle and at Christiania, Norway, was to accompany us. We had determined on an early departure; but this, as those know who are familiar with London habits, was not an easy matter. At eight o'clock in the morning the principal business streets of London are as quiet as are those in most of our American cities at six o'clock; and business men are not to be found in their offices until a still later hour.

At the small hotel at which we were staying, there was little sign of life before seven o'clock. We asked for breakfast at six, but were told that it would be impossible to furnish anything so early. By previous experience we had learned that usually at this hour the fires were not built, nor were the doors unlocked. So, to carry out our plan, we purchased bread, fruit, and milk in the evening, and asked for dishes to be brought to our rooms that we might prepare our own breakfast. The porter was fed to get up early and have the door unlocked at half past six; but this he failed to do until wakened by us in the morning. After this experience, we concluded that in order to enjoy traveling in Europe it is better to conform to the customs of the country than to try to introduce our own. We could have taken a later train, but thought that the early one would be less crowded and more pleasant.

At the station, an effort was made to "check" the trunks to Basle. But on the English roads there are no checks. After we had paid for all that was in excess of fifty-five pounds for each ticket, they pasted onto each piece of baggage two strips of paper, one with the word "Basle" written on it, the other containing the number "103." To us they gave one of the papers numbered "103," after they had written on it the number of pieces we had left in their charge. This is the nearest thing to our American checking system that is to be found in Europe. And on many of the local roads in England, even this is not prac-

ticed. There each person has to look out for his own "luggage," as it is called, and see that it is put in and taken out at the right station.

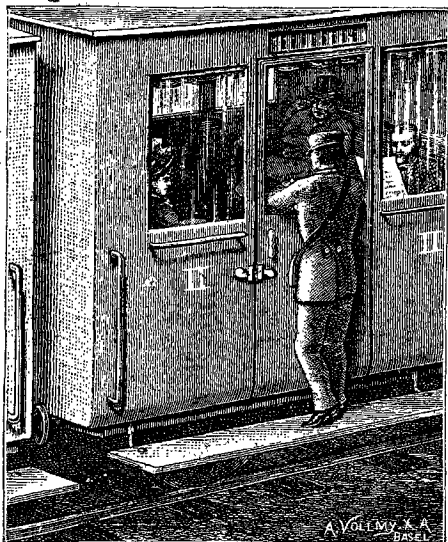
The first sight of an English train gives anything but a favorable impression. The cars are lower, narrower, and shorter than the American cars; and they look even shorter than they really are, because they have no projecting platforms at the ends, and no overhanging roofs. The platform is not



AN ENGLISH TRAIN.

needed, because the car is entered from the side. As you approach the train, a gentlemanly official opens the door of a first, second, or third class compartment, according to your ticket, and if you object to one in which smoking is permitted, he finds one in which it is prohibited. Entering through the narrow door, you find yourself in a little room about seven feet by nine, with two seats and two doors, a seat on each side and a door at each end. The end of the compartment is the side of the car. On each side of the doors are stationary windows, and in the upper part of the door is a window which can

be lowered or raised according to the amount of ventilation desired. Just before the train leaves the station, the doors are all closed and locked, and are at once unlocked on reaching another



"TICKETS, PLEASE."

station. The conductor walks along a foot-rail on the outside of the car, clinging to rods placed there for this purpose, and receives the tickets through the window. On fast trains the tickets are usually examined at the stations.

The English engine is a plain, homely-looking affair, without polish or ornament. There is no bell, no immense cow-catcher, no great head-light. These things are not necessary, because the track is thoroughly protected either by high walls or by strong fences or hedges, and all the road-crossings, foot-paths, and intersecting lines are generally built above or below the grade. Where they are not thus built, trustworthy persons are employed to guard the crossing, and at a certain signal to close the entrance to the track, either by gates, bars, or chains. Accidents

rarely occur; but when one does, the laws are very severe on the railroad company.

The ride from London to Dover occupied several hours, and was very pleasant. Although it was September, the country through which we passed looked as fresh and green as though it had been spring-time. This formed a striking contrast to the dry, brown fields of a rainless California autumn, and is no doubt due in a large degree to the humid climate of England. Were it not for the numerous manufacturing towns and villages thickly dotted here and there, the country would seem like one vast park, as everything is kept in such a high state of cultivation.

At Dover we went on board a small steamer which took us across the English Channel. The weather was fine, and the channel was unusually smooth; but the waves that would have had no effect on the *Cephalonia*, tossed this little steamer about, and caused considerable sea-sickness. Our company suffered but little. At Calais we were to take a night train for Basle. Bro. Kellogg and William thought best to secure a berth for me in the sleeping car; but we were traveling with second-class tickets, and the only sleeping car on this train was a first-class coach. To exchange my ticket for first-class, and pay the additional expense for a berth in the sleeper, would cost eleven dollars. This, of course, we could not afford to pay. Fortunately, however, we secured to ourselves a compartment in a car that went through to Basle without change, and by a skillful arrangement of our satchels, bundles, and blankets converted our compartment into a sleeping car, and secured a degree of rest. The railroad builders of Europe have not planned, as have those in



A SECOND-CLASS COMPARTMENT AT NIGHT.

America, to prevent the comfort of travelers; and if you can secure plenty of room, you can make yourself quite comfortable for the night in these coaches that at first seem so strange and inconvenient. We could have slept quite well had it not been for the care-taking officials, who would throw open the door at many of the stations, and rattle off some information which we did not understand.

About six o'clock in the morning we reached Basle. Here we were met at the train by friends, and taken at once to the office of *Les Signes des Temps*, where we met old friends whom we had not seen for years. We are much pleased with the location of the new publishing house. While sufficiently near the center of the town for all business purposes, it is far enough out to avoid the noise and confusion of the

city. The building faces the south, and directly opposite is a sixty-acre common of government land, bordered by trees. On the other side of the common are large buildings, behind which rise gently sloping hills covered with green fields and pretty groves. On one of the hills directly opposite us stands a quaint little church, and an old convent long since deserted, and occupied now only by a farmer. Back of all this rise higher mountains, covered with dark firs and forming a fine background to the lovely scene.

The city of Basle was an important place to the Protestant reformers. Switzerland was one of the first countries of Europe to catch the light of morning, and to announce the rise of reformation. And Basle was one of those points on which the light of day concentrated its rays, and whence they

radiated over the surrounding country. It was not, however, until years of waiting and conflict had passed that the Reformation was fully established here. The reformed then took the matter in their own hands, and, assembling to the number of three hundred, petitioned the municipal council, who affected to occupy a neutral position, to abolish the observance of the mass. In vain did

its continuance. A civil war was feared. The people passed night after night in arms. The numbers on both sides continued to increase. At last twelve hundred persons who sympathized with Lutheranism, insisted that there should be no more delay, and meeting one evening by torch-light, they said to the faltering senate, "What you have not been able to do in three years, we will do in a



BURNING OF IMAGES IN BASLE.

the city magistrates try to reconcile papists and reformers by half measures. The reformers denounced the mass, the papists demanded

single hour." They then began their work of breaking down images, and committing other acts of violence. Continuing their work far into the night, they visited all the churches in Basle, demolishing with pike and ax the altars, tearing down the pictures and idols, and committing the fragments to the flames on the open commons. At this treatment of the images, Erasmus elev-

erly remarked, "I am much surprised that they perform no miracle to save themselves; formerly the saints worked frequent prodigies for much smaller offenses."

Being the seat of a university, Basle was the favorite resort of scholars. It also had many printing-offices. Here Zwingli received his early education; here Erasmus published the New Testament which he had translated from the original Greek into Latin; here Frobenius, the celebrated printer, published the writings of Luther, and in a short time spread them in France, Spain, Italy, and England; and here, too, John Foxe spent a portion of his exile in getting some of his books through the press. Poverty and persecution troubled him, and we fancy we see him walking to and fro upon the surrounding heights, sympathizing with earlier exiles, who said, "We sat down, yea, we wept, when we remembered Zion." While here he issued the first installment of the "Book of Martyrs."

As we looked upon our press, working off papers containing the light of truth for the present time, we could but think how much greater difficulties than we have met had been encountered on the same soil in former times by the advocates of Bible truth. Every movement had to be made in secrecy, or their work would be destroyed and their lives imperiled. Now the way seems to be prepared for the truth to go forth as a lamp that burneth. The Bible standard is raised, and the same words that fell from the lips of the early reformers, are being repeated: The Bible, and the Bible only, is the foundation of our faith.

In the providence of God, our publishing house is located on this sacred spot. We could not wish for a more favorable location for the publication of truth in

the different languages. Switzerland being a small republic, that which comes from here is not looked upon with the suspicion that it would arouse if passing from one to another of the large rival powers. Three languages are spoken here,—the French, the German, and the Italian; therefore it is a favorable place for issuing publications in these languages.

The grassy common in front of the office, of which we have spoken, is reserved by the Swiss government for military drill. Here, day after day, at certain seasons of the year, we see the soldiers training, so that they may be ready, when needed, to engage in actual service. As we have watched the progress of the drill, and from time to time noted the thoroughness manifest in every department, the query has arisen, Why should there not be in Basle a large army of Christian soldiers drilling for actual service in the battles to be fought in the different countries of Europe against tradition, superstition, and error? Why should those who are preparing to fight the battle for Prince Immanuel be less earnest, less painstaking, less thorough, in their preparation for the spiritual warfare?

Basle has for years been a prominent missionary station among other denominations. Here is located a missionary college in which young men are being educated, and from which some are sent out to foreign lands every year. There are also in the immediate vicinity several other missionary educational institutions. It was in one of these that Bro. Erzenberger was receiving his education when the truth first found him.

We know of no better place in Europe for us to educate workers than right here in Basle. The new office affords an excellent opportunity for per-

sons to learn various branches of the work, and we would like to see scores of young men and women connected with the office, drilling for the Master's service. We believe that the time is not far distant when a school will be connected with the work here, so that workers may be more thoroughly prepared to go forth as missionaries, and also that those of our brethren who have children may have a place to send them where they will not be obliged to attend school on the Sabbath. We are grateful that some efforts are now being made to train young people to go forth as soldiers of the cross of Christ to war against the enemies of truth. But we regret that these efforts are so crippled because of our limited means.

The people of God are not half awake. A stupor seems to be paralyzing their sensibilities. Each of us will soon have to stand before the Judge of all the earth, to answer for the deeds done in the body. All will then have to give an account for the good they might have done, but did not do because they were not so closely connected with God that they could know his will and understand his claims upon them. If the money that has been expended annually by our brethren in selfish gratification had been placed in the mission treasury, where there is now one missionary in the field there might be one hundred. Who will have to render an account for this great lack of funds? Many of our American brethren have done nobly and willingly for the advancement of the truth in Europe. But there is a great work yet to be done. Many who have given liberally could do more, and others should now come forward and bear their share of the burden. Now is the time when houses and lands should be converted into mission funds. Men

are to be educated and disciplined. We feel alarmed at the little that is being done, when we have a world-wide message, and the end of all things is at hand. Christ is soon to come in the clouds of heaven to reward every man as his works have been. To whom will it then be said, "Ye have done what ye could"?

THE SWISS CONFERENCE AND THE EUROPEAN COUNCIL.

One week after we reached Basle the Swiss Conference began. This continued from Sept. 10-14, and was followed by the European Council, which lasted until the 28th. The Conference was quite generally attended by our Swiss brethren, and by representatives from Germany, France, Italy, and Roumania. There were nearly two hundred brethren and sisters assembled; and a more intelligent, noble-looking company is seldom seen.

As I looked over this congregation of dear friends, so ardent and cheerful in the truth, and so anxious to catch every ray of additional light, my reflections were indeed solemn. I thought, These have been highly favored in receiving a knowledge of the present truth. They have accepted it in the face of opposition and ridicule, and often at the expense of worldly prosperity. How earnest should they be to help and encourage one another! They are the members of Christ's body, and we are members one of another. The Day-star has risen in their hearts; the rays of the Sun of Righteousness have shone upon their minds. Happy people indeed who are thus highly favored! Truly, "it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like him; for we shall see him as he is."

The meetings increased in interest from the first. The congregation was divided into three parts, those speaking German, French, and English, each company occupying a different part of the hall. Two interpreters followed the speaker. If the sermon or testimony was given in English, it was translated into French and German. If given in French, it was translated into German and English, and into French and English if given in German. This way of speaking was rather embarrassing at first; but this soon wore away, and to me it has proved far less taxing than I anticipated.

Sabbath and Sunday were precious seasons. The Lord especially blessed in speaking Sunday afternoon. At the close of the discourse an invitation was given for all who desired to be Christians, and all who felt that they had not a living connection with God, to come forward, that we might unite our prayers with theirs for the pardon of sin, and for grace to resist temptation. This was a new experience for many, but they did not hesitate. It seemed that the entire congregation were on their feet, and the best they could do was to be seated, and all seek the Lord together. Here was an entire congregation manifesting their determination to put away sin, and to engage most earnestly in the work of seeking God. After prayer, one hundred and fifteen testimonies were borne. Many of these showed a genuine experience in the things of God.

At the close of the Conference, many of our Swiss brethren were obliged to return to their homes; but some remained to the close of the Council, although it continued one week longer than was expected. The Council was

attended by laborers from England, Ireland, Wales, Norway, Sweden, Denmark, Germany, France, Italy, and Roumania. Besides the regular business meetings each day, there were held two Bible readings, a class for the benefit of canvassers and colporters, and one for those who wished to learn English. There were also several ministers' meetings, besides the sermons and regular morning meetings for social worship. I felt urged by the Spirit of God throughout the meetings to impress upon all the importance of cultivating love and unity. I tried to present the danger of building up separate interests between different nationalities.

If we have the truth, the work in these countries must enlarge. New fields will be continually opening, and the church must extend her efforts by entering these fields. The message must go, notwithstanding the hard times. We must make special efforts in this direction now, while the angels are holding the four winds. Soon the time to labor will be past. Who does not want to have a part in this closing work? All can do something. Those who cannot give themselves can give of their means, and all can pray not only that the Lord will raise up laborers, but that the treasury may be supplied with the necessary funds to extend the work. Pray, brethren, pray earnestly, that the hearts of some who are doing very little, and of others who have as yet done nothing, may be opened, and that the means that God has intrusted to them may be used to his glory. The work begun in weakness will be carried on to a glorious termination. The truth must go to all nations, tongues, and peoples, and that speedily.

VISIT TO SCANDINAVIA.

AT the close of the meetings at Basle the question was raised as to when we should visit the Scandinavian missions. I was weary with labor, and needed rest, having spoken twenty-two times through an interpreter, besides writing many pages. We knew that it was late in the season for a visit to these northern countries; June was said to be the best time to travel in the North, and it was planned to hold the Conferences for the next year in that month. But we were not sure that we should remain in Europe till that time, and we felt that the safest course was to visit the leading churches in Scandinavia at the earliest opportunity. The condition of some of these churches had been presented to me in years past, with many things showing that Denmark, Norway, and Sweden were promising fields for labor. We knew that a great work lay before the missionaries in this field. They desired our counsel about the different branches of the work, and we felt that we could advise with them to much better advantage after making them a visit. It seemed unwise to postpone till another summer this part of the work which we had made the long journey from America to accomplish.

We left Basle Tuesday evening, October 6. There were four in our party, — my son William and myself, Sister

McEnterfer my attendant and stenographer, and Sister Cecilie Dahl of Christiania, who had remained after the Conference to be our guide and interpreter. We could not afford to patronize the sleeping car, which is more expensive here than in the United States, but we were very fortunate in securing a compartment to ourselves, and by the use of our blankets, were enabled to rest quite comfortably. The plan of the European car is quite favorable to a comfortable night's travel, when it is not crowded.

There is a great diversity in the railway carriages on the roads in Switzerland, Germany, and Scandinavia. On some roads they are divided, like those in England, into small compartments between which there is no communication; on other roads, especially in Switzerland, they are more like our American coaches, where they are entered at the end. The first-class compartments are elegantly furnished. The second-class compartments, which often occupy part of the same car with the first-class, are usually clean and comfortably furnished, and when not overcrowded are more comfortable than our American day-coaches. Many of the second-class cars are divided into two compartments, two-thirds of the room being devoted to the smokers, and one-third to those

who do not smoke. The third-class cars are often closely seated with narrow, hard seats. On some roads, fourth-class cars without seats are run for the accommodation of the very poorest classes. Most of the express trains run first, second, and third class coaches, and so different are the patterns that it is not uncommon to see a long train with no two cars alike.

In the car which we chanced to take for Frankfort, the seats could be drawn together, and the high, upholstered back fell forward from one side, making quite a comfortable couch.

We reached Frankfort Wednesday morning about daylight, where we waited two hours. As it was raining, we saw but little of the city. We found the waiting room very pleasant, being large, and furnished with tables, chairs, and comfortable sofas, and well supplied with maps and guide books. We spread our lunch upon one of the tables, and with the addition of hot milk from the restaurant, enjoyed our simple breakfast.

Frankfort is an ancient city, mentioned in history as having been the seat of a religious council more than a thousand years ago. It is a place of great wealth, and is said to possess more beautiful promenades than perhaps any other city in the world. Within a short distance of the town are delightful villages, and several famous watering-places.

In this city Charles V., Luther's great enemy, was elected to the throne of Germany, and here his coronation took place. Hither came the reformer on his way to the Diet at Worms. Having been taken suddenly ill on the journey, he rested for a short time at Frankfort. Suffering as he was, and with the prospect of a martyr's death before him, but still undaunted, he wrote to Spalatin at Worms, announcing his approach. "I am arrived here," he said, "though Sa-

tan sought to stop me in my way by sickness. From Eisenach to this place I have been suffering, and I am at this moment in a worse condition than ever. I find that Charles has issued an edict to terrify me; but Christ lives, and we shall enter Worms in spite of all the counsels of hell, and all the powers of the air." The dwelling occupied by the reformer is still known as "Luther's house."

From Frankfort we pursued our journey toward Hamburg, passing through a country diversified with hamlets and cities, mountains, rivers, forests, and cultivated lands. Many features of the landscape are quite unlike America. The farming lands are not divided by fences, and instead of our wide-spreading fields much of the land is cultivated in narrow strips, each appropriated to a different crop. In summer the plains appear as if covered with ribbon work of almost every shade of green and brown, giving a very pleasing effect. There are few scattered farm-houses. From the open country we pass suddenly into the midst of high, square blocks, in which the people are crowded together almost as closely as in the most populous cities. The houses are usually large, each containing many families. They are expected to last for hundreds of years, and are built in the most substantial manner, of brick or stone plastered over on the outside. The partition walls and the floors are often of stone or brick, and tile or slate is used instead of shingles for covering the roof. There is little danger of fire passing from one story to another.

Many of the houses present a very ancient appearance, with their steep roofs and small-paned windows. Often a considerable part of the house appears to be above the eaves. There may be only three or four stories below the

eaves, while there are sometimes four or five above, with as many rows of odd little dormer-windows on the roof. Many of the houses in the small villages and in the outskirts of the towns serve the purpose both of barns and dwellings, the people living in one end of the building and the cattle in the other. Sometimes each end is occupied by a family, while the beasts have the center; these are usually kept in the stable by day as well as by night, for most of the land is too valuable to be used for pasturage.

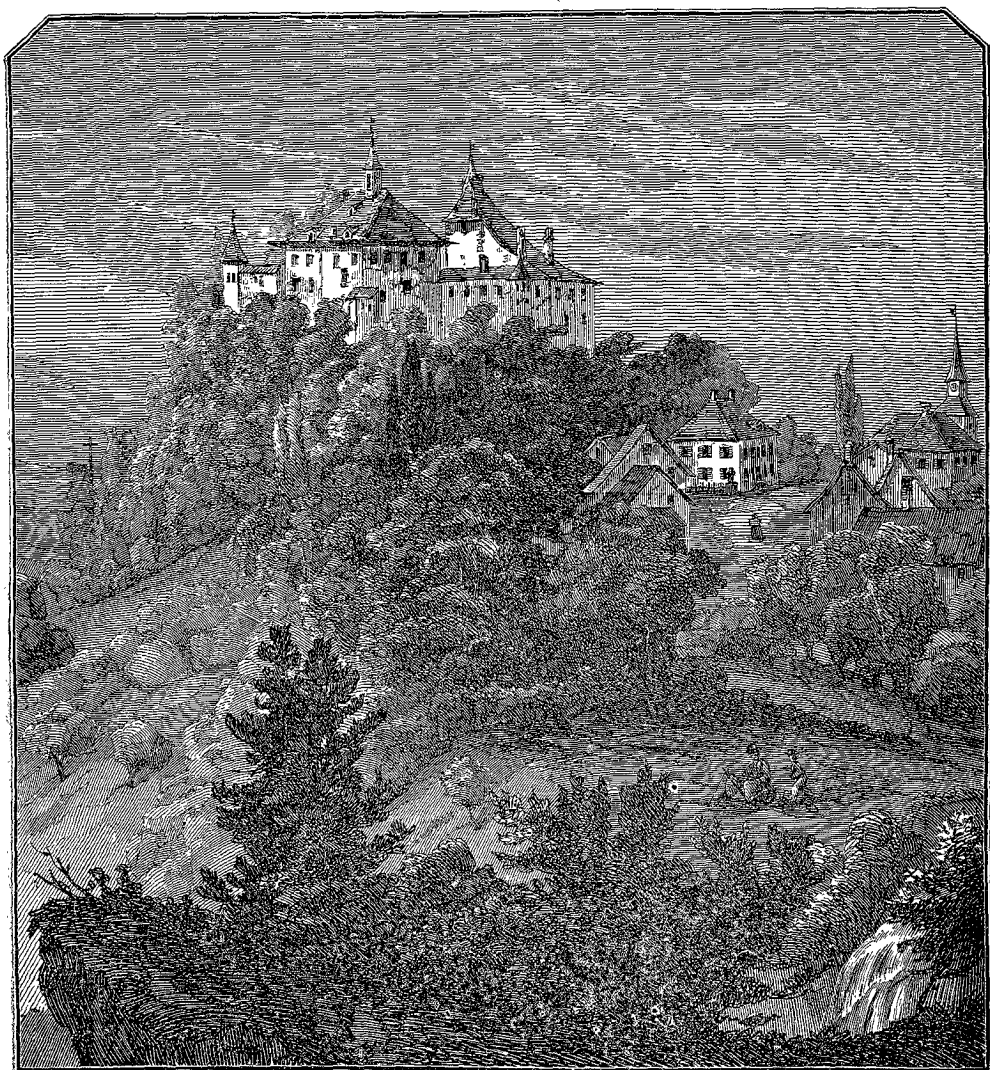
In this densely populated country, every foot of available land has been cultivated for centuries. Wherever the country is too barren and mountainous for other uses, and there are rivers to furnish means of transportation, it is devoted to the raising of forests. In many places where in former times the forests had been destroyed, they have been replanted at the public expense. In many States they are the property of the government, and are as carefully kept as gardens. There are laws prohibiting even private owners from wasting their forests without regard to the public good.

Here and there, crowning the loftiest and most inaccessible heights, we see an ancient castle, often in ruins, but sometimes kept in repair and still inhabited. These old battlements must have an eventful history. Some of them, like the Wartburg, were the refuge of the Protestants in the time of the Reformation. Could those moss-grown walls but tell what has transpired within their strongholds, or in the mountain fastnesses around them, we would hear stories of thrilling interest connected with the lives of the defenders of the faith. Those witnesses for the truth were hunted down by the fury of their persecutors, driven into dens and mountains and caves of the earth, because they hon-

ored the law of God above the precepts of the church of Rome.

Only by terrible struggles has the right of religious liberty been maintained. When the stake and the scaffold proved ineffectual to destroy the Reformation in Germany, popery summoned her armies, the Catholic States banded together to crush out Protestantism, and for thirty years the tempests of war swept over these now fertile plains and populous cities. At the opening of the thirty years' war, in 1618, the country had reached a high state of prosperity. It is said that at that time the methods of cultivation were fully equal to those of 1818. "Germany was accounted a rich country. Under the influence of a long peace its towns had enlarged in size, its villages had increased in number, and its smiling fields testified to the excellence of its husbandry. The early dew of the Reformation was not yet exhaled. The sweet breath of that morning gave it a healthy moral vigor, quickened its art and industry, and filled the land with all good things. Wealth abounded in the cities, and even the country people lived in circumstances of comfort and ease." Since the Reformation, a school had existed in every town and village in which there was a church, and a knowledge of reading and writing was generally diffused among the people. The Bible had found its way into their houses. The hymns of Luther were sung in their churches and their homes.

But during the terrible years that followed, all this was changed. Foreign soldiery, savage and blood-besmeared, traversed the country, marking their course by pillage, fire, and murder. The greatest imaginable horrors were so common that it was a matter of surprise when they failed to be perpetrated. At the approach of the troops, the terror-stricken people sought safety in



AN OLD GERMAN CASTLE.

flight. "They dived into the darkest parts of the forests; they burrowed in the bleakest moors; they lurked in old clay pits and in masses of fallen masonry; and to this day the people of those parts show the retreats where their wretched forefathers sought refuge from the fury of the soldiery." The war ended in victory to the Protestants; and the religious toleration which was

then won, they have ever since enjoyed. But the long, awful strife had covered the period of a generation. When peace was at last declared, the whole land had become a tomb. Cities, towns, and villages were in flames. The country was empty of men; the high-roads were without travelers, and briars and thorns covered the once richly cultivated fields. In some parts no more than one-

fiftieth of the population remained, and there were regions left without inhabitant.

Such was the spirit of popery in the seventeenth century, and such is her spirit to-day. Let Rome but gain the power, and our own favored land would witness scenes like those that covered Germany with heaps of slain, and made her harvest fields a lair for the wild beasts.

At Hamburg, about 7 P. M., we again changed cars, and had to wait two hours. After walking from one station to the other, we were shown into a waiting-room where men and women were eating and drinking, and the air was full of tobacco smoke. We chose to remain on the platform outside.

Hamburg, situated on the river Elbe, contains upwards of two hundred and seventy thousand inhabitants. The trade of all Northern Europe centers here; it is the great port of entry for the German empire, and is the most important commercial town on the Continent. Though very ancient, it is a beautiful city. It was here that Tyndale, when forced to flee from England, began the publication of the English New Testament. In wretched lodgings he endured hunger and cold while toiling day and night to give the gospel to England. The Gospels of Matthew and Mark, translated and printed here, were secretly sent to London as the first-fruits of his great work.

A three-hours' ride from Hamburg brings us at midnight to Kiel, on an arm of the Baltic Sea. Here we are transferred to a little steamer, and are soon at rest in our state-rooms, glad of an opportunity for a few hours' repose. In the early morning, we land at Corsor, Denmark, and resume our journey by rail.

Denmark is a small country, consisting of a peninsula and larger and smaller islands. Its area is about the same

as that of Maryland, but it contains more than double the number of inhabitants, its population being upwards of two millions. This country lies as far north as Labrador and Hudson's Bay in America; yet the climate is not severe; the winter is milder than in most of our Northern States. No doubt this is largely due to the influence of the gulf-stream, which brings a current of warm water from the Gulf of Mexico across the Atlantic Ocean to the shores of Europe. This is a priceless blessing to its far northern countries, which would otherwise be deprived of many of the blessings of life.

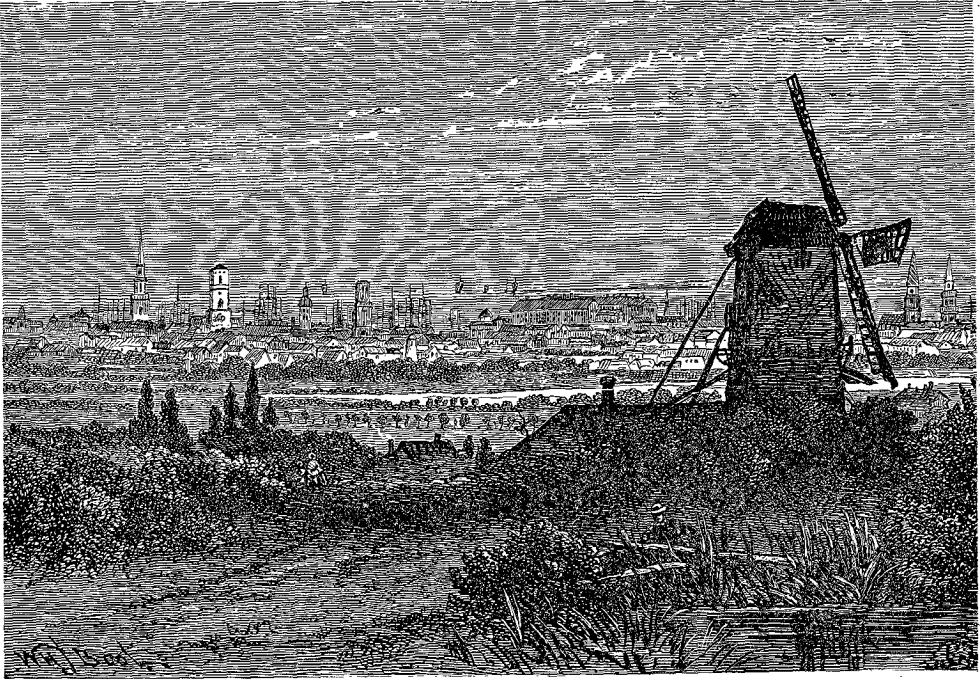
The scenery of Denmark is unlike that of Germany. The surface is an almost unbroken plain, in most places but a few feet above the level of the sea. Some parts, indeed, are hilly, but it is said that if the sea level were one hundred feet higher, more than half the country would be covered with water. The fine forests with which Denmark was once adorned have decayed or been cut down. The land is mostly divided into small farms, the possession of a few acres being the summit of a Danish farmer's ambition. Formerly the greater part of the country was owned by the nobility, but during the present century the peasants or farmers have had an opportunity to buy the land, and thus have become an independent class of society. To us this country wears a more familiar aspect than Germany. The fences separating the fields, the farm-houses dotted over the landscape, and the pretty beech groves, remind us of some parts of the United States.

Denmark has considerable moorland, from which a great quantity of peat is obtained. When burned, this produces much heat, and it is largely used by the

country people for fuel. The black turf is cut in square blocks like brick, and laid in long rows to dry in the sun; when dry, it is stacked, ready for market. About the homes of the people it was piled in neat stacks, rounded on the top, like beehives. This is one of God's merciful provisions for the poor. The laboring class are so poorly paid that without this it would be extremely difficult for them to obtain fuel.

is quite as much need of them. In the sixth story we found our friends. They were comfortably and pleasantly situated, though very high up in the world.

The view from our windows was very fine. Just across the street were beautiful grounds which had the appearance of an extensive park or garden. We were somewhat surprised to learn that it was a cemetery. The tombstones were mostly concealed from view by



VIEW OF COPENHAGEN.

COPENHAGEN.

THURSDAY forenoon we reached Copenhagen, and were met by Eld. Matteson, who for some months had resided in the city, and who took us to his home. Here we wound our way up long flights of stairs that seemed almost interminable. We do not find elevators in the cities of Europe as in America, though there

trees and shrubbery. Evergreen hedges separated the inclosures, and choice flowers and shrubs were scattered everywhere. Close by was the large botanical garden and floral nursery, containing rare trees and shrubs, and the most beautiful flowers in almost endless variety.

Toward the sea we saw the huge windmills used for grinding grain. A little to the right is the glistening dome

of the Greek church. This dome, we are told, is overlaid with gold, and it is customary to adorn these houses of worship in this manner.

Our first meeting was held on Friday evening, in a little fourth-story hall close at hand, used for Sabbath meetings by our people. About thirty-five were present, most of whom had received the truth through the labors of Brn. Matteson and Brorsen. There were about a dozen in Copenhagen who had begun to keep the Sabbath, and the remainder had come in from the adjacent churches.

SERMON.—PARABLE OF THE FIG-TREE.

“A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it; and if it bear fruit, well; and if not, then after that thou shalt cut it down.” Luke 13:6-9.

The Jewish nation was represented as the fig-tree which God had planted in his vineyard. This people he had taken unto himself as his own. They had been greatly favored with temporal and spiritual blessings, and he looked to them to bring forth the fruits of righteousness. Year after year he had come to them hoping to find fruit, but had found none. He had been long forbearing. Justice had urged, “Cut it down; why cumbereth it the ground?” But mercy pleaded for still another trial. The Dresser of the vineyard will put forth yet one more effort to save the fruitless tree. The Son of God will come in person to plead with the chosen people. He will take upon himself humanity, and set before them the ex-

ample of his own life. If this fails to bring them to repentance, it is their last trial. “After that thou shalt cut it down.” In the terrible destruction which came upon the Jewish nation we read the fate of the unfruitful tree.

Under the symbol of the fig-tree, Christ represents, not the Jews only, but all who have neglected to improve the gifts of Heaven. He has bestowed upon us greater blessings than were granted to his ancient people, and he claims of us fruit corresponding to the gifts bestowed. What is this fruit? It is a pure and holy character; godliness, self-denial for others' good, meekness and lowliness of heart. Jesus claims penitence, faith, and obedience. He came to leave for men a perfect model of character. He was obedient to all the requirements of his Father. If we follow him, we shall in our life carry out the precepts of God's holy law.

Dear brethren, He who has given you talents, has by these sacred trusts made you capable of bearing precious fruit to his glory. Through Christ, God has opened heaven before you, and all needful grace is brought within your reach. The Saviour died that by his grace you might become partakers of the divine nature. He expects you to bear fruit. With what interest has he watched and waited for some returns for his great sacrifice.

Consider, I pray you, the solemn lesson of this parable. The dresser of the vineyard pleads for a respite for the doomed fig-tree; but if it still bear no fruit, he himself declares, “After that thou shalt cut it down.” May not this be the position of some now before me? May they not be even now receiving the last trial? The divine illumination, the example of perfect goodness, are granted us. From time to time, new

opportunities, new lessons, are given. And what will be the result? If we are careless and neglectful, we know not how soon the word may be spoken of us, "Cut it down; why cumbereth it the ground?"

How many years have we been in the Lord's garden? and what profit have we brought to the Master? How are we meeting the inspecting eye of God? Are we increasing in reverence, love, humility, confidence in God? Do we cherish gratitude for all his mercies? Are we seeking to bless those around us? Do we manifest the spirit of Jesus in our families? Are we teaching his word to our children, and making known to them the wonderful works of God? The Christian must represent Jesus by both being good and doing good. Then there will be a fragrance about the life, a loveliness of character, which will reveal the fact that he is a child of God, an heir of heaven.

Brethren, be no longer slothful servants. Every soul must battle against inclination. Christ came not to save men in their sins, but from their sins. He has made it possible for us to possess a holy character; do not, then, be content with defects and deformities. But while we are to seek earnestly for perfection of character, we must remember that sanctification is not the work of a moment, but of a lifetime. Said Paul, "I die daily." Day by day the work of overcoming must go forward. Every day we are to resist temptation, and gain the victory over selfishness in all its forms. Day by day we should cherish love and humility, and cultivate in ourselves all those excellencies of character which will please God and fit us for the blessed society of heaven. To all who are seeking to accomplish this work, the

promise is very precious, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels."

Every Christian will have a missionary spirit. To bear fruit is to work as Christ worked, to love souls as he has loved us. The very first impulse of the renewed heart is to bring others also to the Saviour; and just as soon as a person is converted to the truth, he feels an earnest desire that those in darkness should see the precious light shining from God's word.

We are grateful that a few in Copenhagen have accepted the truth of God. Missionaries are needed to spread the light of truth in these great cities, and the children of God—those whom he calls the light of the world—ought to be doing all they can in this direction. You will meet with discouragements, you will have opposition. The enemy will whisper, What can these few poor people do in this great city? But if you walk in the light, you can every one be light-bearers to the world. Do not seek to accomplish some great work, and neglect the little opportunities close at hand. We can do very much by exemplifying the truth in our daily life. The influence which we may thus exert cannot be easily withstood. Men may combat and defy our logic; they may resist our appeals; but a life of holy purpose, of disinterested love in their behalf, is an argument in favor of the truth that they cannot gainsay. Far more can be accomplished by humble, devoted, virtuous lives than can be effected by preaching when a godly example is lacking. You can labor to build up the church, to encourage your brethren, and to make the social meet-

ings interesting; and you can let your prayers go out, like sharp sickles, with the laborers into the harvest field. Each should have a personal interest, a burden of soul, to watch and pray for the success of the work.

You can also in meekness call the attention of others to the precious truths of God's word. Young men should be instructed that they may labor in these cities. They may never be able to present the truth from the desk, but they could go from house to house, and point the people to the Lamb of God that taketh away the sin of the world. The dust and rubbish of error have buried the precious jewels of truth; but the Lord's workers can uncover these treasures, so that many will look upon them with delight and awe.

There is a great variety of work, adapted to different minds and varied capabilities. In the day of God not one will be excused for being shut up to his own selfish interests. And it is by working for others that you will keep your own souls alive. Do you shrink from this work because there is a cross connected with it? Remember that self must be denied if you would win Christ. Earnest, unselfish effort will garner sheaves for Jesus. The humble worker who obediently responds to the call of God, may be sure of receiving divine assistance. The Lord is a mighty helper. If the workers will rely wholly upon him, he will accomplish a great work through them.

THE SABBATH MEETINGS.

It was with difficulty that I could speak at the meeting of Friday evening, for the hall was cold and very damp. In this building the plaster had been put directly onto the brick walls, leaving no air chamber, and thus per-

mitted the dampness of the wall to be communicated to the room. There had been no fire in the hall during the season, until a few hours before we assembled, and then it only served to draw out the dampness, and render the atmosphere humid. There was a penetrating chill in the air, that made one shiver in the warmest wrappings. I suffered much from pain in my lungs while I was speaking, and for hours afterward.

Sabbath morning I still felt the effects of the evening's chill. For two weeks I had been suffering much from some teeth that had been improperly treated by the dentist, and the cold that I had taken not only affected my lungs and throat, but rendered the pain in my teeth almost unendurable. I felt unable to speak to the people; but my earnest prayer went up to heaven for needed strength. Again I ventured to the hall, and found it well filled with interested hearers. I spoke from John 15:1-8, on the subject of the True Vine. I was strengthened and blessed; my infirmities were forgotten in the interest I felt for precious souls. The dear Saviour seemed very near, and the Holy Spirit rested upon the assembly.

The discourse was followed by a social meeting, Bro. Matteson acting as interpreter. Many good testimonies were borne. Some expressed their thankfulness to God that he had sent Sister White such a great distance to visit them. They had read her books and her articles in their paper, and had thus received most precious light and a great blessing. The Testimonies which had been translated into their language had opened to them the Scriptures, and had made the truth so plain that they could not resist it. A high standard had been presented for them to reach, and this had led them to read the Bible, to search

their hearts, to pray more, to have greater love for Jesus, and to seek more earnestly to save souls.

One brother said that when he listened to the sermon impressing upon them the necessity of purity and perfection of character, he felt that he could not be saved; that his case was hopeless. But when it was stated that sanctification was not the work of a moment, but of a lifetime, he was encouraged, and determined that day by day he would pray and watch, and search the Scriptures; he would be an overcomer, gaining an experience daily, until he should become strong, and be able to be a blessing to others. With many tears, some expressed their gratitude for the interest the American brethren had taken in them in this far-off country.

EVENING MEETINGS.

As the meeting-room occupied by our people was small, and at a distance from the central part of the city, it was thought best to secure for our Sunday and evening services a hall in a more favorable location, and one capable of accommodating a larger audience. It is difficult in Copenhagen, as in all the cities of Scandinavia, to obtain a suitable place for meetings. The halls are mostly used for dancing, concerts, and theatrical entertainments, and they are rented at a high price. After some effort, however, the brethren secured a hall which they assured us would meet the requirements. What was our surprise, upon going to the place for service, to find it in the basement of a building, in the upper stories of which were halls for dancing, and places for drinking. The room was large enough to accommodate two hundred persons, but contained seats for only half as

many. It was quite damp, the moisture at times being plainly seen on the walls. One evening, while I was speaking, some young men from the drinking halls above, half intoxicated, gathered about the windows of our hall, and by loud talking and laughing endeavored to interrupt the meeting. They even thrust their heads through an open window, shouting into the room. If it is necessary to speak in such places, we will do so cheerfully. If in this rich and beautiful city there is no suitable room where the truth can be presented to the people, we remember that there was no room in the inn at Bethlehem for the mother of Jesus, and that the Saviour of the world was born in a stable.

There were some in the audience who seemed deeply interested, persons of talent whose countenances I remembered, for they had been presented before me. These persons had been pleasure-lovers, enshrouded in darkness and error, but God was permitting beams of light to shine upon them from his word. The arrows of the Lord were wounding the heart, that the sin-sick soul might turn to the great Physician. I felt such an intense interest while speaking to these souls that I lost sight of my surroundings; I felt that some were in the valley of decision, and I longed to see them take their stand fully and decidedly upon the side of Christ. The Saviour had purchased them by his blood, and he had given them precious talents of influence which they had wasted and abused, and given to the service of the Lord's bitterest enemy. Now there was an opportunity for them to change leaders, and to unite their interests with those of Christ's true workers.

As I spoke, I felt the peril of souls;

that some would decide from that time to obey the truth, or would refuse the cross, and reject the offers of mercy. We are to do our work in sowing the gospel seed as though each opportunity were our last to present Christ and him crucified before those assembled; and we should speak to them in such tenderness and love, yet with plainness and fidelity, that though we never meet them again, we shall have done our whole duty.

I spoke five times in Copenhagen. While I was glad to present the truth to the few who could be accommodated in our small meeting-rooms, I would have been pleased to honor my Master by bearing his message to a larger number. I am far from being convinced that these small and obscure halls were the best places that could be secured, or that in this great city of three hundred and twenty thousand inhabitants, the message should be given in a basement room that will accommodate but two hundred, and this but half seated, so that a large part of the congregation have to stand. When God sends our brethren help, they should make earnest effort, even at some expense, to bring the light before the people. This message is to be given to the world; but unless our brethren have broad ideas and plans, they will not see much accomplished. While we should labor earnestly for the poorer classes, we are not to confine our efforts to them, nor should our plans be so laid that we shall have only this class of hearers. Men of ability are needed. The more intellectual ability is brought into the work, so long as the talent is consecrated to God and sanctified by his Spirit, the more perfect the work will be, and the higher it will stand before the world. The people generally will refuse the message

of warning; yet efforts must be made to bring the truth before those of position and education as well as the poor and illiterate.

INFLUENCE OF A TRACT.

An interesting experience related to us by one of our Danish brethren, shows how the truth is sometimes advanced by the very efforts made to hinder its progress. Bro. C. C. Hansen had been convinced by reading the Bible, that the seventh day is the Sabbath. And as the Baptist minister had been presenting to him the Bible argument for immersion, his mind was exercised on the subject of baptism also. About this time Bro. Brorsen visited the place, and gave to the Methodist minister the tract, "New Testament Sabbath." When he had read it, he gave it to Bro. Hansen, in the hope that by showing that the Bible presents as forcibly the duty of keeping the seventh day, which is universally disregarded, as it does the duty of baptism, he could lead him to renounce the idea of being immersed. He argued that the Sabbath is disregarded by Baptists as well as others, and it could be no worse to set aside immersion than to reject the Sabbath. But the result of this effort was the reverse of what the minister wished. Bro. Hansen read the tract again and again, wept and prayed over it, and instead of renouncing baptism, he decided to keep the Sabbath. At first he thought it his duty to keep Sunday also, and in the attempt to keep two days became discouraged, and gave up the Sabbath. But just at this time Bro. Brorsen came to his help, and explained from the Bible the true relation of the Sabbath and Sunday. Some time later, he was much impressed by reading in the *Advent Tidende* an account of what I had seen in regard to

some in foreign countries receiving the papers and tracts, reading them, praying over them, and finally taking their stand on the Sabbath, for this exactly described his experience.

A MISSIONARY FIELD.

Copenhagen seems like Athens in Paul's day. The pursuit of wealth and pleasure engrosses the attention of the people. Atheism is popular. Eating and drinking, dancing and merry-making, are the subjects of thought and conversation. There are many large and beautiful churches; but the people, like some of the Athenians, are worshipping an unknown God. There is no lack of doctors of divinity, of learned preachers, but they are ignorant of Bible religion.

The teachers in the State Church are looked up to by the people as unquestionable authority in matters of religion. They appear upon the street in a long clerical robe reaching to their feet, with a stiff, quilled ruffle of white linen, nearly a quarter of a yard in width, about the neck. As they pass, men take off their hats and make a low obeisance, and women courtesy, with an air of the greatest reverence. As I saw them, I could not but think of the words of Christ,—and the words apply to these priests as truly as to the ancient rabbis,—“All their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi.”

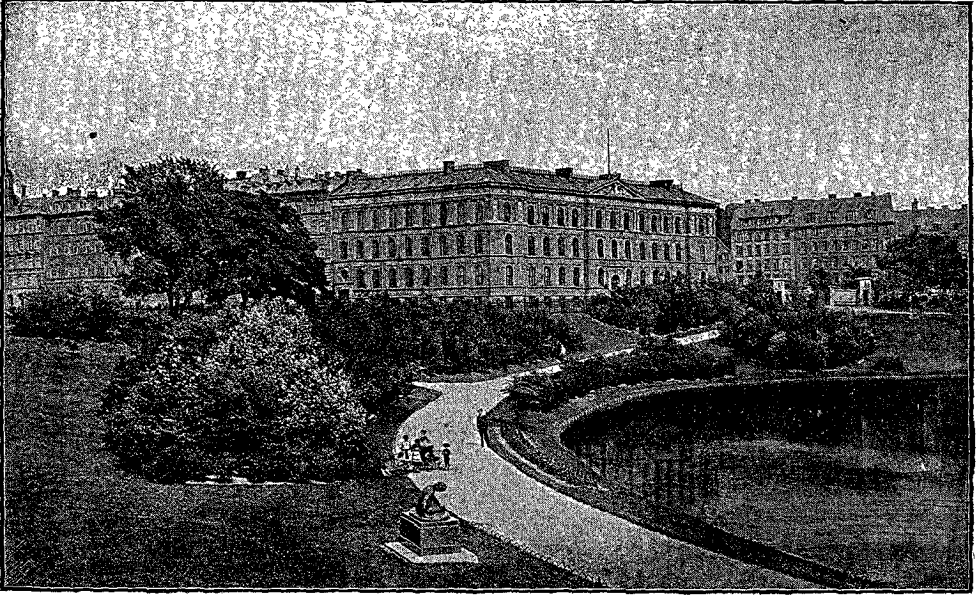
It seems a difficult matter to awaken an interest in religious things in these large cities; and yet there are many honest souls in them who will yet accept

the light and reflect its rays to others. Copenhagen is sending missionaries to convert the heathen in far-off lands, when there are multitudes of her people who are as truly ignorant of God and his word. Men with the spirit of Paul are needed to preach Christ and him crucified.

A BEAUTIFUL CITY.

Copenhagen is a large city for the little kingdom of Denmark. It possesses an excellent harbor, and being situated on the narrow straits connecting the Baltic with an arm of the North Sea, it is on the highway through which passes much of the commerce of Sweden, Germany, and Russia. It is the residence of the king, and the head-quarters of the Danish army. In the midst of the city, and surrounded on all sides by massive stone blocks, are wide, open spaces containing many acres, which are reserved as training-grounds for soldiers. In the early morning we hear the measured tread of large companies of soldiers marching along the streets, and wherever we go on the streets we see companies of tall, athletic young men dressed in the light, jaunty uniform of the king's guards. The king of Denmark is allied with some of the most powerful nations of Europe. While we were in Copenhagen, he was receiving a visit from his son-in-law, the czar of Russia. One of his daughters is wife of the prince of Wales; another is married to the duke of Cumberland. The crown prince is married to a Swedish princess; another son has married a French princess; while one of his sons is the king of Greece.

There is probably no city of its size which has so many beautiful parks, artificial lakes, and pleasant avenues. At a little distance from our stopping-place



A PARK IN COPENHAGEN.

is an artificial lake which is two miles in length. The water is clear as crystal, and upon its glassy surface many beautiful white swans were floating gracefully. It is crossed by pretty foot bridges, while a broad street runs all around it, and rows of chestnut-trees beautify its borders. In Copenhagen the children have not been forgotten. In different parts of the city there are small inclosures of three or four acres with groves of shade-trees, which are kept solely for play-grounds. No vehicles are allowed to pass through them, and the children can here enjoy their sports in safety.

One day we rode out to a place of resort at the sea-shore, about ten miles from the city. As we look across the strait, here about sixteen miles wide, the hills of Sweden are visible in the distance. The water is very clear, so that the white, sandy bottom can be distinctly seen for a considerable distance. It

is strewn with rocks, and with mounds of sea moss of lighter and darker shades of green, forming a lovely picture. At a little distance from the beach is an extensive park four miles in length, a dense forest of beech-trees interspersed with evergreens. This forest is kept like a garden, and there are walks and drives extending through it in all directions.

The dark blot on this beautiful scenery is the beer gardens. At the entrance to the grounds are buildings fitted up in the most attractive manner for the sale of wine and beer, and these places are liberally patronized. It is not enough that temptation lurks at every street corner in the great city, but it lies in wait for all who go out for recreation amid the scenes of nature. God designed that we should be refreshed and invigorated by the blessings he has bestowed upon us in his created works. It is his purpose that the beauties of

nature should have a refining, elevating influence upon us. He has endowed men with mental powers capable of reasoning from cause to effect; by studying the great book of nature, they may comprehend the majesty, the goodness, and the power of the Creator. Were the senses kept clear, and the intellect unclouded, they would thus find manifold sources of elevated, satisfying enjoyment, and their hearts would go out in praise and gratitude to God.

But this Satan is determined to prevent. Therefore he tempts men to the use of wine and strong drink, by which the understanding is darkened, the senses confused, and the image of God defaced. By the indulgence of appetite the perceptions become so blunted that men cannot discern God in his works; they may range through the most beautiful scenes in nature, but they have not a thought of the Creator. How many, endowed with good natural abilities, thus degrade the intellect and dishonor God. Their nature becomes brutish; it is impossible for them to be heavenly-minded. They have rendered themselves incapable of governing or guiding the springs of mental or moral activity. Thus Satan prevents man from fulfilling the destiny which Heaven has marked out for him,—to reach the highest attainments, physical, mental, and moral, that he himself may be happy, that his fellow-men may be blessed by his example, and that God may be glorified.

The things of this world would be enjoyable, were it not for the curse of sin; but crime, sorrow, suffering, and death, meet us everywhere. Property, and even life itself, is not safe. Upon the most beautiful portions of the earth, in the valleys, on the mountains, in the crowded cities, in the wilderness, or upon the waters of the great deep, there is

danger and death. The restless, surging masses of humanity have forgotten their Creator; transgression of God's law has brought discord, misery, and desolation upon our world; and yet, in their blindness and madness, men continue to transgress. They refuse to listen to the voice of God, inviting them to find peace in him. Kings, statesmen, the mighty ones of the earth, are powerless to give peace and rest to the soul. It is only in obedience to God's law that true happiness can be found. We must submit our will to God if we would have his divine and eternal harmony in our souls.

The richest treasures, the highest blessings of this life, are meager and unsatisfying when compared with those of the future, immortal life. There will open to the senses scenes of beauty that no language can portray. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And these precious treasures are freely offered to all who will accept them. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

STOCKHOLM.

From Copenhagen a small steamer takes us across the strait to Malmö, Sweden. This has for centuries been a thriving sea port, and is now the third city of Sweden in population and importance.

The channel which separates the coast of Denmark from that of Sweden, is in some places but a few miles wide. On both sides of this channel there are fortifications, and for hundreds of years all the commerce of the world going through this strait was required to pay

tribute to Denmark for the privilege of passing. About thirty years ago, however, our government strongly protested against this demand, and other governments uniting with it, Denmark was forced to give up this source of revenue, to which, indeed, she had no just claim.

Hardly a town or hamlet that we have passed on our journey since leaving Basle but has an interesting history connected with the Reformation. Malmö was one of the first cities of Denmark—to which it then belonged—to fully receive the gospel. In 1527 the first Protestant sermon was preached in a meadow outside the walls. Those who had listened to the gospel of God's glorious grace desired to express their feelings in songs of praise, but there existed nothing in the Danish language suitable to be used on such occasions. In the Romish church the people were silent worshipers; the only songs were the chants and canticles of the priests in an unknown tongue. But such worship could not satisfy an intelligent faith. A translation of the songs of David into the Danish language, soon after published, was everywhere received with great joy. They soon displaced the ballads which had been sung till then. They were heard in the castles of the nobles, and were used in the assemblies of the Protestants, and they may be said to have opened the gates of Malmö to the gospel.

“Louder songs re-echoed day by day round the walls of Malmö, as the number of worshipers increased. Soon the gates were opened, and the congregation marched in, to the dismay of the Romanists, not in serge and sackcloth, not with gloomy looks and downcast heads, as if they had been leading in a religion of penance and gloom, but with beaming faces, and voices thrilling with joy. The

churches were opened to the preachers; the praises uttered outside the walls were now heard within the city. It seemed as if Malmö rejoiced because salvation was come to it. Mass was abolished, and in 1529 the Protestant religion was almost universally professed by the inhabitants.” A theological college was established here, from which many able teachers went out to spread the doctrines of the Reformation.

A night's journey by rail from Malmö brings us to Stockholm. Here we have a church of ninety members, the result of Eld. Matteson's labors and some colporteur work. This church seemed to prize very highly the privileges afforded by the meetings. Their hall, which had seats for some over two hundred, was crowded every evening. Every foot of standing room was occupied. I spoke to them on the Sabbath and at three evening meetings. Our brethren and sisters gave earnest attention, and all were prompt to respond.

There is in Stockholm much more interest in religion than in Copenhagen. The churches are better attended, and there is a more general interest to investigate the prophecies, and the doctrines of Scripture. The Scandinavians, and in fact nearly all European worshipers, manifest much more reverence than is seen among Americans. As soon as they enter the place of worship; they bow their heads and offer silent prayer.

AN EASY RELIGION POPULAR.

We are told that the people of these countries will be pleased with our discourses if we dwell on the love of Jesus. Of this they never tire, but we are in danger of losing our congregations if we dwell on the sterner questions of duty and the law of God. There is a spurious experience prevailing everywhere.

Many are continually saying, "All that we have to do is to believe in Christ." They claim that faith is all we need. In its fullest sense, this is true; but they do not take it in the fullest sense. To believe in Jesus is to take him as our redeemer and our pattern. If we abide in him and he abides in us, we are partakers of his divine nature, and are doers of his word. The love of Jesus in the heart will lead to obedience to all his commandments. But the love that goes no farther than the lips, is a delusion; it will not save any soul. Many reject the truths of the Bible, while they profess great love for Jesus; but the apostle John declares, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." While Jesus has done all in the way of merit, we ourselves have something to do in the way of complying with the conditions. "If ye love me," said our Saviour, "keep my commandments."

HUMBLE LABORERS.

There are some in Stockholm who in humble circumstances are seeking earnestly to spread the knowledge of the truth. One of these is Bro. Norlin, who labors as a colporter. Shouldering his pack, stocked with our books and papers, he goes on foot from place to place, often traveling many miles a day. His profits have been very small, especially on those of our Swedish books that are published in America, where the cost of production is greater than in Europe, and the expense of transportation to Norway and then to Sweden must be added to the first cost. When the whole expense is taken from the low prices at which books are sold in these countries, very little margin is left for the colporter. On one of the

large bound books he received but five cents a copy, on some other books only three cents.* On those works published at our office in Christiania he received one-third discount; but these are mostly small pamphlets or tracts which sell for a few cents each. Of course it is difficult to support himself and his wife on such profits; but Bro. Norlin's wife is an industrious worker, doing house-cleaning, washing, or any other kind of hard work by which she can help in gaining a livelihood. They live in a very economical manner, occupying one good-sized room on a fourth floor, with the use of a small kitchen with another family. This is a sample of how the work has had to be done in Denmark, Sweden, and Norway. Those who are thus traveling on foot and carrying the books and papers in their leathern sacks are apparently engaged in a humble work; but they should not feel that it is in any sense degrading. It was in a humble manner that Christ labored when he was on the earth; he went on foot from place to place, teaching as he walked. Those who are spreading a knowledge of the truth are scattering precious light that some souls will accept. In the kingdom of God the fruit of their labors will be seen.

A SWEDISH HOME.

When we came to Stockholm we were taken to the home of Bro. Norlin, who, living near the meeting-hall, had secured extra rooms in order to entertain us. Neither he nor his wife could speak English; Bro. Matteson, who came with us from Copenhagen, acted as interpreter. But our good friends had just moved into a new brick house,

*At the General Conference of 1885, the trustees of the S. D. A. Publishing Association voted to furnish publications to foreign missions at the cost of production. This will help the colporters in many fields.

which was not thoroughly dry; in some parts of the building the masons were still at work, and the chill and dampness rendered it unsafe for me to remain there. I thought of taking a room at a hotel for myself and Sister McEnterfer; but neither of us could speak the Swedish, and how were we to make our wants known? While we were thus in perplexity considering the situation, Sister Johanneson, who had lived in America and could speak English quite well, came in to invite us to her home. This invitation we gladly accepted. Her house was pleasantly situated on a hill in the suburbs of the city. A cosy little parlor on the third floor was appropriated to our use. I had become much reduced in strength by the pain I had endured and still continued to suffer from my teeth, and the rest and quiet of this home was very grateful.

We were pleasantly surprised to find the table very much the same as at our Sanitarium at Battle Creek. The dishes were simple and healthful, and prepared with a skill and nicety that made them inviting and palatable. There is great need of a more general knowledge of the science of healthful cookery. There is a wide field of usefulness open to intelligent, experienced cooks in teaching young ladies how to prepare plain, simple food in a palatable and healthful manner.

The rooms were warmed by tall, earthenware stoves, reaching nearly to the ceiling. These stoves are made square or round to suit the taste, of various colors, and many are more ornamental than our black iron stoves. The one in the family sitting-room was nearly square, and set in one side was a large gilt-framed mirror, not less than six feet long and half as wide. In the morning a wood fire is made, and when

the fire is well under way, the doors may be opened, and we have a bright, cheerful blaze throwing out its heat into the room as from a fire-place. When the wood has burned down to a coal, the doors are shut, and the drafts closed. Thus the whole structure becomes heated, and retains its warmth all day. In most Swedish houses, one of these stoves is to be found in nearly every room except the kitchen.

This sister's husband had not taken his stand on the truth, but his interest was with our people. He was a salesman in a large cloak and fur store, and, to all appearance, it would be impossible for him to keep the fourth commandment and retain his position.

The Scandinavian children seem remarkably quiet and well trained. Wherever we went, they came forward, one by one, and shook hands with us, the girls making a courtesy, and the boys a low bow. Sister Johanneson's four children, from the girl of eight down to the three-year-old boy, welcomed us in this manner when we came; and whenever they met us, morning, noon, or evening, the greeting was repeated. At another place where we visited, even the little girl of two and a half years went through the ceremony with credit.

Mr. Johanneson was training his children in singing, and we enjoyed the music of their little voices blending together in sacred songs. If parents generally would give more time to the education and training of their children, having really a home school for them, their families would be far happier. Children who are gifted with the talent or love of music may receive impressions that will be lifelong by a judicious use of these susceptibilities as the medium for religious instruction. Less time should be spent in the ornamentation of

clothing, and far more attention should be given to making the character lovely. It is the inward adorning that will endure; the influences which give direction to these young lives will be far-reaching as eternity.

A SAD CALAMITY.

A short time before we came to Stockholm, a sad calamity occurred, which cast a gloom over the entire city. Christine Neilson, the famous Swedish singer, visited Stockholm, and thousands crowded to the theater to hear her sing. But there were great numbers who could not secure admittance, and for the benefit of these she promised to sing in the open air before her hotel, at the close of her last evening's engagement. An immense crowd collected, from twenty-five to thirty thousand people. There was a bridge opposite the hotel, and as the people crowded upon this at the close of the entertainment, the cry was raised that the railing was giving way, and the people were being crowded into the water. A panic followed. In the rush to get off the bridge, men, women, and children were trampled down, eighteen persons were killed, and not less than seventy wounded.

We often hear of disasters in theaters and pleasure resorts, where lives are lost, and many are wounded, and perhaps made life-long sufferers. But these things do not arrest the pleasure-seekers. They rush on, thirsting for excitement, and often in the very act they too are hurled into eternity; without a moment's warning, their probation is ended; and what has been their life record? Can Christ say of these, "Well done, good and faithful servants"? Multitudes are vainly seeking happiness in worldly amusements. They crave something

which they have not. They are spending their money for that which is not bread, and their labor for that which satisfieth not. The hungry, thirsting soul will continue to hunger and thirst so long as it partakes of these unsatisfying pleasures. Oh that they would listen to the voice of Jesus, "If any man thirst, let him come unto me and drink." Those who drink of the living water will thirst no more for frivolous, exciting amusements. Christ, the well-spring of life, is the fountain of peace and happiness.

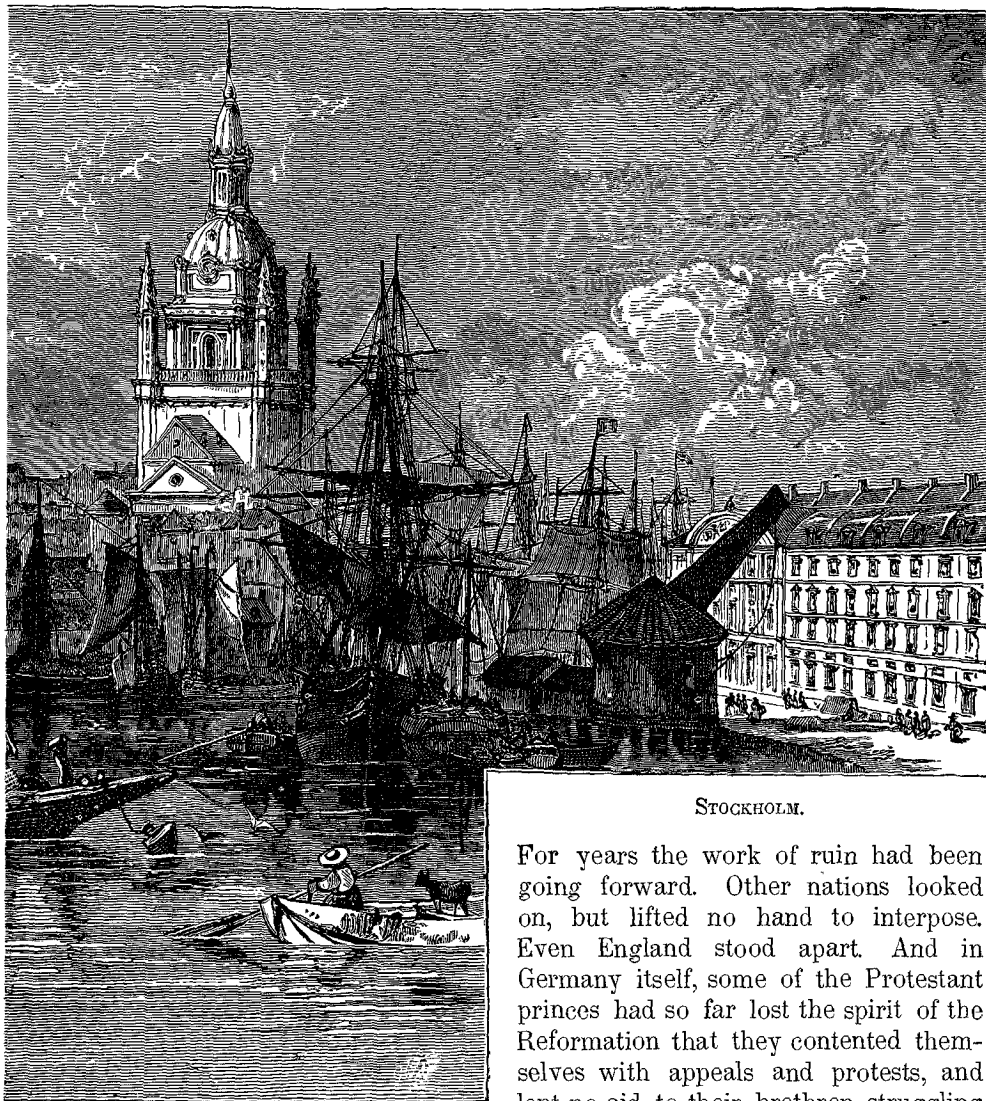
SITUATION OF STOCKHOLM.

Stockholm has been called the Venice of the North. Its situation, upon islands, on a plain, and on rocky hills surrounded by water and islands in every direction, is exceedingly picturesque. In one respect it is strikingly unlike most other cities; lying, as it does, in immediate proximity to primeval forests and rocky islands where there is hardly a trace of cultivation. There are few cities in Europe whose general aspect is more attractive than that of this northern capital.

The islands on which the city is built are connected by massive stone bridges; the houses are generally of brick stuccoed, and colored buff or yellow. The streets in the ancient city are crooked, narrow, and dark; but in other portions they are wider and straighter than in many other European cities. Modern Stockholm reminds us of San Francisco.

SWEDEN AND THE THIRTY YEARS' WAR.

Sweden is a weak and apparently unimportant country, in comparison with some of its powerful neighbors; but its history is not without events of thrilling interest. It was from Sweden that deliverance came to Germany in



STOCKHOLM.

For years the work of ruin had been going forward. Other nations looked on, but lifted no hand to interpose. Even England stood apart. And in Germany itself, some of the Protestant princes had so far lost the spirit of the Reformation that they contented themselves with appeals and protests, and lent no aid to their brethren struggling against such fearful odds.

her terrible struggle against the papal armies during the thirty years' war. The imperial forces had swept over the Protestant States of Germany, to the shores of the Baltic Sea, and were looking across its waters to a conquest which should extend the papal dominion over the countries of the North. The religion and the liberty of Christendom were on the point of being trodden out.

Then it was that Gustavus II., the king of little Sweden, came to the deliverance of the oppressed nations. It was a herculean task which he had undertaken. With slender means and a small army he must encounter an enemy that possessed exhaustless resources and unnumbered forces. But faith that God, whose cause he was

undertaking, would sustain him, urged him forward to become the defender of Protestantism.

“Like a dying man he set his house in order,” and bade a solemn farewell to the States, which he was never to see again. With his little force he landed on the shores of Germany on the 24th of June, 1630, exactly a hundred years from the day when the Augsburg Confession had been presented to Charles V. The emperor Ferdinand heard with contemptuous indifference of the coming of Gustavus. The proud courtiers of Vienna “looked in the State Almanac to see where the country of the little Gothic king was situated.” Even the Protestant princes failed to discern their deliverer in a guise so humble. They had hoped for assistance from some powerful nation, but what help could a petty kingdom like Sweden bring them? But the Lord delivereth neither by few nor by many. The armies of Ferdinand could not stand against the attacks of Gustavus. Victory after victory attended the Protestant arms. In the full tide of success, Gustavus fell; but his people, true to the purpose for which his blood was shed, continued the struggle, until a peace was won which delivered all Northern Europe from the papal yoke.

In the old Riddarholms church at Stockholm the body of Gustavus is entombed. The following inscription is placed near his resting-place: “He undertook difficult things; he loved piety; he conquered his enemies, extended his kingdom, exalted the Swedes, and delivered the oppressed; and he triumphed in death.”

APPEARANCE OF THE COUNTRY.

A large part of Sweden is lowland, yet it has mountains so high as to be covered with eternal snows. There are

extensive forests of spruce and hemlock, and a great number of beautiful lakes. It is said that one-tenth of the entire area is covered with lakes. The larger of these have been connected by canals, so that small ships can cross the country, from Stockholm on the east coast to Gottenberg on the west. These numerous bodies of water serve to moderate the climate, which, from the position of the country, would naturally be very severe.

This country, though old, is sparsely settled. With an area more than fifteen times larger than that of Denmark, it has only two and a half times as many inhabitants. Outside the great cities the people are primitive in their habits. While they are characterized by general intelligence, they are slow to accept changes or to make improvements. The styles of living, the means of transportation and locomotion, the marriage and funeral customs, and the religious ceremonies, all show how old usages retain their power. Yet the inhabitants of Sweden are generally more willing to listen to new doctrines than are those of Norway or Denmark.

In the country and small towns the houses are nearly all built of logs, or of timbers about six inches square. They are ceiled on the inside, covered with cloth, and papered. After the logs have had a year or two to settle, the houses are boarded on the outside, and painted red. Nearly all the houses in Sweden are red. Many are thatched, and some are roofed with turf; a layer of birch bark is first used, and this is covered with sods; the grass grows on the turf, keeping it fresh and green, and flowers are sometimes planted in it. These houses are said to be warm and dry; they present a quaint and picturesque appearance.

We saw in Stockholm many country-women in their provincial costumes. Those from one locality wore a cone-shaped cap fully a foot high, a red tunic, and a large checked or striped apron woven of coarse yarn as we weave striped carpets in America.

At Copperberg, where we spent the night after leaving Stockholm, we first had an opportunity to observe the Swedish table customs. In the dining-room of the hotel was a table having a large flower-pot in the center, and spread with bread, butter, cheese, cold salt meat, and various relishes and liquors. All are expected to patronize this table as an introduction to their regular meal,—a novel method of stimulating the appetite, which those unaccustomed to it are not likely to find successful. Men and women help themselves to what they wish, and walk about the room, talking and eating. After this they order whatever dishes they desire, seat themselves at one of the small tables, and eat at their leisure. But this first course, called “smörgås,” is always eaten first, and usually in the manner I have described.

GRYTHYTTED.

SABBATH and Sunday, October 24 and 25, we spent at Grythytted, a village surrounded by forests, nearly a hundred and fifty miles north-west from Stockholm. Here we were kindly cared for at the hospitable home of Bro. and Sister Hedin. This brother had in former years been a man of dissipated habits; and as the result, he was poor in every sense. When the truth was preached here, he received it, and it began its work in his life and character. He became temperate and industrious, and began to prosper in his business,

so that he now keeps several men in his employ. He desired to entertain the ministers that visited them; but his house was small, and his family large, and it was often necessary for the ministering brethren to find a place among strangers. Such was Bro. Hedin's love for the truth, that he hired money to build a good-sized two-story house where he could have room to receive the Lord's servants. Two large chambers, comfortably furnished, and provided with stoves and writing-tables, are kept for their use. This brother's history shows what Bible truth can do for a man. It elevates, ennobles, and refines him; it will fit him for the society of holy angels in the kingdom of God.

But worldly prosperity is not often the lot of those who receive the truth. Our brethren in America have but little idea of the difficulties to be met by those who keep the Sabbath in these countries. The laboring class is poorly paid, especially in the country. Many a man works for thirty-five cents a day in the summer, and fifteen in the winter. Most of our people are poor, and it is very difficult for them to obtain work, even at low prices. The elder of this church is employed in a store as general manager, and when he began to keep the Sabbath, his salary was cut down from 700 to 600 kroner, about \$162, a year; on this small sum he supports a family of five. There are many who have to lift a heavy cross, and walk by faith, not by sight. Many suffer poverty and reproach; but this should not prevent them from obeying God's commandments. Their reward will be in accordance with their self-denial and sacrifice for the truth's sake.

At this place is one of the oldest companies of Sabbath-keepers in Sweden. They number about fifty. Here there

was the greatest interest in the meetings. Our people hold their meetings in a union house built by dissenters, and open to all denominations. Here a plan quite common in Sweden, but new to us, was adopted to supply the lack of an organ. A lady who occupied a room adjoining the meeting-hall, and who had charge of the building, was a skillful player on the guitar, and possessed a sweet, musical voice; at public worship she was accustomed to supply the place of both choir and instrument. At our request she played and sung at the opening of our meetings.

Our people here are considerably scattered, but on the Sabbath they came in from all the surrounding country. The ground was covered with snow, and one brother came thirty miles in a sleigh, while others, both men and women, walked from six to twenty miles. Eld. Matteson preached in the morning, and when all had had time to come in from a distance, I followed, speaking from Phil. 4:4-7: "Rejoice in the Lord always." I dwelt upon the importance of exercising faith in God, so that we can rejoice in him even in the midst of trials and persecutions, and of laboring in the spirit of Christ to win others to the truth.

We saw in this company several brethren, who, we believe, could do good work as canvassers and colporters. The importance of this work was set before them, and the brethren agreed to meet together and study the Bible, preparatory to engaging in missionary labor. As we passed out of the house at the close of the meeting, many crowded around to shake hands with me. They could not express their feelings in words, but they pressed my hand, and with the tears coursing down their cheeks silently pointed upward.

We hope to meet these dear friends among the saved, when we shall all have one language, and there will be no barriers to our communion with one another.

PERSEVERANCE AMID TRIALS.

It was in this place that Eld. Rosqvist was forbidden to preach, by the church council, and because he continued preaching, was arrested at the instigation of the priest, fined, and finally brought to prison.

On Sunday afternoon I spoke of the time of trial and persecution awaiting God's people, and their duty to hold fast the truth. God has presented in his word sacred truths, and he expects us to accept them without regard to our own convenience, or good name, or worldly profit. Whenever a doctrine or duty is brought before us, the all-important question to be decided is, Is it enforced by the word of God? Does the Lord require this of us? If so, whatever may be the cross involved, we should unhesitatingly accept it.

If we love God and keep his commandments, we need not expect the world to be in sympathy with us, any more than it was with Christ. Says John, "The world knoweth us not, because it knew him not." And in all ages the defenders of the faith have realized the truth of the words of Paul, "All that will live godly in Christ Jesus shall suffer persecution." Because the truth contradicts the doctrines of men, and condemns their unrighteous practices, it excites the most bitter opposition. The majority, even of those who bear Christ's name, are unwilling to follow his example of self-denial and cross-bearing; and as they become more and more alienated from him, they cannot distinguish between the heavenly

and the earthly; their peace is disturbed by the fact that there is a people that serve God and renounce every sinful practice. Men who are trampling upon God's requirements feel a constant rebuke from the course of those who render obedience to him; and this is why such enmity is manifested against all who are true to God. For this reason the Pharisees rejected Christ, and the same spirit still exists, and will continue to exist until the close of time.

Said Christ to his apostles: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. But beware of men; for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake." "Ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved. But when they persecute you in this city, flee ye into another." "The disciple is not above his Master, nor the servant above his Lord."

Such is the treatment which the servants of Christ receive because they teach truths that are not in harmony with the doctrines of a world-loving church. And have not some of our brethren, even in this place, felt the force of these words of Christ? Have they not met, in the priests of the church, the same spirit that Christ encountered in the Pharisees? They have been forbidden to preach the truth. They have been brought before councils, and scourged in the synagogues, subjected to the stripes of reproach and falsehood, presented to the people as heretics, men not fit to be at large. The church authorities, like the chief priests and scribes of the Jews, have

brought them to Pilate, to pronounce sentence against them, and have caused them to be thrust into prison. But all this is only a small matter in comparison with what is to be. The most bitter and cruel persecution always comes from those who have the form of religion without the spirit and power of godliness. There is nothing at which religious prejudice will hesitate.

That which especially excites the enmity of the world in our day is the presentation of the claims of the fourth commandment. And this is the special work for the people of God at this time. The prophet John, looking down to the last days, saw that the temple of God was open in heaven, and the ark of his testament was seen. That ark contains God's holy law, and John sees a people whose eyes are directed to the temple; their attention is fixed upon the law contained in the ark. "Here are they that keep the commandments of God, and the faith of Jesus." Heaven is watching this work with the deepest interest. Angels are watching the development of character, and are weighing moral worth. They are bidden to place a mark upon those who are loyal to God's commandments; such will have special help from God to endure the test and proving of the time of trouble.

If we are seeking earnestly for the truth, we shall find it. The Saviour's promise is, "If any man will do His will, he shall know of the doctrine." "The entrance of Thy words giveth light;" and we shall know, "if we follow on to know the Lord, his going forth is prepared as the morning." As the sun, rising higher and higher in the heavens, sends forth its rays with ever-increasing brightness to the noontide glory, so the Sun of Righteousness sheds its light, shining more and more unto the perfect day.

Those who cling to old customs and hoary errors have lost sight of the fact that light is ever increasing upon the path of all who follow Christ; truth is constantly unfolding to the people of God. We must be continually advancing if we are following our Leader. It is when we walk in the light that shines upon us, obeying the truth that is open to our understanding, that we receive greater light. We cannot be excusable in accepting only the light which our fathers had one hundred years ago. If our God-fearing fathers had seen what we see, and heard what we hear, they would have accepted the light, and walked in it. If we desire to imitate their faithfulness, we must receive the truths open to us, as they received those presented to them; we must do as they would have done, had they lived in our day.

Just before his crucifixion, Jesus prayed for his disciples, "Sanctify them through Thy truth; thy word is truth." It is the duty of every one to search the Scriptures for himself. We cannot accept the assertions of men as infallible. To those who oppose and denounce our faith we say, Show us from the Bible that we are in error. God's word is to judge us at the last day, and we want to know what saith the Scripture. We are regarded with jealousy and bitterness because we will not accept as evidence the assertions of men and the testimony of the Fathers; but we cannot purchase peace and unity by sacrificing the truth. The conflict may be long and painful, but at any cost we must hold fast the word of God. "The Bible, and the Bible only," must be our watchword.

I would say to those who have turned their feet into the way of God's commandments, It is not enough to profess

to keep the law of God; do you carry its precepts into your daily life? To profess the truth and not be sanctified through it, is to dishonor God. We want the truth on every point, and we are to put it in practice daily. Come to Christ in simplicity and faith, and he will enlighten your understanding, and enable you to walk so humbly and circumspectly before your fellow-men that they can speak no evil of you except for the same reason that men spoke evil of Christ. While you follow in the path of humble obedience day by day, you will be gaining a living experience in the things of God,—an experience which you must have in order to stand in the troublous times before you.

I thank God that the light has come to this place. Although it may seem that you are all alone here, yet you are not alone; for Christ is with you; you are in blessed company. You have the words coming down the line from prophets and apostles, to encourage you to steadfastness. Many of these holy men lost their lives for their faithfulness to God. If you suffer for the truth's sake, remember that this is no more than others have done before you. What trials and afflictions Paul endured, yet he says: "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

As the wickedness of the wicked increases, opposition will be brought to bear upon you closer and closer. Satan has many batteries prepared to open upon the people of God. You will have troubles and difficulties to meet, such as you never experienced before,

and there will seem to be no way of escape. But if you have learned to trust in God, you know that he will not leave you; you have the assurance that he will hear your prayers, for he has been to you all that he has promised. You can hang your helpless soul on Jesus, and in the time of trial he will prove to you a never-failing helper.

Those who here acknowledge God as their ruler, by obeying the laws of his government, will be accounted worthy of a place in his family in heaven; for they have proved that they will reverence him and obey his will in the future life. When the final hour of trial comes, God will send his angels to guard them. When the voice that once shook the earth shall shake not only the earth but also heaven, then the voice of our Lord will be heard saying, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." They will see him as he is; they will escape those things that are coming upon the earth, and will stand within the heavenly courts; for Christ has promised, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

A LUTHERAN CHURCH.

We visited a Lutheran church, an old building which has, apparently, stood unchanged for hundreds of years. It is built of logs, the walls as well as the roof covered with clumsy split shingles, and painted a muddy red. The doors are low. On the inside, the building is arched and ceiled. It seemed like a prison; the air struck us with a peculiar, dungeon-like chill, and the close box pews, with their narrow seats and high, straight backs, suggested torture. In the place where the pulpit stands in our

churches, was the altar, but not elevated above the floor. It was surrounded at a little distance by a circular railing, outside of which was a low seat for the communicants to kneel upon while taking the holy wafer. To the right of the altar, attached to a projecting pillar, was a little box-like pulpit approached by a flight of steps. An hour-glass added still further to the antiquated appearance of the place. The priest's study in the rear was lighted by small grated windows. It contained a table and chair, and two small cases of books, and was in keeping with the rest of the building. A more dismal place I do not wish to see. This old building seemed like a relic of the Dark Ages, as if priest and people had been asleep for hundreds of years. I could not but think that it fitly represented the condition of the church.

The priests enjoy their beer-drinking and smoking, and cling to old forms and customs, as jealous of any reform as were the scribes and Pharisees. They are of the class condemned by Christ, as those who have the key of knowledge, who will not enter in themselves, and those who would, they hinder. They are so fearful lest something shall be introduced that will turn away the people from their creeds and dogmas, and divert the means into other channels, that they spare no effort to excite prejudice, and resort to commands and threats to prevent their members from going to hear Bible preaching. They look with suspicion upon every one who does not fully sustain their church, and denounce as heretics those who instruct the people in Scripture truth. By representing them as working against the interests of the church, they stir up the authorities against them. They claim the name of Lutherans, and point back to Luther,

to his work and his testimony, but they have not cherished his spirit. They do not, like Luther, test their doctrines by the Bible, but by their creed, their church customs, the practices of the Fathers. Their so-called Lutheranism is little better than Catholicism with the name of Luther attached to it.

The moral standing of a community is dependent upon the diffusion of Bible knowledge and the growth of true religion. Where the religious teachers bar the people from obtaining light from the Scriptures, unbelief, skepticism, and infidelity cannot but prevail. And with such examples as are given by these pastors, who are seeking to benefit themselves and not their flock, it is not strange that the people are self-indulgent, pleasure-loving, and sensual. But the Lord will cause the light of truth to shine forth amid the moral darkness; and those who receive the truth should be careful to correctly represent its sanctifying power upon their life and character, to show the contrast between the influence of truth and that of error.

A SWEDISH DINNER.

On Monday we were invited to dine with the family of a merchant whose wife had begun to keep the Sabbath. These friends sent their carriage for us, and did all in their power to render our visit pleasant. Our reception was a silent one, as Eld. Matteson, who acted as interpreter, had not yet arrived; but we were cordially welcomed. After laying aside our wraps, the lady of the house gave me her arm, and conducted me to the dining hall, a large, nicely furnished room, in which were several sofas, and a number of small tables, each covered with a linen cloth. In the center of the room stood a larger table, arranged as

usual with a large flower-pot in the center, and spread with bread and butter, cheese, cold meat, and various delicacies. After the arrival of Eld. Matteson, a few moments were spent in conversation; then we gathered about the table, all standing, while Bro. M. asked a blessing in Swedish. We then took what we wished from the table; some stood or walked about, others were seated, as they pleased, about the room. After the "smörgås" was eaten, we seated ourselves at the small tables, and were served with fish, meat, and vegetables very nicely prepared. After this, plates of soup were brought in. It was of two kinds, meat soup, and a dish called plum soup, made from prunes, raisins, apples, etc. Last came the dessert of cooked pears and cream. Then all stood up around the center table and gave thanks in silence. After this, each guest shook hands with the host and hostess, thanking them for the entertainment, and then the ceremony was ended.

We passed into another room, and spent some time in conversation. Eld. Matteson read and explained portions of Scripture, and we had a season of prayer. An hour or two after dinner it is customary to serve cakes and coffee; our friends, knowing that we did not use the latter, substituted hot water and cream. This we drank from tiny china cups, but we had no need to eat again. We bade our friends farewell, and were conveyed in their carriage back to the home of Bro. Hedin. As is the custom in Scandinavia, the leave-taking was more ceremonious than our reception.

ÖREBRO.

On our way to Christiania, we spent two days in Örebro, where there is a small company of Sabbath-keepers.

This place is situated in the central part of Sweden, in the midst of a fruitful valley, beyond which, in the distant west, the blue mountains are visible. It has upwards of twelve thousand inhabitants, and is one of the oldest cities in Sweden, having probably been a city for a thousand years.

We arrived in Örebro in a rainstorm, and as there were no carriages at the station, we were obliged to walk more than half a mile in the rain to the house of Sister Jacobson. I had been ill, unable to take sufficient food to sustain my strength, and this effort affected my heart, causing a sharp pain that alarmed me. But an appointment was out for me to speak that evening, and as the friends obtained a team to take us to the place of meeting, I filled the appointment.

We were much disappointed to see what meager arrangements had been made to bring the truth before the people of this large city. The meeting-hall consisted of a suite of chambers in the second story of a private dwelling. As in many private houses in Sweden, the entrance was at the rear of the building. The principal room would accommodate about fifty persons, and the two smaller ones, opening one into the other from this, would seat twenty each. All were furnished with board benches, without backs. We had two evening meetings. At the first I spoke from the words, "If any man will come after me, let him deny himself, and take up his cross, and follow me;" and at the second, upon the work of preparation to meet our Saviour, my text being, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." The rooms were crowded to their utmost

capacity. The Lord helped me to speak, and hearts were reached, I know, by the starting tears, and the look of interest on many faces. I will do my part faithfully in bringing the light before the people. If my brethren neglect their duty, the responsibility will be theirs, not mine.

In Örebro, as well as in Copenhagen, I am convinced that we might have had a good hearing if our brethren had secured a suitable hall to accommodate the people. But they did not expect much, and therefore did not receive much. We cannot expect people to come out to hear unpopular truth when the meetings are advertised to be held in a basement, or in a small hall that will seat only a hundred persons. The character and importance of our work are judged by the efforts made to bring it before the public. When these efforts are so limited, the impression is given that the message we present is not worthy of notice. Thus by their lack of faith our laborers sometimes make the work very hard for themselves.

While we were here, this matter was presented to me in a dream. The question was asked one of our laborers, "How far would a light send its rays if it were placed under a bushel?" "No farther than the compass of the bushel," was the answer. "How far would it shine if put under a bed?" "It would not illuminate the room," replied the one addressed; "it would be too low and too obscure." "Then," said the questioner, "place your light on a candlestick, and it will give light to all that are in the house. Your ideas need to be enlarged and elevated. The people have lost an opportunity to obtain light that God desired them to have." When the Lord sends his people help, they should show that they value it. Those

who stand at the head of the work in these countries should be careful that they do not give it a narrow mould. As they treat the work, so will be the impression made upon the minds of those who are left to carry it forward in their absence. Brethren, we need less of self, and more of Jesus. We should seize upon every God-given privilege and opportunity, and by example as well as words show the sacredness and importance of the message of warning which God sends to the world.

REFORMERS IN SWEDEN.

Örebro was the home of two of the leaders in the Swedish Reformation, Olaf and Lawrence Patersen. They were the sons of a blacksmith, but received a liberal education, studying for several years at the University of Wittenberg, under Luther and Melancthon, where they received the doctrines of the reformed faith. The elder of the two brothers is said to have been in the crowd before the door of the church at Wittenberg when Luther nailed his theses to it. Both were eminent for their learning and piety, and for the zeal and courage with which they advocated their faith. They are said to have resembled the great reformers of Germany. Like Melancthon, Lawrence, the younger, was learned, thoughtful, and calm, while Olaf by his powerful eloquence aroused the people. For this reason he was often violently assailed by the mob. The Catholic priests stirred up the prejudices of the ignorant and superstitious people, so that upon several occasions the reformer barely escaped with his life.

These reformers were, however, favored and powerfully assisted by the king. Under the rule of the Romish

church, the people were steeped in poverty and ground down by oppression. They were destitute of the Holy Scriptures, and having a religion of mere signs and ceremonies, which conveyed no light to the mind, they were returning to the superstitious beliefs and pagan practices of their heathen ancestors. The nation was divided into contending factions whose perpetual strife increased the misery of all. The king determined upon a reformation in the State and the Church, and he welcomed these able and powerful assistants in the battle against Rome. Olaf Patersen he appointed preacher in the great cathedral at Stockholm, while Lawrence was made professor of theology in the university at Upsala. The two brothers translated the Bible into the Swedish language, giving to the people of that country for the first time the word of God in their native tongue.

In the presence of the king and leading men of Sweden, Olaf Patersen ably maintained the doctrines of the reformed faith against the Romish champions. He declared the Fathers to be below and not above Scripture, and that their interpretations were to be received only when in accordance with Holy Writ. He denied that the word of God is obscure when laying down the fundamental doctrines of the faith, and he presented the Bible's own testimony to its simplicity and clearness. Christ said, "My doctrine is not mine, but his that sent me," and Paul declared that should he preach any other gospel than that which he had received, he would be anathema. "How, then," said Dr. Olaf, "shall others presume to enact dogmas at their pleasure, and impose them as things necessary to salvation?" He showed that the decrees of the church are of no authority when in

opposition to the commands of God. And maintaining the great Protestant principle, "The Bible, and the Bible only, as the rule of faith and practice," he gained a victory which decided the king in favor of the Protestant faith, and virtually established the Reformation in Sweden.

"The stage on which this conference was conducted was an obscure one compared with that of Wittemberg and Augsburg, and the parties engaged in it were but of secondary rank compared with the great chiefs between whom previous contests of a similar kind had been waged; but . . . it shows us the sort of men that formed the rank and file of the army of the reformers. They were not illiterate, sectarian, noisy controversialists; far from it. They were men who had studied the word of God, and knew well how to wield the weapons with which the armory of the Bible supplied them."

There now stands in Örebro, in a little park in front of the college, a monument erected over fifty years ago to the memory of these remarkable men, and bearing the inscription, "In memory of Olaf and Lawrence Patersen, the first preachers of the Lutheran doctrine in Sweden, born in Örebro. Dan. 12:3." Just across the river is a beautiful park, and to the right stands "Engelbrekt Slott," one of the oldest castles in Sweden. For many years this castle was also the prison for the district, and it was here, no doubt, that those arrested for preaching the Lord's soon coming in 1843 were imprisoned. Some of our friends visited the dark room in the round tower that was used as a prison; they also visited the large prison built since, in which Bro. Rosqvist was confined for preaching the present truth in Grythytted.

PERSECUTION FOR PREACHING THE FIRST ANGEL'S MESSAGE.

In Sweden, as in other countries, the most bitter opposition to the reformation was from the clergy. As the reformers gained the ascendancy, and Protestantism became the State religion, they grew intolerant and oppressive. The priests of Sweden possess great influence, though their authority is limited. In every town there is a church council, which has power to forbid all preaching that is considered dangerous to the State Church, or that will cause division in it. Of this council the priest is a member; but while he may desire to enforce the law, he can do nothing if the other members of the council are opposed. The law is now very unpopular, and is not often enforced. There is a strong public sentiment in favor of freedom of speech and conscience, but as we have seen, the Lutheran clergy are jealous of any influence which shall weaken their hold upon the people, and the spirit of intolerance and persecution is not extinct.

The preaching of the first message in Sweden excited much opposition, and the experience of those who took part in the movement is full of interest. The message was brought to this country from England. In the province of Örebro it began to be proclaimed in the year 1843, by several laymen, called "ropare." These preached with great earnestness that the hour of God's Judgment had come, and a wide-spread interest was aroused among the people. In the fall of the same year, two young men were moved to give the warning. The people assembled in great numbers to listen to their preaching, and the meetings were continued both day and night, sometimes in a private house, and some-



"ENGELBREKT SLOTT."

times in the woods. Many were roused from their careless security, and led to confess their sins and to seek mercy and forgiveness in the name of Jesus. But the greater the interest, the greater the opposition and persecution. There were some who declared the preachers to be insane, or laboring under some strange disease. The priest of the State Church made several attempts to stop the preaching, and to lull the people to sleep again; but without avail. Finally the police were ordered to arrest them, and for six weeks they searched for them in the woods, but in vain.

Through the efforts of the priest they were finally arrested and imprisoned. An account of this is given by one of the young men, as follows: "At last the priest summoned us to appear before him. In answer to this summons, about forty of us, mostly young men and women, repaired to his house. After a few questions, he felt our pulse to ascertain if we were affected by disease. We assured him that we were in good health. He then became angry, and demanded a reason for our conduct. This we gave him from the Bible. When we had finished presenting our faith, we noticed that nearly all present had been weeping. All, except my companion and myself, were permitted to return home. The next morning we were arrested by the police, and thrown into the prison at Örebro, where we were assigned a cell among the thieves.

"When we were brought before the governor for examination, he demanded by what authority we were sent to preach. We referred him to Joel 2, and Rev. 14: 6-8, and told him further that the Spirit of God came upon us with such power that we could not resist it. After a number of questions he angrily said, 'I will cure you of your

foolishness.' He then lashed us till his strength failed, when he threw the scourge to his private secretary, and ordered him to continue the lashing. After being severely punished in this way, we were returned to our cell. The same treatment was repeated the next day. The governor ended by saying, 'If you do not cease your preaching, I will shut you up where neither sun nor moon can ever shine upon you.'

"The following day we were taken to the hospital to be examined by the doctors. Two physicians, two ministers, and a chamberlain were present. We were requested to testify concerning our faith, and we complied with this request. While we were speaking, the chamberlain left the room, with tears streaming from his eyes. The ministers and one of the doctors soon after withdrew without saying a word. The remaining doctor then called in his servant, and directed him to shave our heads, but to leave some hair in the form of a cross. This was done, and the next day we were taken to the insane asylum.

"Here we were put in a room which had been left by its previous occupant in so filthy a condition as to be not only unhealthful but indecent. In the morning we were conducted to an antechamber, and exposed to a powerful stream of cold water. We tried to protect our heads by covering them with our hands; but as soon as we lifted our hands for this purpose, our attendant gave us a blow on the head. Finally my comrade fell to the floor in a swoon, and as he fell, his crutch [he was lame] struck me in the side with such force that I also fell, completely exhausted. We lay in the water until we regained our strength, when the same treatment was repeated. This done, we were again

taken before the doctor, who noticed that we trembled from cold and exhaustion, and said, 'I will soon warm you up.' He produced a large bundle of sticks, and beat us with them until he could do so no longer.

"On the second day after this, we were again brought out for trial, and were told that we would be scourged until we should be compelled to swear. After consultation with each other we repeated the curses mentioned in Deut. 28:15-20, which God uttered against those who would not obey his voice. Through the sympathy of the watchman, it was represented to the governor that we had fulfilled the injunction, and we were then set at liberty."

They were permitted to return home, but the harsh treatment they had received brought upon both a severe illness, which it was feared, for a time, would prove fatal. Both recovered, however, and afterward preached with greater power than before. Hundreds of people came to their meetings, and the neighborhood for many miles around became stirred. Many hardened and wicked persons were led to seek God, and secret sins and crimes were confessed.

Efforts were again made to have them arrested; but persons who sympathized with them appealed to the king in their behalf, and secured an order that they should not be molested. From that time they continued to labor undisturbed. About the middle of the year 1844, however, the power which they had before possessed left them. The truths they had presented appeared as clear and forcible as ever; but the warning having been given, the special manifestation of God's Spirit which had been bestowed to aid its proclamation ceased.

CHILD-PREACHERS.

In many places where the power of the clergy was exercised to prevent the preaching of the advent truth, the Lord was pleased to send the message through little children. As they were under age, the law of the State could not restrain them, and they were permitted to speak freely and unmolested. Thus the warning of the soon-coming Judgment was given to the people. This continued about nine months. After that, the influence upon the children was declared by the authorities to be a disease, and some of them were taken to the hospitals; but their mouths were not stopped; for they preached as long as God chose to use them as witnesses.

The movement began in the fall of 1842, and continued through the winter of 1843. An eye witness, speaking of the work accomplished through these children, says: "The weather was providentially very favorable that winter. There was little snow, but the marshes, lakes, and rivers were frozen over so that they could be used as a high-road, and the people went in masses to the places where these child-preachers were, who were mostly poor cottagers. A little girl began preaching but a few miles from the place where I lived, and as the news of the wonderful movement was noised about, I went with my wife to see and hear for myself. When we arrived at the cottage, it was filled with people. The child, who was six or eight years old, moved around among them, and they asked her questions, which she answered as a child usually does. The people flocked together, till the house was surrounded by a great number. When the last had arrived, her manner changed entirely, both in boldness and movements, clearly indicating that she

was moved by an invisible power, and not by her own natural gifts. When she commenced speaking, her voice also changed. She said, 'Fear God, and give glory to him; for the hour of his Judgment is come.' She reprov'd sins, such as drinking, theft, adultery, swearing, and backbiting, and also reprov'd church-goers for attending church with worldly business in view, instead of listening to God's word and conforming their lives to it. Her voice and words were impressive. Many were weeping and sighing. They were told that time was given them to repent, but they must do it immediately, and not put it off.

"We went home with stricken and trembling hearts. I felt that I must take my Bible, which I thought I had carefully studied, and search it yet deeper. I could hardly work the following week. My thoughts were constantly running on God's word, and the sharp reproofs and expositions I had heard from that little child, who probably had not even learned to read.

"A great awakening commenced among the people. Many drunkards became sober men; thieves returned stolen property, and confessed their sins; forgiveness was asked for wrongs done. A work was accomplished such as no preacher with learning and great talent could have effected."

"A girl who resided in Ljung Parish continued also to preach as long as the first angel's message was proclaimed. When that ceased, she was imbued with a spirit of prayer, and often went out into the woods and other solitary places, and there earnestly besought the Lord to have mercy on the fallen race of humanity. She was very quiet and reserved, and showed by her Christian walk and conversation that she loved the Saviour, and was trying to live in

obedience to God's holy requirements."

Years ago, the work of the first message in these countries was presented before me, and I was shown circumstances similar to those related above. It was God's will that the tidings of the Saviour's coming should be given in Sweden, and when the voices of his servants were silenced, he put his Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem attended by the rejoicing multitudes who with shouts of triumph and the waving of palm branches heralded him as the Son of David, the jealous Pharisees called upon him to silence them; but Jesus answered that all this was the fulfillment of prophecy, and if these should hold their peace the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts afterward took up the refrain, and, waving their branches of palm, they cried, "Hosanna to the Son of David!" When the Pharisees, sorely displeased, said unto him, "Hearest thou what these say?" Jesus answered, "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" As God wrought through children in Christ's day, so he wrought through them in giving the first message. God's word must be fulfilled, that the proclamation of Christ's advent near should be given to all peoples, tongues, and nations.

God speaks to nations and to cities, sending them messages of mercy, which, if accepted, would save them from great calamities. If they would be guided by his voice, he would be their protector, their front guard and their rear ward. But like the Jews they know not the

time of their visitation. In their pride of heart they refuse his guidance, and are left to walk in their own counsels, and, like God's ancient people, to reap the harvest which they have sown.

CHRISTIANIA.

FRIDAY morning, Oct. 30, we reached Christiania, Norway, and were soon in the home of Eld. A. B. Oyen, a retired and pleasant location in the suburbs of the city. Here the household language was our own familiar English, and it almost seemed that we were once more in our native America.

At Christiania we have a church of one hundred and twenty members, and here is located our Scandinavian publishing house. The new mission printing-house and meeting-hall were not completed, and part of the old building which Eld. Matteson bought six years ago, and in which were the printing-house and meeting-hall, had been torn down to give place to the new; therefore we had no hall of our own that was suitable for meetings. But the Good Templars very kindly gave us the free use of their hall, which would seat over three hundred.

About two hundred attended the meeting Sabbath forenoon, and in the afternoon one hundred assembled to celebrate the ordinances of the Lord's house. A large hall belonging to a workingmen's society had been hired for Sunday forenoon, and I addressed an attentive congregation of about fourteen hundred. The hall was crowded, and many went away, unable to obtain an entrance.

Tuesday we went about thirty miles from Christiania, to Drammen, a city of several thousand inhabitants, where there is a church of twenty members.

Here, as in other places, it was difficult to obtain a good hall. But the best in the place was secured, a hall used for balls and concerts, about thirty-six by eighty feet in size, with a narrow gallery on each side, and a huge stove in each end. There was no pulpit nor place for one. Six beer tables, brought in from an adjoining room, served to make a platform. A square carpet was thrown over this platform, and another table set on top for light-stand and pulpit, while steps were made with chairs and stools. We doubt if the hall or beer tables were ever put to so good use before. The people came and filled the seats, the galleries, and all the standing room, and listened with the best of attention while I spoke to them of the love of Christ, and his life of sacrifice.

Wednesday and Friday evenings another hall was secured in Christiania, and I spoke to about five hundred each evening.

A LARGE TEMPERANCE MEETING.

On Sunday, by request of the president of the temperance society, I spoke upon the subject of temperance. The meeting was held in the soldiers' military gymnasium, the largest hall in the city. An American flag was placed as a canopy above the pulpit; this was an attention which I highly appreciated. There were about sixteen hundred assembled. Among them was a bishop of the State Church, with a number of the clergy; a large proportion were of the better class of society.

I took up the subject from a religious stand-point, showing that the Bible is full of history bearing upon temperance, and that Christ was connected with the work of temperance, even from the beginning. It was by the indulgence of

appetite that our first parents sinned and fell. Christ redeemed man's failure. In the wilderness of temptation he endured the test which man had failed to bear. While he was suffering the keenest pangs of hunger, weak and emaciated from fasting, Satan was at hand with his manifold temptations to assail the Son of God, to take advantage of his weakness and overcome him, and thus thwart the plan of salvation. But Christ was steadfast. He overcame in behalf of the race, that he might rescue them from the degradation of the fall. He showed that in his strength it is possible for us to overcome. Jesus sympathizes with the weakness of men; he came to earth that he might bring to us moral power. However strong the passion or appetite, we can gain the victory, because we may have divine strength to unite with our feeble efforts. Those who flee to Christ will have a stronghold in the day of temptation.

I showed the importance of temperate habits by citing warnings and examples from Bible history. Nadab and Abihu were men in holy office; but by the use of wine their minds became so beclouded that they could not distinguish between sacred and common things. By the offering of "strange fire," they disregarded God's command, and they were slain by his judgments. The Lord, through Moses, expressly prohibited the use of wine and strong drink by those who were to minister in holy things, that they might "put difference between holy and unholy," and might teach "the statutes which the Lord hath spoken." The effect of intoxicating liquors is to weaken the body, confuse the mind, and debase the morals. All who occupied positions of responsibility were to be men of strict

temperance, that their minds might be clear to discriminate between right and wrong, that they might possess firmness of principle, and wisdom to administer justice and to show mercy.

This direct and solemn command was to extend from generation to generation, to the close of time. In our legislative halls and courts of justice, no less than in our schools and churches, men of principle are needed; men of self-control, of keen perceptions and sound judgment. If the mind is beclouded or the principles debased by intemperance, how can the judge render a just decision? He has rendered himself incapable of weighing evidence or entering into critical investigation; he has not moral power to rise above motives of self-interest or the influence of partiality or prejudice. And because of this a human life may be sacrificed, or an innocent man robbed of his liberty or of the fair fame which is dearer than life itself. God has forbidden that those to whom he has committed sacred trusts as teachers or rulers of the people should thus unfit themselves for the duties of their high position.

There is a lesson for parents in the instruction given to the wife of Manoah, and to Zacharias, the father of John the Baptist. The angel of the Lord brought the tidings that Manoah should become the father of a son who was to deliver Israel; and in reply to the anxious inquiry, "How shall we order the child, and how shall we do unto him?" the angel gave special directions for the mother: "Neither let her drink wine or strong drink, nor eat any unclean thing. All that I commanded her let her observe." The child will be affected, for good or evil, by the habits of the mother. She must herself be controlled by principle, and must practice temperance

and self-denial, if she would seek the welfare of her child.

And fathers as well as mothers are included in this responsibility. Both parents transmit their own characteristics, mental and physical, their dispositions and appetites, to their children. As the result of parental intemperance, the children often lack physical strength and mental and moral power. Liquor-drinkers and tobacco-lovers hand down their own insatiable craving, their inflamed blood and irritated nerves, as a legacy to their offspring. And as the children have less power to resist temptation than had the parents, each generation falls lower than the preceding.

The inquiry of every father and mother should be, "What shall we do unto the child that shall be born unto us?" Many are inclined to treat this subject lightly; but the fact that an angel of heaven was sent to those Hebrew parents, with instruction twice given in the most explicit and solemn manner, shows that God regards it as one of great importance.

When the angel Gabriel appeared to Zacharias, foretelling the birth of John the Baptist, this was the message which he brought: "He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost." God had an important work for the promised child of Zacharias to do; a work that required active thought and vigorous action. He must have a sound physical constitution, and mental and moral strength; and it was to secure for him these necessary qualifications that his habits were to be carefully regulated, even from infancy. The first steps in intemperance are often taken in childhood and early youth; therefore most earnest efforts should be directed to-

ward enlightening parents as to their responsibility. Those who place wine and beer upon their tables are cultivating in their children an appetite for strong drink. We urge that the principles of temperance be carried into all the details of home life; that the example of parents be a lesson of temperance; that self-denial and self-control be taught to the children and enforced upon them, so far as possible, even from babyhood.

The future of society is indexed by the youth of to-day. In them we see the future teachers and law-makers and judges, the leaders and the people, that determine the character and destiny of the nation. How important, then, the mission of those who are to form the habits and influence the lives of the rising generation. To deal with minds is the greatest work ever committed to men. The time of parents is too valuable to be spent in the gratification of appetite or the pursuit of wealth or fashion. God has placed in their hands the precious youth, not only to be fitted for a place of usefulness in this life, but to be prepared for the heavenly courts. We should ever keep the future life in view, and so labor that when we come to the gates of paradise we may be able to say, "Here, Lord, am I, and the children whom thou hast given me."

But in the work of temperance there are duties devolving upon the young which no other can do for them. While parents are responsible for the stamp of character as well as for the education and training which they give their sons and daughters, it is still true that our position and usefulness in the world depend, to a great degree, upon our own course of action.

Nowhere shall we find a more comprehensive and forcible illustration of

true temperance and its attendant blessings than in the history of the youthful Daniel and his associates in the court of Babylon. When they were selected to be taught the learning and tongue of the Chaldeans, that they might "stand in the king's palace," "the king appointed them a daily provision of the king's meat, and of the wine which he drank." "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Not only did these young men decline to drink the king's wine, but they refrained from the luxuries of his table. They obeyed the divine law, both natural and moral. With their habits of self-denial were coupled earnestness of purpose, diligence, and steadfastness. And the result shows the wisdom of their course.

God always honors the right. The most promising youth of every land subdued by the great conqueror, had been gathered at Babylon; yet amid them all, the Hebrew captives were without a rival. The erect form, the firm, elastic step, the fair countenance showing that the blood was uncorrupted, the undimmed senses, the untainted breath,—all were so many certificates of good habits, insignia of the nobility with which nature honors those who are obedient to her laws. And when their ability and acquirements were tested by the king at the close of the three years of training, none were found "like Daniel, Hananiah, Mishael, and Azariah." Their keen apprehension, their choice and exact language, their extensive and varied knowledge, testified to the unimpaired strength and vigor of their mental powers.

The history of Daniel and his companions has been recorded on the pages

of the inspired word for the benefit of the youth of all succeeding ages. Those who would preserve their powers unimpaired for the service of God must observe strict temperance in the use of all his bounties, as well as total abstinence from every injurious or debasing indulgence. What men have done, men may do. Did those faithful Hebrews stand firm amid great temptation, and bear a noble testimony in favor of true temperance? The youth of to-day may bear a similar testimony, even under circumstances as unfavorable. Would that they would emulate the example of those Hebrew youth; for all who will, may, like them, enjoy the favor and blessing of God.

There is still another aspect of the temperance question which should be carefully considered. Not only is the use of unnatural stimulants needless and pernicious, but it is also extravagant and wasteful. An immense sum is thus squandered every year. The money that is spent for tobacco would support all the missions in the world; the means worse than wasted upon strong drink would educate the youth now drifting into a life of ignorance and crime, and prepare them to do a noble work for God. There are thousands upon thousands of parents who spend their earnings in self-indulgence, robbing their children of food and clothing and the benefits of education. And multitudes of professed Christians encourage these practices by their example. What account will be rendered to God for this waste of his bounties? Money is one of the gifts intrusted to us with which to feed the hungry, to clothe the naked, to minister to the afflicted, and to send the gospel to the poor. But how is this work neglected! When the Master shall come to reckon with his servants, will

he not say to many, "Inasmuch as ye did it not to one of the least of these, ye did it not to me"? All around us there is work to do for God. Our means, our time, our strength, and our influence are needed. Shall we take hold of this work, and live to glorify God and bless our fellow-men? Shall we build up the Lord's kingdom in the earth?

There is need now of men like Daniel,—men who have the self-denial and the courage to be radical temperance reformers. Let every Christian see that his example and influence are on the side of reform. Let ministers of the gospel be faithful in sounding the warnings to the people. And let all remember that our happiness in two worlds depends upon the right improvement of one.

THE PRESIDENT'S REMARKS.

From the secretary's opening remarks it was evident that the people expected a regular campaign address, full of statistics and stories about the crusade; and when they saw that the subject was to be argued from a Bible stand-point, they were at first astonished, then interested, and finally deeply moved. There was no smiling, no noisy applause. All seemed to feel that the subject presented was too solemn to excite merriment.

At the close of the address, Dr. Nisson, president of the society, made a few pointed remarks, calling attention to the fact that the great prosperity of the temperance movement in America is due to its being supported by religious zeal and Bible truth. He appealed most earnestly to parents to act upon the matter of training their children to temperate habits. After dismissing the audience, he introduced me to some of the leading temperance workers. Not a few came forward to greet me, shaking

hands cordially, and expressing their gratitude for having heard the discourse, saying that they had never before listened to such a temperance lecture. An urgent desire was expressed that I should address them again; but I felt that our own people needed my help, and I must do all for them that was in my power.

LABOR FOR THE CHURCH.

The Sabbath, as well as each evening during the week, was especially devoted to meetings with the Christiania church. When the mission fields in this new country were opened before me, I was shown that some things in every branch of the mission needed a different mold; there was need of exalting the standard in this church, before a correct and saving influence could go forth to other places. There was precious talent in the church at Christiania, but God could not use these brethren until they were converted. There were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, fault-finding, and dissension had come in, which had been a great injury to the church. And the impression was given to unbelievers that Sabbath-keeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really unchristian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people.

Some were making the matter of

dress of first importance, criticising articles of dress worn by others, and standing ready to condemn every one who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed.

These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or "pictures," upon them. Now we read in the Bible of a good conscience; and there are not only good but bad consciences. There is a conscientiousness that will carry everything to extremes, and make Christian duties as burdensome as the Jews made the observance of the Sabbath. The rebuke which Jesus gave to the scribes and Pharisees applies to this class as well: "Ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God." One fanatic, with his strong spirit and radical ideas, who will oppress the conscience of those who want to be right, will do great harm. The church needs to be purified from all such influences.

The second commandment prohibits image worship; but God himself employed pictures and symbols to represent to his prophets lessons which he would have them give to the people, and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophetic history was presented to Daniel and John in symbols, and these were to be repre-

sented plainly upon tables, that he who read might understand.

It is true that altogether too much money is expended upon pictures; not a little means which should flow into the treasury of God is paid to the artist. But the evil that will result to the church from the course of these extremists is far greater than that which they are trying to correct. It is sometimes a difficult matter to tell just where the line is, where the picture-making becomes a sin. But those who love God and desire with all their hearts to keep his commandments will be directed by him. God would not have them depend on any man to be conscience for them. He who accepts all the ideas and impressions of unbalanced minds will become confused and bewildered. It is Satan's object to divert the attention from the third angel's message to side issues, that minds and hearts that should be growing in grace and in the knowledge of the truth may be dwarfed and enfeebled, so that God may not be glorified by them.

A few in Christiania had gone so far as to burn all the pictures in their possession, destroying even the likenesses of their friends. While we had no sympathy with these fanatical movements, we advised that those who had burned their pictures should not incur the expense of replacing them. If they had acted conscientiously, they should be satisfied to let the matter rest where it was. But they ought not to require others to do as they had done. They should not endeavor to be conscience for their brethren and sisters.

There are some who imagine that it is their duty to be church tinkers. It is agreeable to their natural feelings to be seeking spot and stain in others; they watch diligently for something to re-

prove, and they become narrower and narrower in their ideas, until they are ready to make one an offender for a word. In the Sabbath meetings, when all should be individually engaged in the worship of God, an accusing spirit is allowed to come in, and one bears testimony against another. This spirit is wholly unlike Christ, and leads to dissension and wrangling. God no more accepts such worship than he accepted Cain's offering. There is no more effectual hindrance to growth in grace than this disposition to criticise and condemn others. We have in our experience seen this accusing spirit gradually enter the hearts of church-members until it had leavened nearly the entire church, and the result was that little of real godliness or of the spirit of Christ remained.

The disposition to gossip, which is so wide-spread, is displeasing to God. If those who indulge in unkind criticism or idle talk could realize that an angel of God is noting down their words, and that all are to appear against them in the Judgment, they would be far more careful as to what is entered on that book of records. How must the continual fault-finding appear to the heavenly messengers who are sent forth to minister to God's people. Would that the eyes of all might be opened, that they might see the holy angels walking among them. Surely they would be more guarded; instead of judging their brethren and sisters, and talking of their weaknesses, they would be seeking God with the whole heart.

When Christ appointed to Peter his work, the apostle, turning to a brother disciple, asked, "Lord, what shall this man do?" Jesus gently reproved him, saying, "What is that to thee? Follow thou me." Here is our work,—to look

to Jesus, and pattern after his character; and we should be very jealous of ourselves, lest we fail to meet the divine standard. I remember when we were looking for the Saviour to come in 1844, how great was the anxiety of each to know that his own heart was right before God. When we met together, the question would be asked by one and another, "Brethren, have you seen anything in me that is not right? I know that we are often blind to our own faults, and if you have seen anything wrong in me, I want you to tell me." Sometimes errors would be pointed out, and we would all bow before God and seek forgiveness. If any variance or alienation existed, we felt that we could not separate until all were in harmony. Sometimes brethren who had difficulty would be seen going away together to some secret place to plead with God, and they would return with their hearts knit together in love. The sweet spirit of peace was in our assemblies, and the glory of God was around us. The faces of the believers shone with the light of heaven.

In this great day of atonement our work is that of heart-searching, of self-abasement, and confession of sin, each humbling his own soul before God, and seeking pardon for himself individually. Anciently every one that did not on the day of atonement afflict his soul, was cut off from the people. God would have us work out our own salvation with fear and trembling. If each will search and see what sins are lurking in his own heart to shut out Jesus, he will find such a work to do that he will be ready to esteem others better than himself. He will no longer seek to pluck the mote out of his brother's eye while a beam is in his own eye.

Let no Christian be found an ac-

cuser of the brethren. Satan is the one who bears this title; he accuses them before God day and night, he stirs up the enemies of our faith to accuse us, and he prompts those of like precious faith to criticise and condemn one another. We are not to take part in his work. These are days of trial and of great peril, the adversary of souls is upon the track of every one; and while we stand out separate from the world, we should press together in faith and love. United, we are strong; divided, we are weak.

We are exhorted to love as brethren, to be kind, courteous, forbearing, in honor preferring one another. Love for God and for one another constitutes the divine credentials which the children of God bear to the world. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one to another." Those who cherish this love will sacredly guard the interests of one another. No evil reports will be carried; tattling and gossip will cease; Christ and the truth will be magnified.

None who continue to cherish a querulous, fault-finding disposition can enter heaven; for they would mar its peace and harmony. They will be left outside the city of God, with all who stir up strife. Nor should they be permitted to remain in the church to prevent unity and destroy its usefulness. Let them be reprov'd, and if they do not change their course, let them be separated from the church. But all may, if they will, conquer these evil traits. The members of the church should pledge themselves to walk together in harmony. Each should set a guard over his own heart, not permitting himself to think evil of his brethren, but giving them credit for all the good qualities they possess. We should store the mind

with the precious promises and instructions of God's word. When Satan seeks to divert the attention to things of no profit, then we should think and talk of these heavenly promises, and the tempter will be vanquished. By thus battling day by day, with earnest prayer and determined faith, all may gain the victory. Those who have most to overcome will be like the sinner to whom Christ forgave much, and who loved much; and they will at last stand nearest to the throne.

Christ is willing to help all who feel their need of help; but if any are satisfied with themselves, the Saviour will pass them by. Flavel has said: "When the Lord intends to fill a soul, he first makes it empty; when he intends to enrich a soul, he first makes it poor; when he intends to exalt a soul, he first makes it sensible of its own miseries, want, and nothingness." I desired our brethren to have a sense of their wasted or unimproved opportunities, to realize that they were dwarfs in the religious life, when they might be giants.

The statement which is sometimes made, that we must all come down upon a level, is not Bible teaching. While the Christian should cherish humility and meekness, he is, in learning these lessons, coming in connection with Christ, coming up to a higher plane of action. The Lord would have the subjects of his kingdom represent the character of their sovereign. The religion of Christ never degrades the receiver; never makes him careless in his dress, neglectful of his manners and habits, or rough and uncourteous in speech. It elevates the receiver, refines his taste, sanctifies his judgment, purifies the thoughts, and makes the actions holy; it prepares him to become a member of the great family above.

The church at Christiania have not a twentieth part of the influence they might have possessed, if they had rightly improved their opportunities and privileges. Their ideas are altogether too narrow. Each should turn his attention to himself, to make the most of every advantage, that he may become a help and strength to the church. God has committed to them sacred truths, through which they are to be sanctified and to reflect light to the world. They are to show what the truth can do for even coarse, rough stones out of the quarry of the world. What these brethren need is elevation of thought, and refinement of character. They need to make the Bible their guide; the study of God's holy word will strengthen and expand the mind. But they must learn the truth as it is in Jesus, or they might better never have received it. It is not the mere reading of the word that gives light, but the word opened to the understanding and applied to the heart by the Spirit of God.

IMPORTANCE OF THE SABBATH.

While some have been urging their man-made tests upon the people, the claims of the fourth commandment have been held very lightly. We knew that the blessing of God could not rest upon this church until there was a reformation upon this important point. Those who stand in responsible positions should be careful that their words and example are such as will lead the people to correct views and practices. They should be sure that in no way they belittle the requirements of God. Because the fourth commandment is so widely disregarded, we should be the more earnest and decided in seeking to honor this precept of God's holy law. The third angel's message is that which we

are to present to the world. Here God has a test for us, and if we come up to the standard, we shall be a peculiar people. Whoever obeys the fourth commandment will find that a separating line is drawn between him and the world. The Sabbath is a test, not a human requirement, but God's test. It is that which will distinguish between those who serve God and those who serve him not; and upon this point will come the last great conflict of the controversy between truth and error.

Among our people generally in these kingdoms, the Sabbath has not stood in the exalted position where God has placed it. The world is the instrument that sifts the church, and tests the genuineness of its members. The world holds out inducements, that, when accepted, place the believer where his life is not in harmony with his profession. Some of our brethren engaged in business have not kept the Sabbath according to the commandment. Some have been in partnership with unbelievers, and the influence of these Sabbath-breaking associates has had its effect upon them. Some have been so blinded that they could not discern the danger in such connections, but it is only the greater because unperceived. While one partner is professedly observing the Sabbath, the other, with the laborers employed, is carrying on the business of the firm. The Sabbath-keeper, though not outwardly engaged in labor, cannot keep his thoughts from business matters. While he may endeavor to keep the Sabbath, he does not keep it. The Lord looks upon him as a transgressor.

Even in business relations we cannot, without involving principle, connect ourselves with those who are not loyal to God. What the one party feels that conscience forbids, the other allows.

And this not merely in regard to religious matters, but in business transactions. The one acts from selfish motives, regardless of God's law or the salvation of the soul; and if the other sincerely loves God and the truth, there must be either a sacrifice of principle or frequent and painful differences. It will require a continual struggle to resist the worldly influence and example of his ungodly associate. He has great difficulties to meet; for he has placed himself on the enemy's ground. The only safe course is to give heed to the inspired injunction: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you."

Some of our people have sent their children to school on the Sabbath. They were not compelled to do this, but the school authorities objected to receiving the children unless they should attend six days. In some of these schools, pupils are not only instructed in the usual branches of study, but are taught to do various kinds of work; and here the children of professed commandment-keepers have been sent upon the Sabbath. Some parents have tried to justify their course by quoting the words of Christ, that it is lawful to do good on the Sabbath day. But the same reasoning would prove that men may labor on the Sabbath because they must earn bread for their children; and there is no limit, no boundary line, to show what should and what should not be done.

Had these dear brethren possessed greater spirituality, had they realized the binding claim of God's law as every

one of us should, they would have known their duty, and would not have been walking in darkness. It was very hard for them to see how they could take any other course. But God does not consult our convenience in regard to his commandments. He expects us to obey them, and to teach them to our children. We have before us the example of Abraham, the father of the faithful. The God of heaven says, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." And this was why such great blessings were pronounced upon him and his posterity.

Our brethren cannot expect the approval of God while they place their children where it is impossible for them to obey the fourth commandment. They should endeavor to make some arrangement with the authorities whereby the children shall be excused from attendance at school upon the seventh day. If this fails, then their duty is plain, to obey God's requirements at whatever cost. In some places in Central Europe, persons have been fined and imprisoned for not sending their children to school on the Sabbath. In one place, after a brother had plainly stated his faith, an officer of justice came to his door, and compelled the children to go to school. The parents gave them a Bible instead of their usual text-books, and their time was spent in studying it. But wherever it can be done, our people should establish schools of their own. Where they cannot do this, they should as soon as possible remove to some place where they can be free to keep the commandments of God.

Some will urge that the Lord is not so particular in his requirements; that it is not their duty to keep the Sabbath

strictly at so great loss, or to place themselves where they will be brought in conflict with the laws of the land. But here is just where the test is coming, whether we will honor the law of God above the requirements of men. This is what will distinguish between those who honor God and those who dishonor him. Here is where we are to prove our loyalty. The history of God's dealings with his people in all ages shows that he demands exact obedience.

When the destroying angel was about to pass through the land of Egypt, and smite the first-born of both man and beast, the Israelites were directed to bring their children into the house with them, and to strike the door-post with blood, and none were to go out of the house; for all that were found among the Egyptians would be destroyed with them. Suppose an Israelite had neglected to place the sign of blood upon his door, saying that the angel of God would be able to distinguish between the Hebrews and the Egyptians; would the heavenly sentinels have stood to guard that dwelling? We should take this lesson to ourselves. Again the destroying angel is to pass through the land. There is to be a mark placed upon God's people, and that mark is the keeping of his holy Sabbath. We are not to follow our own will and judgment, and flatter ourselves that God will come to our terms. God tests our faith by giving us some part to act in connection with his interposition in our behalf. To those who comply with the conditions, his promises will be fulfilled; but all that venture to depart from his instructions, to follow a way of their own choosing, will perish with the wicked when his judgments are visited upon the earth.

If parents allow their children to receive an education with the world, and make the Sabbath a common day, then the seal of God cannot be placed upon them. They will be destroyed with the world; and will not their blood rest upon the parents? But if we faithfully teach our children God's commandments, bring them into subjection to parental authority, and then by faith and prayer commit them to God, he will work with our efforts; for he has promised it. And when the overflowing scourge shall pass through the land, they with us may be hidden in the secret of the Lord's pavilion.

God brought his people Israel from Egypt that they might keep his Sabbath, and he gave them special directions how to keep it. The ten precepts spoken by his own voice from Sinai, and the instructions given to Moses, were recorded for the benefit of all who should live upon the earth, to the close of time. God has given man six days for labor, but he has reserved the seventh to himself, and he has pronounced a blessing upon those who keep it holy. The day before the Sabbath is to be made a day of preparation, that everything may be in readiness for its sacred hours. "Bake that which ye will bake to-day, and seethe that ye will seethe." "To-morrow is the rest of the holy Sabbath unto the Lord." Divine mercy has directed that the sick and suffering should be cared for; the labor required to make them comfortable is a work of necessity, and no violation of the Sabbath. But all unnecessary work should be avoided. Many carelessly put off till the beginning of the Sabbath little things that should have been done on the day of preparation. This should not be. Any work that is neglected until the commence-

ment of holy time should remain undone until the Sabbath is past.

The words and thoughts should be guarded. Those who discuss business matters and lay plans on the Sabbath, are regarded of God as though they engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character.

Sunday is generally made a day of feasting and pleasure-seeking; but the Lord would have his people give the world a higher, holier example. Upon the Sabbath there should be a solemn dedication of the family to God. The commandment includes all within our gates; all the inmates of the house are to lay aside their worldly business, and employ the sacred hours in devotion. Let all unite to honor God by cheerful service upon his holy day.

In our labor for the Christiania church we faithfully presented before them the far-reaching requirements of God's law, and their great need of thorough repentance and returning unto the Lord. During our meetings, the dear Saviour came very near to us again and again. A good work was begun. We called them forward for prayers several times, and though this was a new experience to them, there was a quick and hearty response. Earnest, heartfelt confessions were made. Several had become discouraged and backslidden because of the accusing spirit manifested, and the lack of love for God and for one another. These humbly confessed their own wrong in allowing their faith in God and the truth to become weakened. Some had yielded the Sabbath through fear that they could not support their families. Others acknowledged that they had indulged a critical, fault-finding spirit. Many said that they had

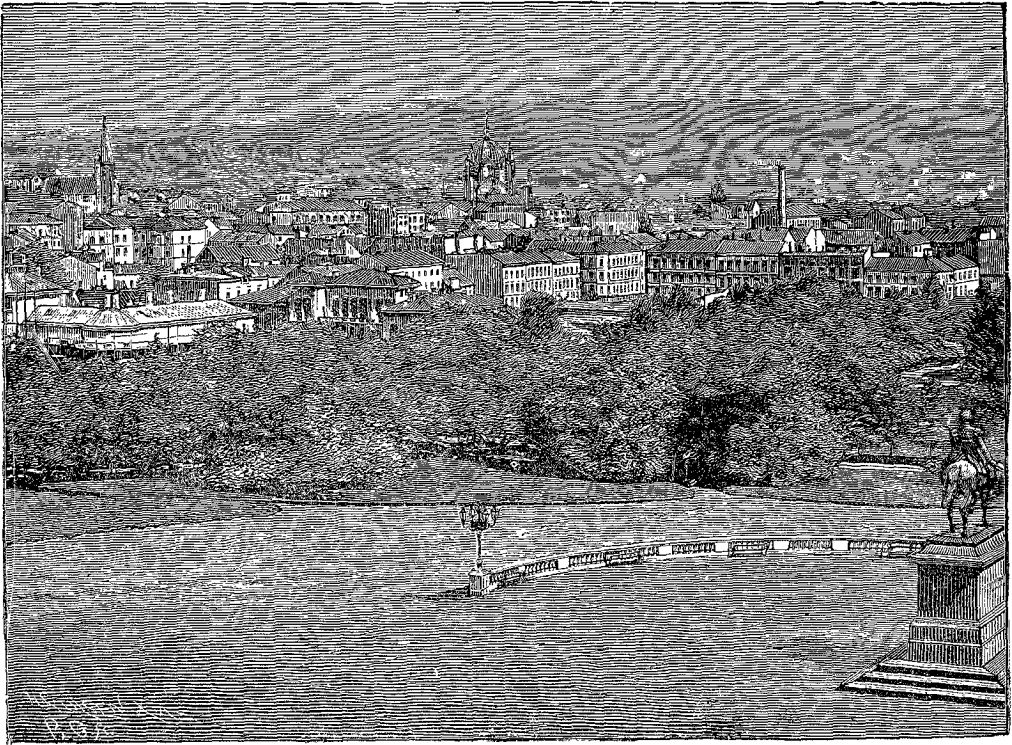
never realized as now the importance of the truth and the influence that it must have upon their life and character. Not a few testified with gratitude that they had received God's blessing as never before.

We were thankful for every token that this dear people were obtaining a sense of their true condition. But some who should have been personally interested, were looking on as though they had no interest at stake. The testimonies which the Lord gave them did not seem to be received. They did not break the bands which held them under condemnation of the Spirit of God. The Saviour was knocking at the door of their hearts, but they were unwilling then and there to remove the rubbish which barred his entrance. The Lord's time was not their time. Had they cleared the way, the Lord would have given them an experience of the highest value. But we know that souls have accepted the truth who have never felt the transforming power of the grace of Christ. We hope that this will not be the last invitation of the Spirit of God to them. We did all that we could for these dear souls. We did not cease to warn and entreat them, and we spent many hours in prayer for them while others were sleeping. If those who let that golden opportunity pass, had taken their position decidedly for the truth, determined to share with the church the warfare, the self-denial, and the reproach, and to share the final victory, there would have been a revival whose influence would have been far-reaching outside the church.

God calls upon the workers in this mission to reach a higher, holier standard. Christiania is an important point in our mission fields; it is the great center of the work for the Scandinavian

people. From this place the publications are sent out, and the laborers go forth to proclaim the commandments of God, and it is of the greatest importance that a right influence be exerted by this church, both by precept and example. The standard must not be placed so low that those who accept the truth shall transgress God's commandments while professing to obey them.

to obey it. They study the life and character of its advocates, to learn whether these are in harmony with their profession of faith; and by the opinions thus formed, many are influenced very largely in the acceptance or rejection of the truth. If this people will conform their lives to the Bible standard, they will be indeed a light in the world, a city set upon a hill.



CHRISTIANIA.

Better, far better, would it be to leave them in darkness until they could receive the truth in its purity.

There are those who are watching this people to see what is the influence of the truth upon them. The children of this world are wiser in their generation than the children of light; when the claims of the fourth commandment are set before them, they look to see how it is regarded by those who profess

THE COUNTRY AND THE PEOPLE.

Christiania presents but little of special interest to the traveler. It is pleasantly situated at the foot of gently sloping, grassy and pine-clad hills, the picturesque fiord stretching away in the distance, enlivened with occasional steamboats and sailing vessels. For the most part, the dwellings, as well as the customs of the people, are very plain and simple.

It is hard to realize that in Christiania we are as far north as the southern point of Greenland and Alaska. The winters here are not severe. But the days at this season are very short. The sun rises as late as half past nine, and sets about three. In summer, of course, the days are correspondingly long. At mid-summer it is so light all night that one can see to read print. Children are often playing in the streets till midnight. At the North Cape the sun does not set from May 15 to July 29.

Norway has about two million inhabitants; the people are remarkable for their independent, liberty-loving spirit. For many centuries this country belonged to Denmark; but about seventy year ago the Norwegians cast off the Danish rule, and united themselves with Sweden. They have their own legislative body, which is called the Storting. The king is required to be of the Lutheran religion, and he must live four months of every year in Norway.

The Norwegians are generally a well-educated, intelligent, law-abiding people. Honesty and cleanliness are cardinal virtues among them. They are simple and kind-hearted, and hospitable to strangers.

RETURN TO SWITZERLAND.

ON the 16th of November we left Christiania, on our return to Switzerland. William had parted from us a few days before, going by the way of the North Sea to England, and thence to America, to attend the General Conference. We had seen the necessities of the cause in the different European fields, and were impressed with the great need of means and laborers; and as we neared the time for General Conference, he felt that it was his duty to

attend; that he could best serve the cause by presenting in person the wants of these mission fields, and assisting to arrange some business matters for the mission publishing-houses. When the matter of his going was first mentioned, I could not consent; but prayerful consideration convinced me that God had put this into his mind, and I would not bid him stay. Accordingly he left us at Christiania, and Bro. H. W. Kellogg accompanied our party on the return to Basle.

On our ride from Christiania to Gottenburg, Sweden, the wild mountain scenery in some places reminded us of Colorado. But neither the height of the mountains nor the grandeur of the landscape equals that of Colorado. We passed through extensive pine forests; but the trees do not grow to a large size; they are small, and set close together. The soil is rocky and sterile. We occasionally saw evidences of wealth and prosperity, but most of the dwellings are small and poor. It is only by constant industry and frugality that the people here obtain a livelihood.

This day we were favored with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun, silver and gold, purple, amber, and crimson, shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendor continued to light up the cold northern sky,—a picture painted by the great Master-Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above

the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay.

Angels of mercy seemed whispering, "Look up. This glory is but a gleam of the light which flows from the throne of God. Live not for earth alone. Look up, and behold by faith the mansions of the heavenly home." This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care, and to look forward to the haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of his love for our encouragement. Never while memory lingers can I forget that vision of beauty, and the comfort and peace it brought.

At Gottenburg we embarked in a small boat which was to convey us across the channel to the coast of Denmark. Here I was provided with a state-room containing two sofas, and shut in by heavy curtains,—accommodations which we then thought hardly necessary for a day journey of only six hours. We had occasion, however, to change this opinion before reaching land. The first hour we spent on deck, in the cheerful and well-furnished ladies' cabin. The weather was pleasant, the sea smooth, and we anticipated an enjoyable trip. But soon the captain, passing through the cabin, advised us to go below and lie down at once, for we were coming into rough water. We complied, though rather unwillingly. In a short time the boat began to rock violently; we could hardly keep our position upon the sofas. I became very ill, now in a profuse perspiration, as if every organ was struggling against the terrible malady, and then overcome by deathly seasickness. This was what I had dreaded in crossing the Atlantic,

fearing the effect of violent wrenching upon my heart. At that time I happily escaped, but I now suffered all that I then anticipated.

The waters seemed lashed into fury by the merciless winds. The boat was wrenching and creaking as if going to pieces. Whenever we attempted to rise, we were thrown back with great force. Even our faithful stewardess, unable to keep her footing, was thrown across the room from side to side as the vessel rolled and pitched. As I lay helpless and exhausted, with closed eyes and ashen face, Sister McEnterfer feared that I was dead. She was herself unable to leave her sofa, but from time to time she called my name to assure herself that I was still living. Death seemed very near; but I felt that I could cling, with the firm grasp of faith, to the hand of Jesus. He who holds the waters in the hollow of his hand could keep us in the tempest. The waves of the great deep obey his voice, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed." I thought how Jesus calmed the fears of his disciples as he stilled the stormy Galilee; and should I be afraid to trust to His protection who had given me my work? My heart was kept in perfect peace because it was stayed on him. The lesson of trust I learned during these few hours was very precious. I have found that every trial of life is given to teach me a new lesson of my own dependence, and of trust in my heavenly Father. We may believe that God is with us in every place, and in every trying hour we may hold fast that hand which has all power.

At 3 P. M. we arrived in Fredericks-haven, and were glad to step off the boat, and to feel solid ground again beneath our feet. It was a welcome

change to our compartment in the car, and the gentle, gliding motion of the train. We lay down upon the seats, and cared only to enjoy the luxury of rest. We were sleeping soundly when at three in the morning the cars stopped, and the guard informed us that we had reached the borders of Germany, and must all pass through the custom-house. It was bitterly cold, and Bro. Kellogg went to the officers and asked permission for the ladies to remain in the car, stating that one of them was ill, and must not be disturbed. But no, nothing would avail; sick or well, we must all appear for inspection. Two officials came to the car door, and the other ladies of the party at once started to leave the car, but they had only stepped on the platform when the officers said, "That is enough; you can go back." But they were not fully satisfied about the reputed sick woman. As I lay covered with shawls and blankets, they evidently suspected that I might be a bundle of dry goods which our party were trying to smuggle into Germany. As the officers again came to the door, flashing the bright light of their lanterns into the compartment, I quickly sat up and said, "Here I am, gentlemen, please look, and see that I am a living woman." I do not know whether they understood my words, but they burst into a hearty laugh, said in German, "All right," and left us to compose ourselves to sleep again if we could after this untimely interruption.

COLOGNE.

When we left Basle, we went to Hamburg by the way of Frankfort, down the right bank of the Rhine. In returning, we came up the left bank of the river, passing through Cologne, Bingen, and Mayence.

About 8 P. M. we reached Cologne, or "Köln," as the Germans spell it and pronounce it. Here we spent the night. Our hotel was but a short distance from the celebrated cathedral, and we had a good view of it by moonlight. This is said to be the most magnificent Gothic edifice in the world. It is built, as cathedrals usually are, in the form of a cross, is 444 feet long, and has two towers each 512 feet high, the loftiest in Europe. The building is covered with turrets and statuary, and presents a most imposing appearance. It was more than six hundred years in building, and the names of the first architects have long since been forgotten. In 1848 was celebrated the six-hundredth anniversary of the laying of the corner-stone. The cathedral was completed in 1880, at an estimated cost of \$10,000,000.

Cologne is one of the oldest cities of Northern Europe. It is said that a colony was planted here by the mother of Nero in 51 A. D., and even this occupied the site of a still more ancient city. Many ruins of this early period are still in existence. The old streets are exceedingly narrow, and there are no sidewalks, or scarcely any. A few years ago there was one street in which a man standing in the center and extending both arms at the same time could touch the buildings on each side. But most of the narrowest streets have now been swept away.

This city possesses an interest for us far greater than that excited by its grand cathedral. Hither came Tyndale from Hamburg, to complete the printing of the New Testament, hoping to find here better opportunities for sending the work, when finished, to England. He had not, however, proceeded far in his labors, when his secret was betrayed, and he escaped from the

city only in time to save his printed sheets from falling into the hands of the papists. A little boat conveyed him and his precious wares up the Rhine—along the very route which we are to take—to Worms. There he completed his great work, and England for the first time received the Bible printed in the language of the people.

ALONG THE RHINE.

We leave Cologne in the early morning. The weather during the entire homeward journey is bright and sunny, and we have a good opportunity to see the country. From this place to Bingen our route lies through the far-famed highlands of the Rhine. The scenery is grand and picturesque, and in summer it must be beautiful beyond description. The railroad lies close to the river bank, the track winding around the mountains, and affording a fine view of the river all the way. On each side there are mountains, here sloping gradually to the shore, there rising abruptly from the water's edge. Palaces and towers are scattered everywhere on the river bank, adorning every commanding position along the shores. From almost every rocky crag or mountain summit an ancient castle or ruined arch looks down upon the smiling valley. The mountains are terraced and covered with vineyards, and steep, zigzag paths lead up their sides, to the watchtowers and pavilions on the pinnacles of the rocks, or far up to the towers and castles that crown the summit. On the hills and in the valleys are groves, orchards, and gardens; and nestled at the foot of the mountains, or clinging to the steep hillsides, may be seen the villages of the peasants, a grey old church lifting its spire from some elevated site above the little hamlet. On each side of the river are the road

and the railroad track, the train on the opposite bank dashing along as if in strife with ours, and often disappearing from view as it darts through some mountain tunnel. Close beside us flows the beautiful Rhine, as still and smooth as glass, and upon its quiet bosom little steamers are gliding up and down.

This country being the resort of tourists and pleasure-seekers, great attention is given to everything connected with their comfort and entertainment. Large and elegant hotels, surrounded by beautiful terraced grounds, groves, shrubbery, and flowers, are built all along the river banks. And even in the smallest and most secluded villages the hotels and inns are like palaces in comparison with the dwellings of the people.

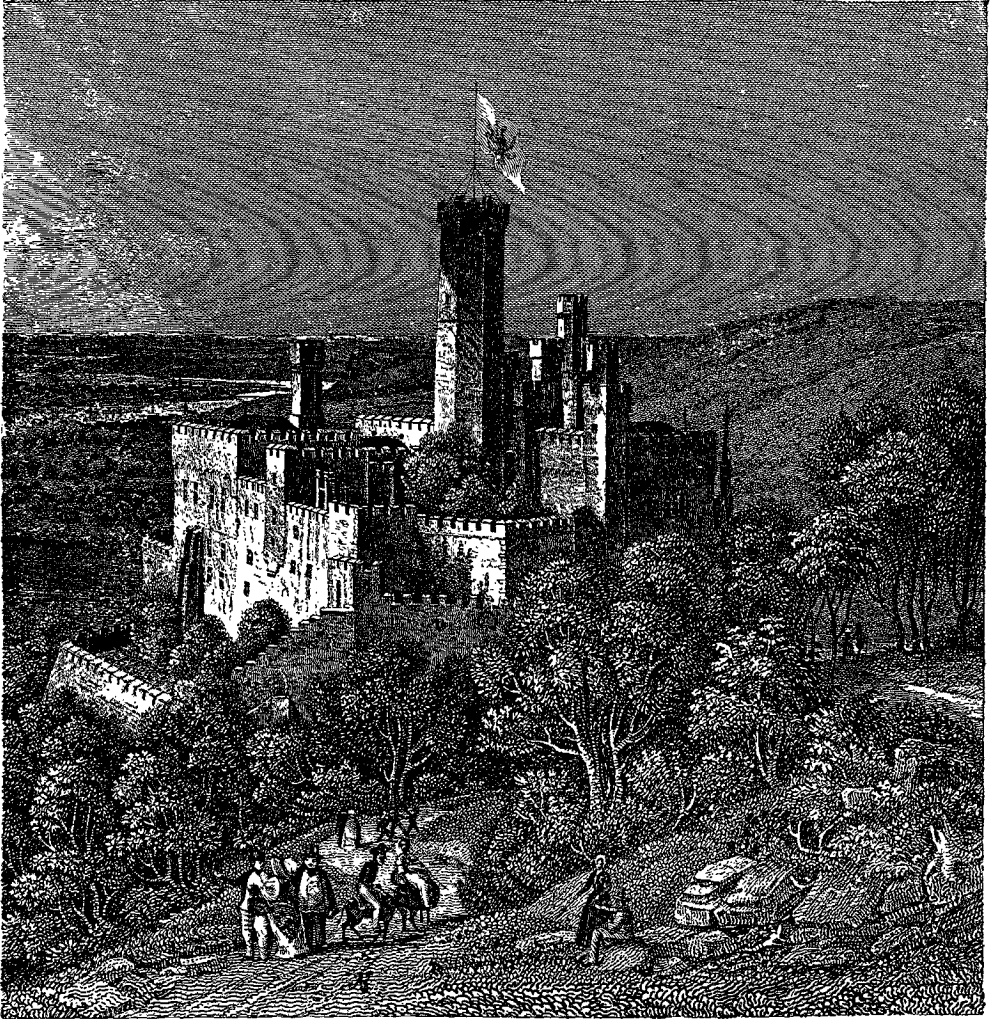
The roads along the Rhine are as near perfect as it is possible to make them. And well they may be; for workmen have been constantly employed in building and improving them for nearly two thousand years. In many places they have been walled up on the side toward the river, the rock cut away on the land side, valleys filled up, hillsides terraced, and chasms bridged over, so that though passing through a very mountainous region, they are almost as level as a railroad.

Great labor has been bestowed also on the paths up the mountain sides. There is nothing like them to be seen in America. They are made just wide enough for two mules to pass each other; not a foot of ground is wasted. On the upper side is a wall supporting the vineyard terrace, on the other, one that incloses the vine plantings. The paths are graveled hard, so that the rain may not wash them out, and they mount by regular zigzags to lessen the steepness of the ascent. Except the streams and mountains themselves, these

roads and mountain paths are, no doubt, more ancient than anything else which we look upon.

The mountains are terraced for vineyards, to the very summit. It must have

cannot be used, the work is done by men and women. Large baskets three or four feet long, flat on one side and rounded on the other, are lashed to the back, and they carry these, filled with



CASTLE ON THE RHINE.

cost an immense amount of labor to build these terraces, and the cultivation of the vineyards thus formed is no easy task. Earth as well as dressing has to be carried from the valley below; and as in many places even donkeys

earth or dressing, up the steep mountain paths.

At Bingen the aspect of the country changes. Instead of the romantic scenery of the mountains, we see level and highly cultivated plains. In summer

they must be very beautiful, with their groves and orchards and crops of every kind, separated by green hedges; and dotted with villages and towns.

About noon we passed through Worms, the quaint old town which Luther has inseparably linked with the history of the Reformation, and from which went forth Tyndale's Bible, the most powerful agent in the Reformation of England.

At Mayence the train waited two hours, and we improved the opportunity for a walk about the city. On our return to the station, our baggage, which we had left in the waiting room, was nowhere to be seen. After considerable search we succeeded in finding it in charge of a railway porter, who informed us that it needed guarding. We were required to pay a mark (25 cents) to one man for removing it from the waiting room, a franc (20 cents) to another for standing guard over it, and a franc to another for putting it in the car. This is an illustration of what is to be constantly met in traveling in Europe.

We reached Basle, November 19, our

homeward journey having occupied four days. We were absent six weeks on this Scandinavian tour, and traveled more than twenty-five hundred miles.

In all the meetings in Scandinavia as in Switzerland, my sermons were spoken in English, and translated sentence by sentence into the language of the people. Although this was hard work for the speaker, yet the interest of the hearers was sufficient encouragement, it being equal to that of any congregations we have seen in America. On some occasions some who could not find seats would stand for one hour without any sign of weariness.

Wherever we went, our people warmly expressed their gratitude for the help which had been sent them and the interest manifested in their behalf by the brethren in America. In the social meetings nearly all spoke with deep feeling of their sorrow that we could not understand each other's speech. They knew that this barrier was the result of sin, and they looked forward with earnest expectation to the time when there would be nothing to prevent our communion with one another.



VISIT TO NORTHERN ITALY.

WEARY and worn from the arduous labors of our northern trip, I would gladly have rested a few weeks in our home at Basle. But the next morning after our arrival, the brethren presented the necessity of a speedy visit to Italy, as some there were becoming discouraged, and were in great need of help. Arrangements were therefore made to start the next Thursday morning, less than a week from the time we reached home.

The intervening time was spent in writing letters to some of the workers in Europe, and in earnest labor, both public and private, for the young people connected with the office at Basle. Various influences had been at work to draw their minds away from true devotion to God; and they had allowed their interest and affection to be divided, giving to others that place in their hearts which the Lord alone should occupy. Sunday morning I met with them in their season of prayer, and spoke about thirty minutes upon the necessity of faithfulness in their labors. At the close of my remarks, a request was made for all to rise who would from that time make most earnest efforts to reach a higher standard. All arose. My heart was greatly drawn out for these young people, that they might improve all the powers that God had given them, and

become faithful, devoted soldiers of the cross of Christ.

In the Sabbath congregation we saw a number of new ones who had become interested in the truth through reading. Among these were several young men, students from a theological school in the city. One of them, although every inducement was held out by his relatives and by the college professors, has since taken his stand decidedly for the truth. He understands the French, the German, and the English, has served a two-years' apprenticeship in a printing office, and is now doing good work in our office as German translator. As we near the end, and the work increases, we look for such conversions to be more and more frequent. All through these countries there is talent that God will yet use to advance his cause.

On the morning of November 26, I left Basle for Torre Pellice, Italy, accompanied by my daughter, Mary K. White, and Eld. B. L. Whitney. It was my fifty-eighth birthday, and surely it was to be celebrated in a way and place that I had little dreamed of. It seemed hard for me to realize that I was in Europe; that I had borne my testimony in England, Switzerland, Denmark, Norway, and Sweden, and was on my way to labor in Italy. In my youth I felt a strong desire to be a child of God, and

as his Spirit began to impress my heart, and I tried in feebleness to obey its promptings, I received increased strength, and my desire to do good also increased. I have ever found plenty of work to do, and I have also learned that in Christ alone there is rest, peace, or happiness. In God is our only help. I have tried all these years not to build my hopes on this world, but to lay up a treasure above.

For several days before we started on our journey the weather had been foggy and rainy, and we feared that the clouds would hang as a veil over the scenery through which we were to pass. But the mist and fog soon disappeared, and the sun came out bright and pleasant.

SWISS SCENERY.

Although the Swiss Republic contains twenty-two cantons, or States, and has a population of three million of people, it is not a large country, being only about half the size of the State of Maine. Besides this, it is estimated that two-thirds of its surface consists of lakes, rivers, and uninhabitable heights. Hence it will be seen that its rich valleys and habitable mountain sections support a dense population.

The course of our journey led through the wild and magnificent scenery of Lake Lucerne, or, as it is sometimes called, "Lake of the Four Forest Cantons," because it is bounded by four cantons, whose forest-clad mountains in many places rise abruptly from the water's edge. This beautiful lake, with its swans and flocks of half-tamed birds, we passed at our right.

Besides being noted for its scenery, this lake is intimately associated with those historical traditions connected with William Tell, the so-called liberator of Switzerland from the Austrian yoke. In the pleasant little town of Altorf, a

colossal statue of Tell has been erected on the very spot, it is said, whence he aimed at the apple placed on the head of his own son by command of the tyrant Gessler; while one hundred and fifty paces distant stands a fountain erected on the supposed site of the lime-tree by which Tell's child stood while awaiting his father's arrow.

Several centuries ago, parts of Switzerland were often visited by earthquakes. They have since entirely ceased; but floods, avalanches, snow-storms, and land-slides still threaten the inhabitants with frequent dangers. We passed through one scene of desolation caused by a land-slip in the summer of 1806. The season had been very rainy, and one afternoon about five o'clock a strata composed of flint rocks, limestone, and other soft formations, upwards of one mile in length, one thousand feet in breadth, and one hundred feet in thickness, was precipitated from a height of three thousand feet into the valley below, burying four villages, with four hundred and fifty-seven of the inhabitants. The scene of this catastrophe was between the celebrated Rossberg and Rigi mountains. From the top of the Rossberg to a point nearly half way up the Rigi the surface of the earth was converted into a rocky chaos. Time has covered these fragments of rock with moss and other vegetation, but the track of the slide can still be distinctly traced.

The glaciers of Switzerland are the reservoirs which feed some of the largest rivers of Western Europe. The Rhine and the Rhone both have their source in Switzerland, not many miles apart. Flowing in different directions, the Rhine empties its waters into the North Sea, the Rhone into the Mediterranean.

Our course over the Alps lay through the great St. Gotthard pass. The road

through this pass is a marvel of engineering skill. It was ten years in building, and has been completed only four years.

THE ST. GOTTHARD PASS.

After leaving Erstfeld, a large railway station, the ascent begins. A heavier engine has been attached to the train, and we enter a rocky defile flanked by steep and lofty mountains. At the base of these rushes the foaming river Reuss, forming of itself a succession of beautiful waterfalls, and receiving numberless smaller cascades which appear to spring from the tops of the highest peaks. As we proceed, the gorge begins to narrow

fensprung, the train enters the side of a mountain, describes a complete ascending circle of over sixteen hundred yards, and, emerging from the mountain, crosses its own track one hundred and fifteen feet above the place where it entered. Then, crossing the boiling Reuss by a huge iron bridge, the train enters the Wattinger loop tunnel, in which an ascent of seventy-six feet is made. Then another bridge across the river, the considerable village of Wasen, and we plunge into the third curved tunnel. Beyond this the train skirts the mountain side, from which is obtained a grand view of the windings just traversed, lying far below. Alto-

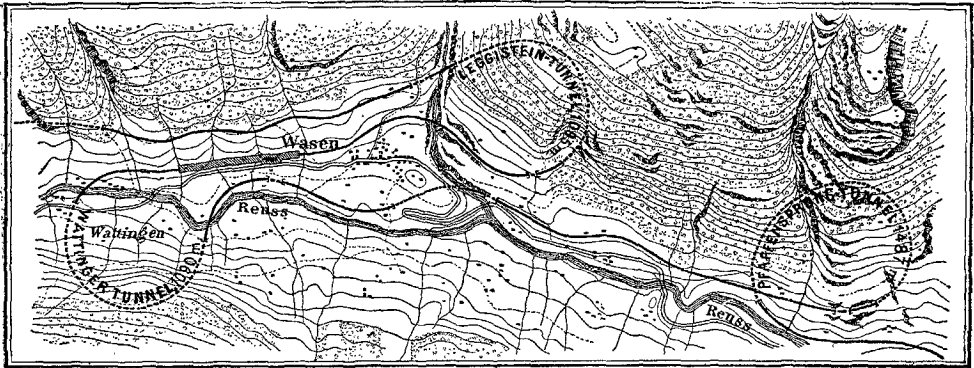


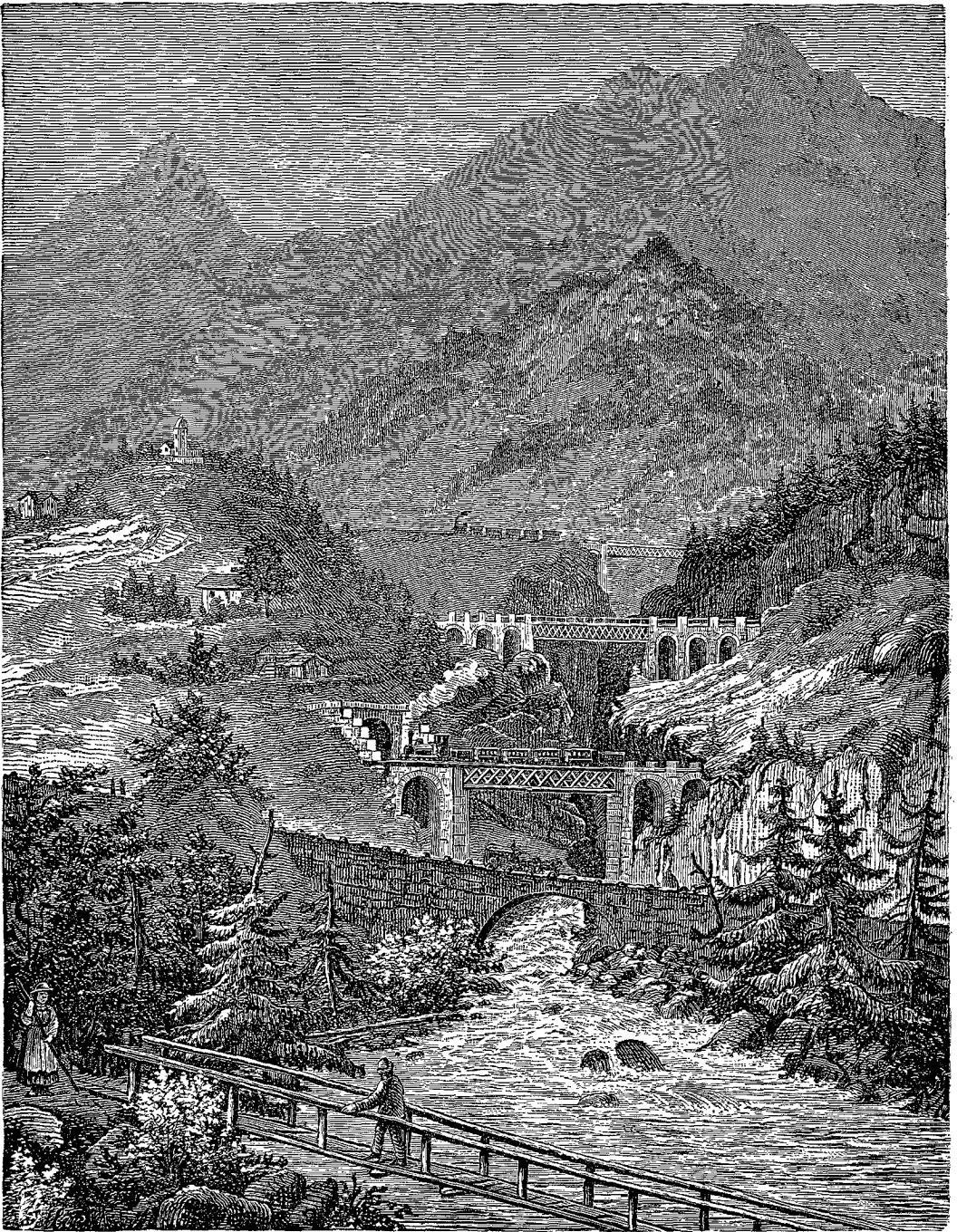
DIAGRAM OF LOOP TUNNELS ON NORTH SIDE OF ALPS.

and the interest to increase. It seems as though the turbulent Reuss, thinking merely of its own convenience, had cut a place just large enough for itself through the solid rocks. Therefore the train is obliged much of the way to make a path for itself within the mountain. The heaviest grade on the road is one foot in four. In many places, however, it has been made much less than this, by the use of bridges and curved tunnels, as shown in the accompanying engraving. There are three of these tunnels on the north side of the mountains, and four on the south side.

In the first of these tunnels, the Pfaf-

gether, this railroad has over fifty bridges, most of them large iron structures, and fifty-six tunnels.

The longest of these is called, by way of distinction, the St. Gotthard. This one tunnel is nine and one-fourth miles long. In the middle of it the road reaches its highest elevation, 3787 feet above the sea, and then begins to descend on the other side. During the seven and one-half years in which this one tunnel was in process of construction, twenty-five hundred workmen on an average were employed daily, and sometimes the number reached three thousand four hundred. The boring



THE ST. GOTTHARD PASS.

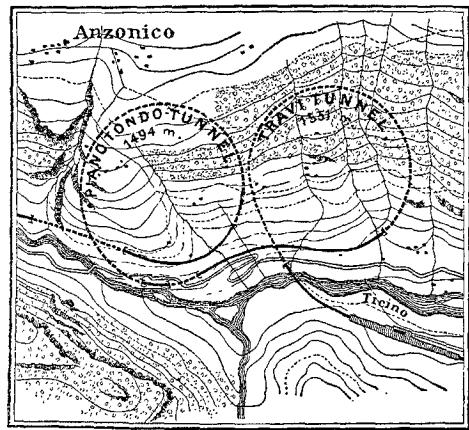
was commenced on both sides of the mountain at the same time; and such was the engineering skill displayed that when the workmen came together, there was not the variation of an inch in their work. The contractor, Mr. Louis Favre, did not live to see the completion of his task, having died of apoplexy in the tunnel three years before it was finished.

It took our train twenty-five minutes to pass through this tunnel; but the arrangement for ventilation is so complete, a current of fresh air being constantly forced through the tunnel, that we found it unnecessary even to close the windows. There was something solemn in the thought that while we were nearly four thousand feet above the level of the sea, there were yet from six to seven thousand feet of solid rock piled above our heads, and three thousand three hundred and fifty feet above us lay the clear waters of Lake Sella. It was with a sense of relief that we emerged from this dark cavern, only, however, to be again lost in wonder, this time not so much at the workmanship of man as at the mighty works of God.

Soon after leaving the St. Gotthard we come to Airolo, the first Italian-Swiss village. From this point the road descends the valley of the Ticino by means of numerous windings, and by straight and circular tunnels. Soon an immense mountain projects into the valley, apparently with the desire to check the course of the impatient, swift-flowing Ticino; but by some means the river has succeeded in forcing a passage through it, and descends in a series of falls through a wild, rocky gorge to a lower region of the valley, while the railway accomplishes the descent by means of two circular tunnels, the Piano Tondo and the Travi, one below the other in cork-screw fashion. In

each of these tunnels a descent of one hundred and eighteen feet is made, thus enabling the train to descend an otherwise impassable gorge. From this point the valley begins to widen. Beautiful cascades are seen pouring over the cliffs on each side, and interspersed among the rocks are noble chestnut, walnut, mulberry, and fig trees.

At Bellinzona about four o'clock in the afternoon our train was divided, and a portion of the cars and passengers wound their way around the mount-



CIRCULAR TUNNELS ON SOUTH SIDE OF ALPS.

ain side toward Milan, while we continued our course to Turin, along the border of the beautiful Lake Maggiore. Here we arrived about ten o'clock in the evening, and found excellent accommodations at a hotel near the station. After a good night's rest, we were ready to continue our journey at an early hour.

About thirty miles west of Turin we left the vast plains which "stretch like a garden for two hundred miles along the foot of the Alps," and, passing through a narrow opening in a low range of mountains, entered the Piedmont valleys. Only one of these valleys, that of Lucerne, is traversed by the railroad. Soon after entering this valley, several others spread out like a fan,

some at our right and some at our left. But it is in this central and largest valley, at the terminus of the railroad, that Torre Pellice is situated, and thither our course is directed, that, if possible, we may encourage the little company there who are striving under great difficulties to obey God. We reached this place Friday, about 9 A. M., and were welcomed to the hospitable home of Eld. A. C. Bourdeau, who, according to the vote of the last European Council, had just located here with his family.

LABORS IN THE PIEDMONT VALLEYS.

The next day, Sabbath, I spoke to the brethren and sisters in the hired hall in which they held their regular Sabbath meetings. Owing to a delay in getting out the appointment, few besides our own people were present. But I felt the same interest in speaking to the few that I would have felt in addressing hundreds. Choosing as my text Isa. 56: 1-7, I tried to impress upon them the importance of obeying God and walking in the light, regardless of the opinions or course of the world.

“Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant: Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the

Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

The question may arise in some minds why we as a people are separated from the world into little companies. We answer, It is not because we choose to differ from those around us, but because we see the necessity of obeying all the requirements of God. If any feel that it is of no consequence whether we obey all his commandments or not, they have only to look back to Eden to see what dire results befell Adam and Eve because of disobedience. It is for us to choose whether we will go over the same ground as they in transgression, or whether we will walk in the light that has shone upon us, and be found of our heavenly Father in the path of humble obedience. His blessings and promises are for those who love and obey him.

Some urge that it is of no consequence whether we keep the Sabbath or not; but we say that from the Bible standpoint it is a matter of great importance. Had it not been important, God would not have wrought in so marvelous a manner to deliver his people from Egyptian bondage. It was because he saw that they could not obey his commandments in their servitude, that he revealed his mighty arm in bringing them into a place where they could serve him. When they came to Sinai, he took occasion to refresh their minds in regard to his requirements. Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the ten commandments, placing in the very center of the decalogue the Sabbath command. Again

and again the Lord told the people that if they would keep his Sabbath he would take them to himself to be his chosen people; and again and again sorrow and shame were brought upon them because they failed to keep it. He also told them that the Sabbath should be a sign between him and them forever, that they might know that he was the Lord their God. Therefore it is of great importance that the Sabbath be regarded according to the commandment.

We want to know the truth, the whole truth, as it is in Jesus. We cannot afford to cherish error on any point. Those who take their stand firmly upon the truth will know what affliction and persecution are. Few at the present time have any experimental knowledge of what these are. They may think they are having a hard time, but God is simply testing them to see if they have root in themselves. He is proving them, as he proved Adam and Eve in Eden, to see if they will obey him.

"Well," says one, "if it were convenient, I would keep the Sabbath; but as it is, there is too great a cross connected with it." Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Here is a double crucifixion. As the conscientious Christian takes his stand upon Bible truth, there are always those who refuse to accept it, and choose the world. The wife may take her position in favor of truth, while the husband may oppose it. Here a trial comes in at once, the trial of separation in faith and feeling. Shall we say to that wife, "You should leave your husband because he does not keep the Sabbath?" No, indeed. If she was a faithful wife before she accepted the truth, and if she

sees in her friends those for whom Christ has died, she will seek to discharge her duties with even greater fidelity after she accepts the truth, that if possible she may lead them to see the light. "But," it is asked, "should not the believing wife yield her convictions of duty because of her husband's unbelief?" By no means; because Christ is her Lord and Master. She cannot cast aside the claims of high Heaven upon her. The same is true of the believing husband or child.

The work of overcoming is an individual work. Our only safety is in taking our position firmly in favor of the word of God; for this is the only foundation that will stand the test. And then as we try to walk in the path of humble obedience, we must expect to meet trials. They will come upon us from quarters where we least expect them. But we must remember that all who have obeyed the word of God have had the cross to lift; and in lifting it they helped others to lift it.

If we have correct ideas of the mission of Christ on earth, and of what our work is, we shall not become discouraged because we are few. Said Christ, when asked if there be few that shall be saved, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Now he gives the reason: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The fact that you are few in this place, brethren and sisters, is no reason that you should become discouraged. It seems to me, as I look upon the towering mountains that surround your valleys, that if I lived in this place, I would mark the spot where so many suffered in ages past for

the truth, and taking courage from them, would lift the cross and obey the truth at any cost. As I think of those who have yielded their lives rather than the truth, it is plain to me what God has revealed concerning his people: "They shall walk with me in white; for they are worthy."

God does not give us the spirit of the martyrs to-day, for we have not come to the point of martyrdom. He is now testing us by smaller trials and crosses. And at times when it seems that the billows of temptation will go over our heads, let us remember that the eye of God is watching over us, and let us be willing to endure all the trials that he sees fit to send.

John in holy vision saw a company standing around the great white throne, every one of them having white robes. The question is asked, Who are these, and whence came they? And the answer is given: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." If you want to be among this company, you must not study how you can escape trials in this life. Do not keep thinking what a little company you are, but get your eyes fixed on Jesus. From his own lips the words come ringing down along the lines to our time, "He that loveth father or mother more

than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."

Jesus left the royal courts of heaven, clothed his divinity with humanity, and for our sakes became poor, that we through his poverty might be made rich. The question with him was not, Is it convenient for me to do this? Neither should it be with us, Is it convenient to obey God and keep the Sabbath? The question rather should be, Is it duty? What say the Scriptures? The Lord says in the words of my text, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Again the promise is made, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

All we need to know is the will of the Master. He says, "Go forward." We should obey, even though the Red Sea were before us. He has promised to be a present help to us in every time of need. Then let us not sink down under trials, nor allow them to separate us from Jesus. As we look at the everlasting hills around us, they should remind us that God has a controversy with the nations, and that all who have lost their lives for the truth's sake will come forth

from where they have fallen, to be rewarded with everlasting life in the city of God. Outside the city will be those who persecuted them. As these see the great light shining upon the faithful ones from Jesus, they will wish that they had been the persecuted instead of the persecutors. What agony will come upon them, as they hear the song of triumph echo and re-echo through the courts of heaven, and realize that the despised and persecuted are finally accepted of God!

But what will it profit a person, if, after enduring persecution, he then gives up the truth? Christ gave his life for us, and now, if necessary, we should give our lives for him. We are his, for he has bought us; and we ought not to rob him of that for which he has made this infinite sacrifice. The third angel is represented as flying through heaven, proclaiming the commandments of God and the faith of Jesus. This message is to prepare a people for the coming of Christ. If men should refrain from proclaiming it, the very stones would cry out. The people must be warned. The words of the prophet are, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We have a solemn work to do to proclaim this message of warning to the world. Are we engaging in this work? Will men arise in the Judgment and say, "You never told me that these things were so"? Will the gates of the city of God be closed against us, or shall we dwell with Jesus through the ceaseless ages of eternity? We want to give to God all that there is of us. It is only to the faithful workers that the Saviour says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear friends, I entreat you to be firm to truth and to duty. Trials may press closer and closer; but Jesus will lead you, if you will let him. Pray much. Be willing to separate from everything that separates you from God. Then, in the day of trouble, he will come to your deliverance, and will hide you under the shadow of his wings. When your names are cast out as evil, and friends turn against you, remember how Jesus was treated on earth. Spies were constantly upon his track, seeking to catch him in his words, that they might find accusation against him. Can his followers expect better treatment than he received? Peter felt that it was too great an honor to be put to death as his Lord was, and petitioned that he might be crucified with his head down. He considered it an honor to suffer for Christ. Why should not we?

AN INTERRUPTION.

Here the discourse was broken in upon by questions from one who had kept the Sabbath a short time, but who had recently given it up. Rising in the congregation, he said, "This Sabbath question has been a great trouble to me during the last year, and now I would like to ask a question: Is the observance of the Sabbath necessary to my salvation? Answer, yes or no." I answered promptly, This is an important question, and demands something more full than yes or no. All will be judged according to the light that has shone upon them. If they have light upon the Sabbath, they cannot be saved in rejecting that light. But none will be held accountable for light which they have never received. I then quoted the words of Christ, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." It was with the greatest difficulty, however,

that I made these remarks; for the questioner kept jumping to his feet, and interrupting me, and in the most excited manner and with the most violent gestures demanding that the answer be yes or no.

Several times while I was speaking he tried to restate my remarks, giving them just the meaning that he wished them to have, and that he has since given them; and as many times he was corrected by persons present who understood both French and English.* He then began to read and comment upon something which he had written in regard to the Sabbath. But he proceeded so rapidly that he gave little opportunity for his remarks to be interpreted, and therefore I could get but little idea of what he was trying to say. One statement which I did understand, however, was to the effect that Christ, instead of teaching the Sabbath, broke it. To this I felt that I must respond. I said: "I hope our brother will not place himself on the side of the Pharisees in their accusations against Christ; for if their charge of Sabbath-breaking could have been sustained against him, they would not have been under the necessity of hiring false witnesses to testify against him." At this he became very much enraged, and charged me with calling him a Pharisee. This, however, was corrected by several persons present, and he said, "I beg pardon."

When I saw that I could have no opportunity to finish my discourse, or to

answer his question as fully as I would have liked, I told the people that I would be obliged to defer any further answer till some future time, and that I would then make it by writing, as he was not prepared to listen to anything I might say. This I did soon after in an article entitled, "Walking in the Light," published in *Les Signes des Temps*. I also sent him an invitation to come and talk the matter over with me, that we might see what is truth. But he declined to do so.

FURTHER LABORS.

The next afternoon, while I was speaking, he came into the hall again. If I said anything that he agreed with, he would nod his head in approval, and if, on the contrary, I said anything that he did not approve, he would shake his head, and begin to talk in an undertone to those near him. I kept right on as though we did not hear his words of disapproval; but when I began to read the words of Christ in his memorable sermon on the mount, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so," etc., he jumped to his feet, and with the most frantic gesticulations cried out to Eld. A. C. Bourdeau, who was acting as interpreter, "Do you keep the commandments any better than the Pharisees? Answer me." Notwithstanding his repeated demands for an answer, we kept right on with our work just the same as though nothing had happened, determined that this meeting should not be broken up as the other had been. This was too much for him, and grasping his hat, he rushed out of the hall in a rage. We were then permitted to continue our meeting in peace. The few who were present, instead of being disturbed by what had happened, seemed

* Notwithstanding the fact that his misstatements of my position were repeatedly corrected at the meeting, this man has since stated publicly that at first my response was evasive; but that as he insisted I became affirmative, then negative, as follows: "If the Christian is persuaded that he ought to keep the Sabbath, the Sabbath is necessary to his salvation. If he does not believe it duty to keep the Sabbath, the Sabbath is not necessary to his salvation." This is a gross misrepresentation, as will be seen by comparing it with the facts as given above; but to just such misrepresentations will those resort who oppose the truth.

much strengthened by the words spoken. The Lord has a people here, and if faithful they will yet see others added to their numbers.

When we came to Italy, it was with the desire that we might not only learn something of the habits and customs of the people, and the best means of reaching them, but that we might be the means of strengthening and encouraging the brethren and sisters, and that we might also obtain a little much-needed rest. In the latter we were somewhat disappointed, although we did enjoy some features of our stay very much. The climate is healthful, the air clear and bracing. Throughout our stay of three weeks the weather was delightful. Although it was December, most of the time we had the doors open as in summer. Several days we spent some time in riding. This was a great luxury to me, especially as I was suffering much with a lame hip and a broken ankle, and was able to walk but little.

After the unpleasant interruption in our first two meetings, we felt that there was no assurance that we could hold other meetings in the same hall without similar annoyances, as the one who interrupted the meeting was the owner of the hall. Before the next Sabbath another hall had been hired, and handbills posted stating that meetings would be held Friday and Sunday evenings, and Sabbath and Sunday afternoons. The names of the speakers were not announced, but Eld. Bourdeau's name was signed to the bill. Judge of our surprise, the next morning after our bills were posted, to see other bills, the same size and style, posted by the side of ours, stating that Eld. Miles Grant would hold a series of meetings in a hall directly above ours, on the same days but at different hours. From

a remark made by Eld. G. in one of his lectures, it appears that he came to Torre Pellice the same day that we did; but for some reason his arrival was kept quiet, and no announcement of his meetings was made until after our notices had appeared.

Friday evening at seven o'clock I spoke about three-quarters of an hour from the text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." At eight o'clock Eld. G. spoke in the room above. Eld. Bourdeau attended, also M. K. White, who took short-hand notes. I did not go, although Eld. G. thought I was present, and told the people so, which statement, however, he corrected at the next meeting.

His subject the first evening was sanctification; but he could not refrain from mentioning my name. He did so, however, in a very guarded manner. The next night he spoke more freely, and bringing forth the precious dish of slander that he loves so well, he served up to the people in his very best style the rare tidbits that he has been gathering and manufacturing during the last thirty years, as condemning evidence that the visions of Mrs. White are not of God. During all these years one of the principal burdens of his work seems to have been to follow on my track, and spread these statements which have been manufactured by false witnesses, some of whom had become disaffected because they had been reprovved for their wicked course. It has been shown again and again, both by pen and voice and by the testimony of many witnesses, that these reports have no foundation in truth; but what cares he for this? He loves his falsehoods too well to give them up. And now we are charitable enough to venture the opinion that

having repeated them so many times he really believes many of them to be true, and feels as zealous as ever Saul did, believing that in trying to tear down my influence he is doing God service.

It has ever been against my principle to enter into controversy with any one, or to spend my time in vindicating myself against the attacks of those who do not hesitate to adopt any means to pervert the truth, or to cast stigma upon those who stand in defense of the law of God. Nothing would please Satan and his followers better than to have me engage in this work; for then they would give me enough to keep me busy all the time, and thus my real work would be left undone. But this is not the work that God has given me. Years ago I determined to let nothing draw me from the work of speaking and writing plain Bible truth. Unmoved alike by condemnation or approval, censure or applause, falsehood or flattery, I have not shunned to declare, without partiality and without hypocrisy, the message that God has given me. I have always borne, and trust that I shall ever continue to bear, a plain, decided testimony against sin in the church and out.

Here in the valleys we were among a people, who, as a rule, are ignorant of the Bible and of the power of God. Eld. Grant had no hold upon them, and they knew little if anything of my former life and labors. Then why should I depart from my established custom, and spend the precious moments of my stay with this people in vindicating myself? Would it not be better for me to crowd into my talks all the practical religion possible, and thus do the people all the good I could? We felt that it would be best to do this; and so it proved.

Some who heard Eld. G. preach went home and told their friends that he had come to quarrel with a woman; that they did not like his spirit, and they wanted no more of such meetings. The report went out that two Adventists had come to the valleys, and were quarreling with each other. This was a mistake, as some afterward learned; for there was no response made to his unreasonable and untimely raid. In the ten discourses that I gave in the valleys I made no more reference to Eld. G. than if he had been in his own native State. After giving four or five discourses, he withdrew to other parts, having accomplished little if anything. Many who afterward attended our meetings seemed much surprised and pleased with them. They said they had been entirely misinformed in regard to the nature of our meetings, and expressed much regret that they had not attended them all.

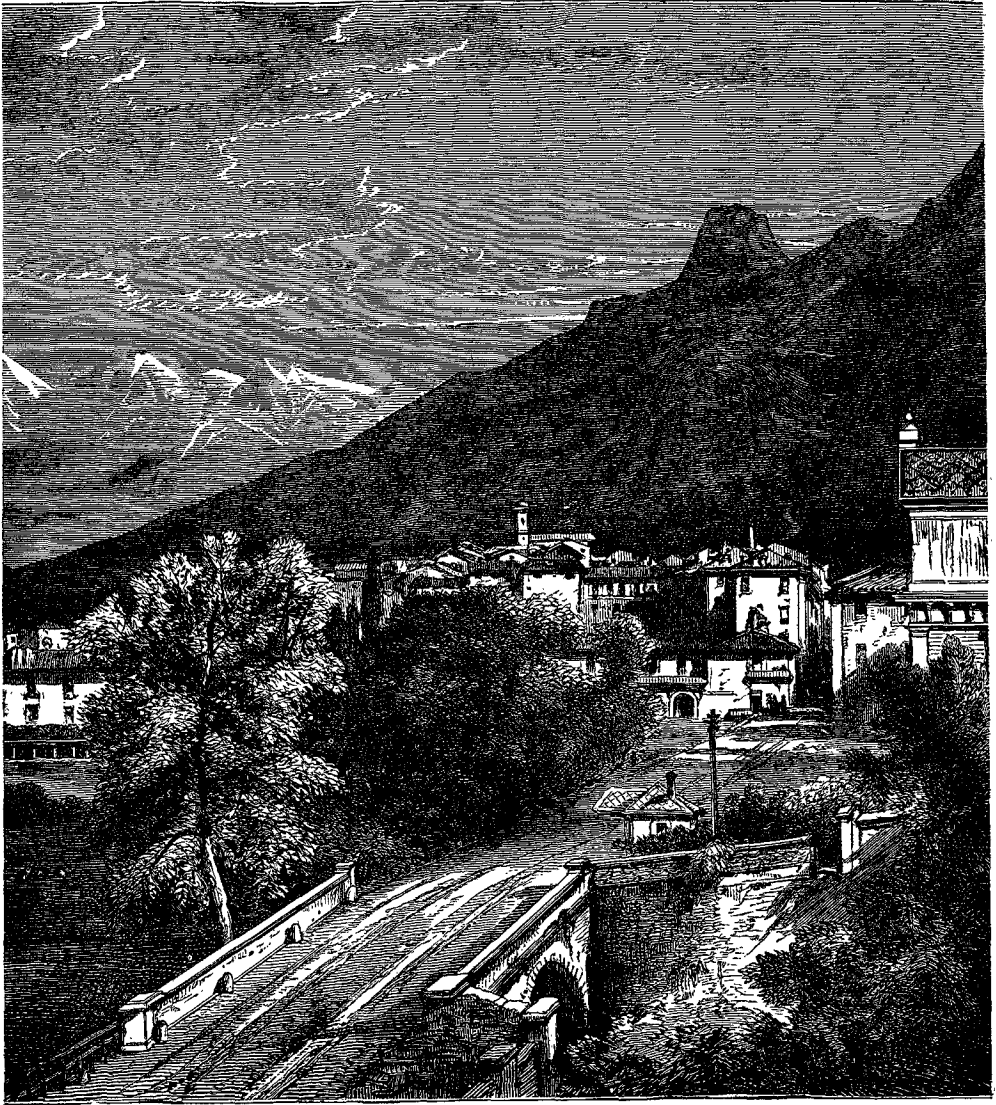
Sunday afternoon, Dec. 13, I spoke from the words, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The best of attention was given. Many thanked me for the good words they had heard. Several of these understood English.

In the evening we had a good, intelligent congregation. The Spirit of God helped me as I tried to present before them the reward of the faithful from the text, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions," etc. At the close of the meeting, nearly all came forward and shook hands with me. One man who could speak English said, "The Lord has been present to-night and assisted

by the inspiration of his Spirit in speaking the word." Several expressed an earnest desire for us to remain longer. The interest to hear was certainly much greater than when we first came.

Our continual prayer is that the Lord will open the way for the truth to find access to the people of these valleys. I

have felt grieved to see them being deceived by men who claim to be teachers of the Bible, but who misinterpret its plainest teachings. But the work is the Lord's, and he can cause even the wrath of men to praise him. The truth is sure to triumph gloriously; but how and when it is not for us to decide.



TORRE PELLICE, ITALY.

THE WALDENSES.

Our visit to the Waldensian Valleys was one of special interest on account of the close connection which this locality has with the history of the people of God in past ages. It was in the friendly shelter of the surrounding rocky peaks that they found protection when the fierce persecutions of the Roman church drove them from the fertile plains of Northern Italy. In these plains they had succeeded in maintaining their independence of Rome many years after others had yielded to her power. Indeed, up to the eleventh century, the diocese of Milan is said to have greatly exceeded in extent that of Rome. But the very fact that her authority was disregarded on what might be called her own territory, was very humiliating to a power to whom all the world was then bowing down; and, after repeated unsuccessful attempts to induce the bishops of Milan to yield their independence, they were finally forced to submit.

The submission, however, was by no means universal. Many refused to yield their rights, and fled, some to one country, some to another, while many retired to the Piedmontese Alps. "Behind this rampart of mountains, which Providence, foreseeing the approach of evil days, would seem to have reared on purpose, did this remnant of the early apostolic church of Italy kindle their lamp, and here did that lamp continue to burn all through the long night which descended upon Christendom."

Every rock upon which we gazed seemed to speak in solemn silence of the wonderful scenes it had witnessed. One place of interest which we visited, was a spot just back of the town of Bobbio, seven miles up the valley from Torre Pellice. We had a beautiful day

for our trip. The air was clear, the sky as blue as only an Italian sky can be. Our party numbered seven besides the two drivers. The ride was delightful. After going as far as the carriages could carry us, we took our blankets and lunch-baskets, and prepared to ascend the mountain.

By a zigzag course our path made its way up the hillside, sometimes winding in and out among the rocks that line the banks of a mountain brook, sometimes crossing a little patch of grain which was supported by a great stone wall and thus kept from being washed down the mountain side, sometimes following along the very edge of these great walls which hold in place the mountain terraces, on which are small vineyards, pasture lands, and grain fields; then it would turn suddenly and ascend by rocky steps to the heights above. Now and then we would stop to rest, or to allow to pass us a solemn-looking flock of sheep and goats which some little girl or boy was driving to the small patches of pasture land above.

A climb of three-quarters of an hour brought us to a large open plat of ground. Here we halted, and under the friendly shade of a huge chestnut-tree spread our lunch. A few rods from us was a large house, built of stone, and plastered on the outside. Although about eight hundred years old, it was still occupied. Here it was that many of the Waldenses found shelter when driven by their persecutors from the valley below; but spies soon found them here, and soldiers were sent to exterminate them. The battle was fought on the very spot where we were seated. Although the Waldenses were few in number, they held their ground for some time, and then, attempting to escape, most of them were brutally massacred.

Two who were wounded fled to the rocks a few rods above us, where they dragged their wounded bodies through a narrow passage into a cave which extended thirty feet underground.

But a Satanic spirit drove humanity from the hearts of their pursuers, and led them to devise a means of killing these wounded men whom they could not capture. Wood and leaves were piled at the various crevices of the rock, and set on fire, and the prisoners soon perished from suffocation. After partaking of our simple lunch, we climbed up to this cave, and explored it as far as we could. Then one of our number crawled, feet first, between the rocks, and dropped himself into the inner cave where the poor martyrs miserably perished.

History tells us of several occasions when the same means of extermination was resorted to, and that, too, on a much larger scale. The valley of Loyse was the scene of one of the most horrible of these tragedies. The inhabitants were quietly pursuing their vocations, when they were surprised by seeing an armed force twenty times their own number enter their valley. "Despairing of being able to resist them, they at once prepared for flight. Placing their old people and children in rustic carts, together with their domestic utensils, and such store of victuals as the urgency of the occasion permitted them to collect, and driving their herds before them, they began to climb the rugged slopes of the mountains, which rise some six thousand feet over the level of the valley." "About half way up, there is an immense cavern. In front of the cavern is a platform of rock, where the spectator sees beneath him only fearful precipices, which must be clambered over before one can reach

the entrance to the grotto. The roof of the cave forms a magnificent arch, which gradually subsides and contracts into a narrow passage, or throat, and then widens once more and forms a roomy hall of irregular form. Into this grotto, as into an impregnable castle, did the Vaudois enter. Their women, infants, and old men, they placed in the inner hall; their cattle and sheep they distributed along the lateral cavities of the grotto. The able-bodied men posted themselves at the entrance. Having barricaded with huge stones both the doorway of the cave and the path that led to it, they deemed themselves secure." "It would cost them little effort to hurl headlong down the precipices any one who should attempt to scale them in order to reach the entrance of the cavern.

"But a device of their pursuers rendered all these precautions and defenses vain. Ascending the mountain on the other side, and approaching the cave from above, the soldiers were let down by ropes from the precipice overhanging the entrance to the grotto. The platform in front was thus secured. The Vaudois might have cut the ropes, and dispatched their foes as they were being lowered one by one; but the boldness of the maneuver would seem to have paralyzed them. They retreated into the cavern to find in it their grave. Seeing the danger of permitting his men to follow them into the depths of their hiding-place, the general adopted the easier and safer method of piling up at its entrance all the wood he could collect and setting fire to it. A huge volume of black smoke began to roll into the cave, leaving to the unhappy inmates the miserable alternative of rushing out and falling by the sword that waited for them, or of remaining in the

interior to be stifled by the murky vapor. Some rushed out, and were massacred; but the greater part remained until death slowly approached them by suffocation. When the cavern was afterward examined, there were found in it four hundred infants, suffocated in their cradles or in the arms of their dead mothers. Altogether there perished in this cavern more than three thousand Vaudois, including the entire population of the valley of Loÿse."

This one circumstance out of many of a similar character will give something of an idea of what the Waldenses endured for the truth's sake. Terror, mourning, and death everywhere followed in the footsteps of their persecutors. Whole villages were given to the flames. Nor could the caves, as we have seen, afford any protection to the multitudes who sought refuge in them. When the fire kindled at the mouth of these retreats was extinguished, "all was silent within."

One can hardly imagine the indescribable feelings with which, after contemplating such scenes, we looked upon the cave now before us. After exploring it quite thoroughly, we climbed still higher, upon the rocks above it, and there bowed in a season of prayer. Jesus seemed very near while we pleaded with him to imbue us with more of the spirit of true devotion and firm adherence to principle that had led so many in these valleys in times past to lay down their lives for the truth's sake.

It is beyond my power to describe the picture which opened before us from this high elevation. That its beauty has attracted the attention of others, appears from the glowing description which we here give from the pen of another:—

"At this point the grandeur of the valley Lucerna attains its height." "Im-

mediately behind Bobbio shoots up the 'Barion,' symmetrical as an Egyptian obelisk, but far taller and more massive. Its summit rises three thousand feet above the roofs of the little town. Compared with this majestic monolith, the proudest monument of Europe's proudest capital is a mere toy. Yet even the 'Barion' is but one item in this assemblage of glories. Overtopping it behind, and sweeping round the extremity of the valley, is a glorious amphitheater of crags and precipices, inclosed by a background of great mountains, some rounded like domes, others sharp as needles." "In this unrivaled amphitheater sits Bobbio, in summer buried in blossoms and fruit, and in winter wrapped in the shadows of its great mountains, and the mist of their tempests." "A carpet of rich meadows clothes the valley from side to side; fruit-trees fleck it with their shadows; the Pellice waters it; and on either hand is a wall of mountains." "Over these are hung stupendous battlements of rocks; and above all, towering high in the air, are the everlasting peaks in their robes of ice and snow."

As far as the eye could reach up the mountain sides we could see dwellings, cultivated lands, and even villages, while from many of these rocky eminences white church towers reared their heads, as if pointing the people heavenward. Here, among the rugged rocks, in places seemingly inaccessible, they sought refuge from the fury of their oppressors. Here they thought to worship God without molestation, making the mountains echo with their prayers and songs of praise to their Redeemer.

Most of those who have been born and brought up in the seclusion of these mountain homes choose to remain there. Far up on the mountain side we saw a

man and woman sowing wheat under the friendly shelter of the overhanging rocks. By these people conveniences and luxuries are not thought of. If they can secure a sufficient harvest from the little patches of land among the crags to feed themselves and their children, they are content. As for clothing, they are quite independent. Near the spot where we ate our lunch, a young peasant girl was tending a small flock of sheep, and at the same time diligently plying the distaff. As we came near, she kindly showed us how the work was done, and also some of the cloth that had been made from yarn thus prepared.

We would gladly have remained longer, climbed from height to height, entered the dwellings, and spoken with the people; but we had not time or strength to go farther. As we slowly made our way down the rocky path by the side of a rushing stream, we could but wonder how many pilgrim feet had trod this rugged path before us in the hope of finding an asylum from the wrath of their oppressors, and our hearts ascended to God in prayer that the precious light of present truth might reach the descendants of this long-persecuted people. We firmly believe that God will open the way, that he will remove the obstructions, which now shut the light from them.

The next day after our trip to Bobbio we visited an ancient fortress, which is built on a height a short distance from Torre Pellice. Here we found a large open space inclosed by walls within walls, also extensive buildings which were formerly used as a monastery. Within the inclosure is a cave. This we entered, and found ourselves in a room about eight feet square. The walls of this room were covered with a

thick, green moss, on which drops of water glistened like pearls. From this room there were openings into two underground tunnels. One of these led down to the village, into a building formerly used as a convent; the other to a Catholic church in another part of the town. Here the secret workings of the mystery of iniquity had been carried on. Here many precious souls had lost their lives, and left their bones to testify of their faith. But the history of their sufferings will be made known only when every secret thing shall be revealed. The Judgment alone will bring to light the cruelties practiced in connection with these fortified heights.

There is no question as to whose banner those ranked under who thus persecuted the saints. Their master, Satan, alone could instigate men to inflict such terrible cruelties, such intense sufferings, such excruciating agony, upon their fellow-men. Those ages of cruel restriction of liberty of conscience are now in the past; but, we inquire, how long before Satan will, through his devices, again bring upon God's people a time of trouble? Satan is a deceiver, a murderer, and his power will be felt in the near future by those who love and fear God.

If their voices could be heard, what a history the everlasting mountains surrounding these valleys could give of the sufferings of God's people because of their faith! What a history of the visits of angels unrecognized by these Christian fugitives! Again and again have angels talked with men, as man speaketh with a friend, and led them to places of security. Again and again have the encouraging words of angels renewed the drooping spirits of the faithful, and, carrying their minds above the tops of the highest mountains, caused them to

behold by faith the white robes, the crowns, the palm branches of victory, which the overcomers will receive when they surround the great white throne.

What valuable lessons these pilgrims and strangers must have learned in the friendly asylum of the rocks! As they climb the steep mountain paths, they have in mind, not the homes they have left, although they still hope to possess them again; but they are looking for a home so high that the highest peak of the Alps cannot reach it,—a home with their heavenly Father in the mansions that Jesus has gone to prepare for them, from which they will never be driven. The bitter venom of the dragon cannot reach them there. Therefore they can well afford to leave their earthly treasures, to grope their way among dark and crooked paths, and to be inclosed in rocky chambers, away from the light of day, if by this means they can attain that home among the blest,—a home not made with hands, eternal in the heavens.

In their lonely retreats they often met their Redeemer and conversed with him, as did the two disciples on the way to Emmaus. He would there open to them the sublime truths of his word, and strengthen them in their determination not to put confidence in false guides, but to obey and worship Him only who made and governs the world. "He sees and knows everything," they continually repeated to themselves. "He will hear our prayers, and attend unto our wants. He who feedeth the ravens will not leave us to perish." Thus their words of faith cheered themselves and others, and their trials and perplexities only drove them nearer to God and increased their faith.

Such was the character, such the motives, of the Waldenses of the twelfth

and thirteenth centuries. Alas, how changed are this people now! The spirit which animated their fathers, and led them to contend for pure Bible truth, seems to have slumbered; the light which shone from their ancestors no longer shines from them. Religious declension has marked the faith and practice of this once God-fearing people. Many dissembled to conceal their faith, and by thus compromising their religion have become corrupted. It is the old story repeated. Men forget the scenes of most hallowed interest which kept alive their lofty aspirations, and because of hardships they cease to grow in grace and in the knowledge of the Scriptures. When they should be advancing, they are retrograding.

In order now to keep the name of Protestantism alive in these valleys, Protestants of other countries have expended large sums to support the Vaudois preachers and College. Until within the last year, the ministers of the Vaudois churches have been almost entirely supported by foreign missionary societies. The people have not been educated to do anything for the support of the gospel; and it was stated to us as a fact that some are even hired indirectly to become church-members. We can believe this from an incident that occurred a few months ago. A lady became very much interested in the truth, and began to keep the Sabbath. As soon as this was known, she was visited by leading ones in the church, and told that there was some means in the mission treasury, and that if she would not unite with us they would appropriate a certain amount toward repairing her house; and more than this, they would give her a certain amount each month. This was somewhat tempting to one who was very poor and who

had a large family to care for; but we are glad to say that she had courage to decide for the right.

The pastors in many cases are ignorant of the Scriptures and of the power of God, and they feed themselves instead of feeding the flock. At one of their late synods it was proposed that each pastor should visit every member of his congregation at least once a year; but with almost unanimous voice they objected to the measure, some saying that if it was insisted upon they would resign their charge. With many of them religion is a mere form, and they are doing comparatively nothing to advance the temporal or spiritual interests of their flock. The people are perishing in ignorance, while those who claim to be religious teachers take from them the key of knowledge. They enter not in themselves, and those who would enter in they hinder.

Eighteen hundred years ago the voice of Jesus, clear and distinct, like the peal of a trumpet, went forth to the weary, thirsty crowd in the temple courts: "If any man thirst, let him come unto me, and drink." "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." Oh that the voice of Jesus could reach the dull senses of this people! Oh that they could feel their real need, and realize how much Jesus is willing and ready to do for them!

As a rule, the people of these valleys are poor, unlearned, and superstitious, and their standard of religion and morality is low. One Sunday morning we walked out to the market-place. Here, as in all other European cities and villages, great account is made of market-days. At this time shop-keepers from

all parts of the town bring their wares, and market women from the surrounding country bring, in carts drawn by mules, or in baskets on their heads or backs, vegetables, fruit, butter, eggs, chickens, and all kinds of farm produce, and display them in the streets. The principal market-days in this place are Sunday and Friday forenoons. It was to us a novel way of keeping Sunday. Men and women were crying their wares, and people were hurrying to and fro, many of them anxious to return home with their purchases in time to prepare for church. This shows the lax ideas that many, even of those who profess to be Christians, have in regard to Sunday observance. And when they accept the Sabbath, it is often quite difficult to impress them with the importance of observing it any more strictly.

After urging our way through the narrow street, at this time almost blockaded with people and merchandise, we found ourselves looking upon quite another scene. A swift-flowing mountain stream crosses the main street at right angles, and in an open space we see a row of women kneeling on its banks. On coming a little nearer, we find that they are washing. Each one is kneeling in a small box with the cover and one side removed, and a little straw laid on the bottom. In front of each is a slanting slab of granite rock which she uses something as we would a rubbing-board. However, instead of rubbing the clothes, they squeeze, and slap, and rinse them, using a stiff brush and soap on the dirtiest parts. Occasionally one would have a few live coals by her side with a little pail of hot water in which to dip her hands when they became too stiff and cold. Most of them seemed to take considerable pains to get their clothes clean, and after they had finished

they put them across a stick and carried them home on their shoulders. We are told that in all well-to-do families washing is seldom done oftener than once in six weeks, and sometimes only once in three months. It is then done by hand, without the aid even of a rubbing-board. This is the common way of washing. In the cities, places are prepared in various parts for this work; while in the country, women may be seen far off in the fields, away from any house, washing in some stream from which they have perhaps broken the ice. There are those, of course, who have regular wash-rooms in their house or in a separate building. These are furnished with immense tubs, around which the entire family can gather, if need be, when wash week comes. One room is used exclusively for clean clothes, and one for dirty, and before the soiled ones are put away, they are sprinkled with a powder which prevents them from smelling bad or spoiling.

The question with us is how these women can keep their hands in ice-cold water for hours at a time without injury to their health. Indeed, we are quite inclined to the opinion that this practice is one cause of the enlarged necks which we saw everywhere. This is, however, most commonly attributed to the water which they drink. Another thing which it seems reasonable to suppose would produce this unnatural swelling, is the heavy loads that many carry on their heads and backs. It is not uncommon to see a man or woman coming down the mountains, carrying a bundle of wood or hay much larger than himself. When we were in Italy, men, women, and children were out gathering chestnut leaves and burrs. These they use much as we do straw, and every spot was raked as carefully as though it had been to secure the most valuable crop.

Life in Italy, with all except the wealthy, is a hard battle. Judging from the expression which we saw upon the countenances of many, the last ray of hope had died out of their souls, their ambition was gone, and as long as life should last they expected only hunger, toil, and misery. The children are taught to work almost from infancy. We met little ones not more than six years old walking and knitting as busily and intelligently as women of sixty. And many at the tender age of seven or eight are placed in factories, or set to work in stone quarries. This seemed at first almost cruel; but when we learned that the most experienced workmen in the factories received only fifty cents for sixteen hours' work, and those less experienced only twenty-five cents, and that from this meager pittance some were obliged to support a family of from eight to twelve, we felt less like judging them harshly for allowing their children to work rather than to starve. As the result, however, of standing on their feet so many hours, and working so hard in childhood, many never attain their full growth. We saw many remarkably short men and women, also many who were bow-legged and crippled. And yet all who had had a fair chance for their lives looked healthy and rosy-cheeked.

The manner in which the people live is of course the most inexpensive. Their principal articles of diet are bread and a cheap coffee. All patronize the bakeries, as it would cost more to buy wood to bake with than to buy bread. The natural order of things seems to be somewhat reversed here. Wood sells by the pound, and bread, so the saying runs, by the yard. This, however, refers to bread that is baked in rolls a little larger than a pipe stem, and about a



GATHERING HAY FROM THE MOUNTAINS.

yard long. This is a kind of bread peculiar to the Piedmont valleys. Repeated efforts have been put forth to make it in other places, but without success. It is as light and sweet as it is possible for bread to be, but is too expensive for the poorer classes. These buy a cheap, black-looking quality, made in long loaves; and, whenever they can get money enough ahead to do so, they buy it in quantity, and stack it up to dry, so that it will "go farther."

The dress of the people is of the most substantial kind, and is made in the most simple style. Their shoes are mostly made of wood. The father is often the shoe-maker for the entire family; that is, he buys the leather tops at a trifling expense, and puts in the wooden bottoms himself. One pair of shoes costs from twenty to forty cents, and is expected to last about a year. So far as hats and bonnets for the women and children are concerned, they either go bare-headed the year round or wear a little white muslin bonnet with a fluted frill around the face.

The work of the women in the house, in cooking and sewing, being quite light, they spend much of their time in out-of-door labor. It is very common to see women digging in the ground, dressing vineyards, or hauling large loads of wood, hay, or the like, to market. The team they usually drive is cows. Horses are seldom used here except before carriages; mules, Sardinian ponies, donkeys, and oxen are quite common; but the animals most commonly used for ordinary farm labor are cows. These are usually driven by ropes attached to their horns, the driver walking by their side or going in front and guiding them by pulling them this way or that. Most other animals, except carriage horses, are taught to be driven without lines of

any kind, as we drive oxen. Besides being thus used as beasts of burden, the cows are often milked regularly three times a day.

How the milk from such animals can be healthy is a great question. But we notice that they are driven very slowly, and with only moderate loads, and they are given the very best of care. In winter they share the comforts of their owners, or, more correctly, the owners share the comforts of the cattle; for then the majority of families move into their stables, where men, women, children, sheep, goats, and cows live together in peace and harmony. This is purely an economical scheme, the heat from the animals being made to answer instead of fire. Fuel of all kinds is high. Coal can hardly be obtained. Coke costs from ten to twelve dollars a ton; and wood, which is simply limbs including the small twigs, costs a third of a cent a pound. Besides this, those who use it, have to pay a wood tax.

Most people who use wood raise it as they do any other crop. It is done in this way: Rows of willows are planted along their fences or irrigating ditches, and are allowed to grow from six to ten feet high. Then they are cut back every second or third year to the same height, and the smallest twigs and branches are used for fuel. In view of these facts in regard to fuel and the exceedingly low prices paid for labor, it is not so surprising that people resort to almost any means to keep warm without fire.

Long-established custom has made living in stables quite popular. Many people in prosperous circumstances adopt this way of living. While in Torre Pellice, we visited a stable, in the center of the town, which was occupied by a rich lady who owned and rented the

whole building. In one end of the stable stood two noble-looking Jersey cows; in the other end, on a plank floor about six feet square, stood a bench, two stools, and a table, with a few dishes. Here the woman of the house had taken up her winter quarters, and ate, cooked, and slept.

At night when it is very cold, it is customary to take a bundle of straw or leaves, and lie as close to the cattle as possible. One small window furnishes light for the apartment, while the bodies and breath of the cattle and the stack of smoking manure, afford the only means of warmth. It is astonishing to see how little knowledge of the laws of life and health the people have. And yet if one should attempt to teach them, they would feel very much offended. We can only hope that the truth may take hold upon the hearts of some, and that they may be elevated and sanctified through it. "The entrance of Thy words," says the psalmist, "giveth light; it giveth understanding unto the simple."

Although the people show signs of having endured toil and hardship, many bear a noble, intelligent countenance. How my soul went out for these, that they might have the truth presented to them! But there are many difficulties to be met in doing this work, that our American laborers do not have to encounter. It is impossible to obtain either churches or school-houses in which the truth can be presented with any degree of freedom. Both are placed under the control of the resident minister. In many villages it is almost impossible to secure even a hall. The only alternative seems to be to visit the people at their homes, and hold meetings in private houses. Here another difficulty presents itself. In summer those who live near the foot of the

mountains go much higher up, and are scattered where it is almost impossible to find them. In winter they descend and live in stables. Here is the only place where our colporters can find them with any degree of facility.

During the past season, Bro. Geymet has been visiting and holding Bible readings with the people in these stables. At the time we were there, he was holding two meetings a week in a stable in the Angrogna valley, about seven miles from Torre Pellice. The interest was good, and the average attendance was from forty to fifty. There, on the dirt floor of the stable which was sometimes strewn with leaves or straw, or sitting on boards placed across boxes, these would sit and listen for an hour or two, and then would remain after the meeting closed, to talk over what had been said. Occasionally the meeting would be interrupted by the movements and noise of the quadrupeds; but the exercises were immediately resumed without any apparent disturbance. The people appreciate this kind of personal labor, and often make bitter complaints because their own ministers do not visit them oftener. Although not a very agreeable manner of working, it is, as we have seen, in many cases the only way of reaching the people, and we believe that the blessing of God will attend the labor thus put forth.

It is a continual study to know how the work can best be advanced in these valleys. One thing is certain, that whatever is accomplished will be by the utmost diligence and perseverance. There must be a steady light shining in the darkness, notwithstanding this light for a time will not be comprehended. Then, again, we must have more books and pamphlets in the French and Italian languages. We are moving altogether

too slowly in this respect. Time is passing. Workers who are willing to enter these foreign fields either as evangelists or translators should be selected and educated. May God grant the workers, now three in number, who are laboring in these valleys, the necessary courage and strength that they may prosecute their work with such zeal and earnestness that they may see abundant fruit of their labors in the kingdom of God.

As we go from these valleys, it is with mingled feelings of joy and sorrow, — of joy because there ever existed a people who were not afraid, even many years before the first gleamings of the Reformation, to stand in defense of Bible truth; of sorrow because so few of their descendants manifest a desire to continue to walk in the light as it shines from the word of God. We feel confident, however, that the Lord will again work for this people, and restore to those who will come to the light, their former purity and fidelity to his service. The clear light of the third angel's message will yet be reflected from the honest-hearted in these valleys. The light in them which has grown dim will be brightened.

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The angel that joins the third angel is to lighten the earth with his glory. There will be many, even in these valleys, where the work seems to start with such difficulty, who will recognize the voice of God speaking to them through his word, and, coming out from under the influence of the clergy, will take their stand for God and the truth. This field is not an easy one in which to labor, nor is it one which will show immediate results; but there is an honest people here who will obey in time. The persecutions which their fathers endured have made them apathetic and close-mouthed, and they look upon strangers and strange doctrines with suspicion. But the miracle of God's mercy, working with man's human effort, will yet cause the truth to triumph upon the very soil where so many have died to defend it. Knowledge will be increased, faith and courage will revive, and the truth will shine as the light of the morning all through these valleys. The old battle field will yet be the scene of victories now unseen, and the adoption of Bible truth will vindicate the past fidelity of their fathers.



A VISIT TO RUSSIA.

BY L. R. CONRADI.

THE Russian empire is the largest in the world. It has an extent of over nine thousand miles from east to west, covering all Eastern Europe and Northern Asia, and only separated from Alaska by a narrow strait. Thus it is in fact the neighbor of the United States, while at the same time it threatens India and borders on Germany. It has a population of over a hundred million, which, though mostly Russian, comprises about a hundred other nationalities and tongues, and many creeds. Europe and Asia, civilization and barbarism, Christianity and heathenism, the ancient and the modern, are there strangely mixed and blended.

As the last message of warning is to go to every nation, kindred, tongue, and people, we would certainly expect it to be proclaimed among the millions of inhabitants of this great empire. And God has, in his wonderful providence, opened the way, by repeating the experience of the Pilgrim Fathers. Thousands of earnest souls, attracted by the story of a distant land where civil and religious liberty was granted, have during the last twenty years left Russia and crossed the Atlantic to find homes in America. Not only did they find homes and freedom, but some received the precious truth for the last days. Ere

long the light found its way back to their old homes near the shores of the Black Sea, at the foot of the Caucasus Mountains, and along the great river Volga, to the very border of Asia, the cradle of humanity and religion. Soon the Macedonian cry was raised, "Come over and help us." It was in answer to this call that I decided to visit Russia.

On the 28th of June I left Basle, taking the direct route to Vienna, and from there turning southward to visit our brethren in Roumania. For nearly a hundred miles after leaving Basle, our road lay along the northern border of Switzerland. We passed the noted Rhine fall near Schaffhausen, and entered Constance, where, nearly five hundred years ago, John Huss was burned at the stake. The house where Huss was arrested, and the old Dominican monastery in which he was confined, on an island in the lake, are still standing. To the west of the town a large boulder with inscriptions marks the spot where this illustrious reformer and Jerome of Prague suffered martyrdom.

At Constance I took a steamer, and after a delightful ride across the lake, landed at Bregenz, within the bounds of the Austrian empire. From

here the train wound its way through the narrow valleys of the Tyrolese Alps, passing many an old castle of historical interest, and affording a view of some of the finest scenery I have seen in Europe. The road gradually ascends, until it enters the Arlberg tunnel, which is about six miles long, and near the center of which it reaches its highest point, at an elevation of about five thousand feet. Above us is Arlberg pass, which forms the water-shed between the Rhine and the Danube.

From these snowy heights we soon descended to the green valleys past Innsbruck and Salzburg; and on the morning of the 29th we were in the capital of Austria. Here I visited St. Stephen's cathedral, the most imposing edifice in Vienna. Its tower, which is four hundred and fifty-three feet high, affords a good view of this great city, containing over a million inhabitants. Neither here nor anywhere else in Austria has the present truth been preached, though there are four million Protestants in the empire.

From Vienna our road followed the Danube to Buda-Pesth, the Hungarian capital, and branching off here I stopped at Orosbaza, the largest village in Hungary. I had been told that there were persons here keeping the Sabbath, but found none. I had an opportunity, however, to speak through an interpreter to a company of Protestants concerning some of the leading points of our faith.

At Pitesti, Roumania, I spent a day visiting our brethren and others who were interested in the truth. Bro. Thomas Aslan with some others here received the truth upon the second advent and the Sabbath from Eld. Czechowski about eighteen years ago, and in the midst of opposition and discouragement a few have remained faithful.

Continuing my journey to Gierguwo on the Danube, I took a steamer for Galatz, near the Russian frontier. Among the babel of nationalities on the boat,—Turks, Greeks, Bulgarians, etc.,—I met a German minister who had been converted from Judaism and had become a Presbyterian. After his conversion he went from Germany to England, and finally entered the employ of the English Bible Society, and with his family he was now on his way as a missionary to Russia. As our steamer glided past Roumanian and Bulgarian towns, where the Greek cross and the Turkish crescent reflected the bright sunlight, we spoke of the blood-stained cross of Calvary, of the great love of God to us, and the importance of manifesting our love to him by walking in his commandments. This minister had upon accepting Christianity renounced the Sabbath, but he listened with candor as I presented the Bible arguments in favor of its observance. He stated that nearly all the converts from Judaism were troubled on the Sabbath question, and that if the seventh day were kept by Christians it would remove a great obstacle in the way of the conversion of the Jews. I called his attention to Bro. Andrews' "History of the Sabbath," and as he expressed a desire to read it, I gave him a copy of the first part of our new German translation.

At our second interview, on the following day, I found him much interested in the Sabbath history, and he insisted on paying me for it. I learned that he expected to visit Kishenev in Russia, where there is a society of converted Jews who keep the Sabbath. On a previous visit to Kishenev he had become acquainted with Mr. Rabbinnowitz, the leader of this society, and I requested him to inform Mr. R. of our

people and belief. In a letter afterward received from him I learned that while Mr. R. was glad to hear of our people he was strictly forbidden by the Russian authorities to have any connection with other Christian societies, and was therefore unable to open a correspondence with us.

From the German minister I obtained information which proved of much value to me. He had come by the way of Constantinople, where he presented his passport to the Russian Consul for signature. But since he was entered on the pass as a minister, the Consul refused to sign it, the laws of Russia being very strict against admitting preachers into the country. He accordingly went to Bucharest, and had another pass made out as a private individual. Warned by this experience, I took advantage of my former apprenticeship in our publishing house at Battle Creek, Mich., to enter myself as a printer, and thus I succeeded in getting my pass signed by the Russian Consul.

July 6, I arrived at Galatz, and went by hack to the Russian border, crossed the Pruth in a little boat, and for the first time set my feet on Russian soil. After my pass and baggage had been carefully examined at the custom-house, I succeeded in hiring a little farm wagon to take me to Reni, the starting-point of the railroad. As those with whom I had to deal could understand no German, and I no Russian, and we had to communicate wholly by signs, the whole proceeding was extremely interesting. Early the next morning I took the cars for Odessa. The Russian trains generally move very slowly, and we had a good opportunity to view the country. We soon noticed some villages of a different style from any we had before seen, and presenting a better

appearance. Consulting a map, we learned that we had reached the first German colonies.

THE GERMANS IN RUSSIA.

Ever since the time of Peter the Great, Russia has offered many good openings for German industry, skill, and knowledge. By his invitation many German miners, mechanics, and military men were led to settle here. Catharine II., by offering them land and many privileges, induced a large number of farmers also to come to this country. In May, 1776, a company of emigrants numbering over twenty-five thousand left Lübeck, a German sea-port on the Baltic, *en route* for Russia. They went by ship to St. Petersburg, and then traveled in wagons the long distance across the country to Saratov on the Volga, the entire journey occupying nearly a year. The number in this colony has since increased to three hundred and fifty thousand, who are nearly all Protestants. In the south of Russia there are also large and flourishing colonies scattered from the Caucasus in the east to Bessarabia in the west. But besides these colonies there has been in this century a continual increase of German immigration to the different towns of Russia, mostly merchants, doctors, engineers, teachers, and mechanics. German churches can be found in nearly all the larger cities, and St. Petersburg alone contains about ninety thousand Germans. Besides these there are several millions in the Baltic provinces, nearly all Protestants. The Germans are highly esteemed, being regarded as the most intelligent part of the population.

On the morning of the 8th I reached Odessa, the largest city in Southern Russia, and the most important.

port on the Black Sea. The next day I met Bro. Gerhardt Perk, who came here for the purpose of accompanying me on my journey through Russia. He had labored as a colporter for the British Bible Society, and had in this capacity traveled extensively in European Russia and in Siberia. His knowledge of the Russian language was a great help to me. He received the light on the Sabbath by reading some of our tracts, had already observed it over a year, and had been the means of leading several other colporters to accept it.

A RUSSIAN CHURCH.

On Sunday we visited a Russian church. The edifices of the Greek Church can easily be recognized by their peculiar style of architecture; they are built in the form of a square, in the center of which is a large dome, often surrounded by a number of smaller ones. As these domes are brightly painted, sometimes covered with gold, and always surmounted with large crosses, they present a striking appearance. The churches have also a great number of bells, some of them of immense size.

The interior of these buildings is very richly adorned. They are divided by a high paneled screen into two apartments, the body of the church, and the sanctuary. Through this screen there are three doors. The one in the center, which is called the "Royal Gate," has on the north side a picture of the Virgin, and on the south a picture of our Saviour and the patron saint. The remaining part of the screen is also covered with pictures, upon the frames and coverings of which an almost fabulous sum is sometimes lavished. Picture worship is a prominent part of Russian devotion. Pictures are found not only in the churches, but also in the

market-places, the stores, the steamers, the cars, and even in the saloons, and lights are usually kept burning before them.

On entering the church, we noticed that all the people had lighted candles, which they held in their hands or placed in candlesticks before some of the images. The sale of these candles brings a handsome income to the church. During their devotions, most of the worshipers reverently kissed the floor or some image, and frequently crossed themselves. The priests and bishops present an imposing appearance, with their long, flowing hair and their gorgeous vestments. The church services are long, and very tedious, being held in the Slavonic language, which, as a rule, none but the priests understand. There was no sermon, as it is something of very rare occurrence. The singing by the choir was good, but no musical instruments were used. From time to time, as blessings were asked of God through the intercession of the Virgin or some saint, the response by the worshipers, "Gospodi pomilui," "Lord, have mercy," was repeated thirty times or more, almost in one breath.

RELIGIOUS TOLERATION.

While the government tolerates many creeds, the toleration is somewhat peculiar. Every one is free to practice the religion of his fathers, he can also leave other denominations and join the Greek Church; but woe to the man who tries to leave this church to join another. The "Orthodox," as the Russians style themselves, are encouraged to proselyte, but if another dares attempt it among them he is liable to be exiled to Siberia. The fact is that while the State Church is ready to receive from all, she gives to none.

Notwithstanding this, there are many

sects among the Russians, some numbering millions; and many are won to the Protestant faith. But the greatest care has to be exercised by all dissenters who labor here, and nearly all that is done is accomplished by colporter work. As preaching is forbidden, they have only so-called experience meetings, in which the leader, remaining in a sitting position, reads from the Bible, and comments as he goes. The laborer is very careful that his converts shall never mention him, but always the Bible, as the cause for their change of faith. Yet as these converts, before being permitted to leave the State Church, are closely questioned by the priest, then by the bishop, and finally by the civil authorities, the work is always attended with considerable danger.

THE CRIMEA.

July 12 we left Odessa by steamer for the Crimea. From the vessel's deck we had a good view of this fine city and its large harbor. A quick trip over the Black Sea, which was very smooth, brought us next morning to Eupatoria, where the allied armies of France and England landed in 1854. The northern portion of the Crimea is a continuation of the steppes of Southern Russia, and is barren and cheerless. The principal industries are agriculture and stock-raising. The southern portion, sloping from a mountain chain which stretches in a northeasterly direction from Sebastopol, has a tropical climate and great richness and variety of vegetation. The southern coast, to which the principal mountain chain sends several small branches, is exceedingly picturesque in appearance.

Eupatoria is situated on the western coast of the Crimean peninsula, about forty miles north of Sebastopol. It presents a decidedly oriental appearance.

Besides other church buildings there are thirteen mosques with their slender minarets. The houses are mostly low, and many are in ruins. About forty windmills were turning their big arms, making a doleful noise.

Many of the inhabitants are Tartars, who were once the terror of Eastern Europe; they are of a swarthy complexion, and are a strong-looking race. The men wore, even in summer, heavy fur caps covering their clean-shaven scalps. The ladies were veiled, or covered their faces with a shawl when a stranger approached.

In Eupatoria we found several German Baptists, who pressed us to go with them to their village, about thirty-five miles north, and hold meetings, promising to take us afterward where some of our brethren lived. We accepted the invitation, and stayed two days with them, holding several meetings, and finding several who were convinced of the truth. These friends took us to Demir Bulat, where a Mennonite brother had been observing the Sabbath for about four years.

THE MENNONITES.

The Mennonites now number about three hundred thousand, the most of whom are in America. They derive their name from Menno Simons, who lived from 1495 to 1561, and who labored mostly in Holland and Northern Germany. The prevailing opinion among church historians, especially those of Holland, is that their origin can be traced to the Waldenses, and that Menno merely organized the concealed and scattered congregations as a denomination. They had to suffer much by being confounded with the fanatical Anabaptists. Little sympathy was felt for them, as their rejection of pedobaptism, also their opposi-

tion to the civil oath and military service, separated them so widely from other Protestants. They also suffered very much from internal dissensions, and at present they are divided into a number of factions.

About the year 1683 they began to settle in the United States. Toward the close of the eighteenth century several thousand left Germany, and emigrated to Russia, where they obtained from the emperor Paul a charter granting them perpetual freedom from military service. They have since rapidly increased, until they now number about forty thousand in Russia. Their charter has of late been changed, and the young men are now required to serve the government four years in planting timber on the public lands, while their parents incur a heavy expense for their support. Although not required to bear arms, they are subjected to military discipline, laboring under the direction of government officials, and working much harder than the soldiers do. It is doubtful how long they will enjoy even this exemption. For this reason many of this people, also a number of Baptists who are averse to military service, have left Russia and sought the great land of religious freedom. Far in the Western States they found land and homes, and better than all, some have been led to accept the precious truths of the third angel's message.

THE GERMAN WORK IN AMERICA.

As early as 1877, some of our Danish and American brethren in Dakota, living in the vicinity of Mennonite settlements, began to feel a burden for the salvation of their neighbors. They knew but little of the German language, but by the circulation of the few German publications we then had, they scattered the seeds of truth among them. In June,

1878, five commenced to keep the Sabbath. In the winter of the same year, Bro. E. H. Pullen went to the Russian settlement near Milltown, Dakota, and distributed some reading matter. Though he could speak but little German, he tried to present to the people, as best he could, the arguments for the present truth, by giving them from his English Bible the references to proof-texts which they looked up in their German Bibles. In a little while about thirty-five accepted the Sabbath; but as we had no German ministers at that time, the work came somewhat to a stand-still.

In July, 1879, our German paper, the *Stimme der Wahrheit*, began to be published as a quarterly, and in January, 1880, as a monthly. This gave them a more perfect knowledge of present truth. About this time, Eld. S. B. Whitney visited them, but as they could not agree with us on some minor points, they did not connect themselves with our people. Later their leaders began to advocate peculiar views, in consequence of which they became divided, and a few gave up the Sabbath.

For several years urgent requests for a German laborer were presented to the General Conference, but no one could be found to answer the call. Having commenced to labor in Iowa, in May, 1881, I was invited by the Dakota Conference to work among the Germans in that field. In November I went to Dakota, and labored several months among the Mennonites near Childstown and Brotherfield, but the effort seemed almost in vain. Many were convinced of the truth, but it seemed almost impossible for them to break away from their church connection.

In February, 1882, I came to Milltown, and met with a hearty reception from a few of the Sabbath-keepers, while others

opposed me bitterly. In May a church of seventeen members was organized here, the first German Seventh-day Adventist church in America. Bro. J. Reiswig, who has since been ordained to the ministry, was chosen elder. Some months later another church was organized among the Mennonites in Brotherfield, and a small church at Immanuel's Creek, where the first Sabbath-keepers lived. In the summer of 1883, Eld. Henry Schultz and myself held the first German tent-meeting at Sutton, Neb. During the next two years, assisted during a portion of the time by Brn. J. S. and S. S. Shrock, I labored among the Germans in Minnesota, Kansas, and Pennsylvania. From this small beginning the number of German Sabbath-keepers in America has rapidly increased, until after four years there are now over seven hundred, and the work is steadily growing.

The good work was not long confined to America. Papers and tracts soon found their way to Russia, where thousands of the friends and relatives of our brethren lived. As early as 1882 the seed sown bore fruit, and some in the Crimea accepted the Sabbath. In November, 1883, an aged brother from the Milltown church came to Russia, and did what he could to spread the light during the year of his stay. His visit only increased the desire of the Sabbath-keepers to have a laborer visit and organize them. They were obliged to wait long for help, and when I came they gave me a warm welcome.

LABORS IN THE CRIMEA.

On Friday evening, July 16, I arrived with Bro. Perk in Japontschi, where our brethren held their Sabbath meetings. I found a dozen Sabbath-keepers here, and learned of as many more scattered within a circuit of fifty miles. Being

harvest time, and the mails being slow, it was several weeks before we could get them all notified and bring them together. In the meantime, as the people of Japontschi seemed anxious to hear, I held meetings during the week, the attendance steadily increasing. Several were convinced, and in order that they might be fully decided I spoke Friday evening on the Sabbath question. This at once excited opposition. The next evening, during the sermon the windows were smashed in with such force that pieces of glass flew all about the room.

On Sunday I spoke in a Lutheran school-house in Westheim, and the day following in a neighboring village. On Tuesday we went thirty miles south to Avell, where several more Sabbath-keepers are living. During our travels in the Crimea we passed through a number of Tartar villages, in one of which we saw a school where their priests are educated. The appearance of these villages was by no means inviting. The many ruins and extensive graveyards showed that in the past the country had supported large numbers of people. But since the Turkish crescent lost its sway in the Crimea, many of the Mohammedans have gone to other parts. At Avell we made the acquaintance of a man and his wife who are keeping the Sabbath. He is a Russian and she is a Greek.

After holding two meetings in this place, we drove forty miles north to Berdebulat, where our brethren and sisters from different places had appointed to meet because there was sufficient water here for baptism. After we had fully set before them the rules and regulations of the church, as found in God's word, nineteen covenanted together to keep the commandments of God and the faith of Jesus, thereby

laying the foundation for the first Seventh-day Adventist church in Russia. Sabbath morning an elder and deacon were chosen and ordained. There were five who desired baptism; but as it was thought advisable that three, including the Russian and his wife, should wait until they had further considered the matter, only two sisters went forward in the solemn rite. The place of baptism was a part of the so-called Sawasch, backwater from the Black Sea, which only comes here when the wind is from the right direction. As we were near a Russian village, many of the people climbed upon the houses to witness the scene.

ARREST AND IMPRISONMENT.

After returning from the baptism, we celebrated the ordinance of humility, and were just preparing for the Lord's supper when I was called to appear before a sheriff who was in the house of a Catholic near by. Bro. Perk went with me to act as interpreter. When we appeared before the sheriff, he at once demanded our passports, and then drew up a statement in which we were both accused of teaching Jewish heresy, and of having baptized two women into this faith. It also accused us of proselyting Russians. The Russian brother was then called in and examined. He testified that he had left the Greek Church eleven years before, and that he had kept the Sabbath for a year, also that I had not taught him at this meeting, for I understood no Russian, and he understood no German, and as there was no interpreter, there was no ground for the charge that I had been teaching Russians. Then the two sisters who had been baptized were called, and asked many questions as to why they were baptized, whether I persuaded

them, and why their first baptism, when they were sprinkled, was not sufficient. The officer went so far as to make fun of them, when the husband of one of them reproved him, and told him kindly to mind his own business.

There were several Catholics present, also a Lutheran. These seemed to enjoy the whole proceeding, and at the close of the examination several signed a statement that I had baptized, though they openly confessed that they did not see me do it, and that they testified simply because of what we had said in regard to it. Finally the sheriff asked us to sign the statement which he had drawn up. This we refused to do, for we were not guilty of teaching Jewish heresy. He also asked the brethren to sign a statement that they would not work on Sunday. This, of course, they refused to do.

The people present declared that they had not called the sheriff, and when we asked him who our accusers were he said we would find out in Perekop. Two of our brethren then became responsible for our appearance at that place the next day, and we returned to the place of meeting, and proceeded with the ordinances, the peculiar circumstances of our situation forcibly reminding us of the time when they were instituted. All thought, however, that when we should appear before the judge in Perekop there would be little difficulty in proving our innocence and securing freedom.

On Sunday morning we had a short parting meeting, and then started for Perekop, little dreaming of what there awaited us. The many market wagons which we met, as well as the large market in the town of Arminsky, which was still in progress at 1 P. M., showed how little real regard the people have

for the Sunday Sabbath; yet if a Sabbath-keeper works on that day they are very zealous in their interference. At Arminsky we consulted a lawyer, who told us that the charge of teaching Jewish heresy was a serious one, but that aside from this we had little to fear.

We arrived at Perekop about two o'clock in the afternoon, and presented ourselves without delay before the Isprafnik, the highest officer of the district, and delivered the sealed letter from the sheriff. At first he treated us kindly, but after reading the letter his countenance changed. He eyed us closely from head to foot, and angrily exclaimed, "We want no preachers in Russia." We had been told that we would be tried at once, and still hoping that this would be the case, we cheerfully followed at his bidding. Leading us across the street to the court house, he remained only long enough to get a key, and then conducted us to a one-story building in the courtyard, directed us to enter one of the small rooms, quickly closed the door and turned the key, and for the first time in our lives we were in prison, and that, too, in Russia. I shall never forget the anxious face of the brother who brought us from Berdebulat, as he stood staring at us through the heavily barred windows. Then he hurried away, hardly daring to wait while we told him to write to Basle.

After our brother had left us, we began to examine our surroundings. A glance was sufficient. Our room was empty, and the floor was nothing but mother earth. After awhile two chairs were brought in, and a speedy trial was promised. We waited expectantly, not knowing as yet how little reliance is to be placed upon the word of a Russian official. Meanwhile we told our sorrow

to Him whose ear is always open, and to whom we can have access even when shut away from the world and earthly friends.

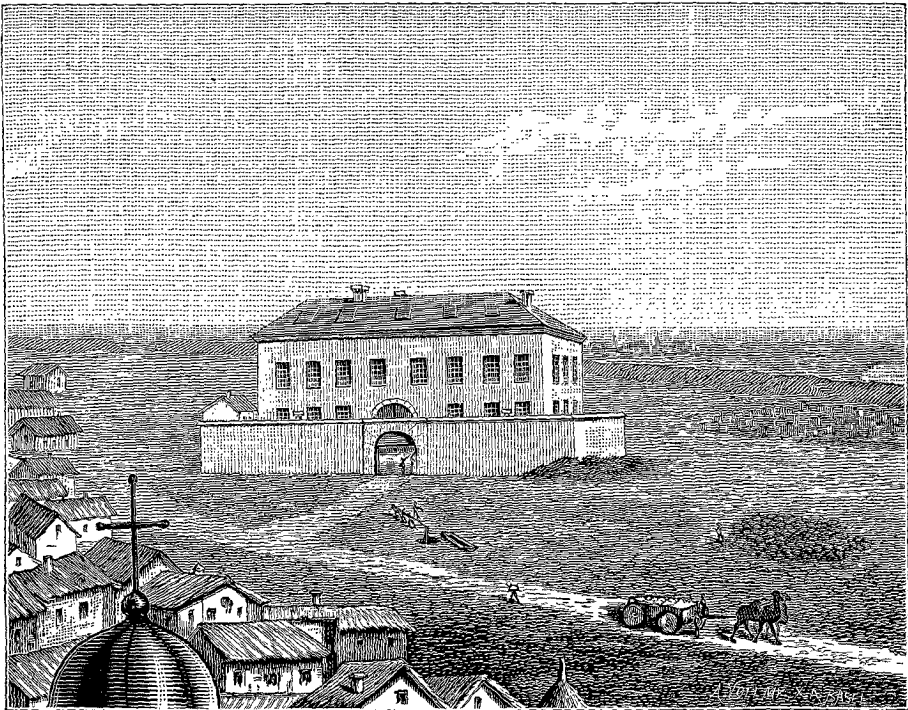
Toward evening our door was opened, and two policemen bade us follow them. They led us through the town, and at the end of a ten minutes' walk halted before a large white three-story building, surrounded by a high white wall, and situated at a little distance from the town. This was the prison for the district. We afterward learned that some of its inmates were waiting for trial, and some for banishment to Siberia. The policeman knocked at the gate, a bell was rung inside, then the heavy gate was opened, and we passed into the prison inclosure, which we were not to leave for forty days.

They led us in between the guards, and soon we were examined by the jailer and his clerk. First our money was taken and counted. Then watches, knives, pens, and pencils were given up, and the rough prison clothes were brought forward. These consisted of a linen shirt, pants of the same material, a gray mantle, and a pair of slippers. This clothing was not only rough and coarse, but it was thin, and altogether insufficient to keep us warm. We begged to retain our own clothing, and told the jailer that we would not forget any favor shown us. Seeing that we had a good supply of money, he granted this request, and also allowed our German Bibles to be returned to us.

Then we were led by a turnkey to the end of the long corridor on the second floor, and locked into a seven by twelve cell, whose only furniture was a wooden framework apparently intended for a bed, and water and slop buckets. A tallow candle was thrust through the hole in the door, and we were left to

ourselves. Our hearts were full to overflowing, but we told our sorrows to the Lord, and soon found comfort and consolation from Him who was himself taken captive. We were weary and exhausted, and quickly prepared for rest, our boots and coats forming pillow, mattress, and cover. Soon we slept, hardly feeling the tiny wanderers that

awhile the Isprafnik was announced, but all the information we could obtain from him was that our cases were referred to the governor at Simferopol. In the afternoon we were permitted to go down to the office to write. On entering, we saw a prisoner standing in the corner. The jailer, who was scolding him, trembled for rage, and



THE PRISON AT PEREKOP.

had discovered their new victims, and under the cover of night enjoyed their bloody meal. In the morning many red spots testified as to what company we had had during the night.

Early the next day we were brought into an empty cell, and as we were permitted to purchase for ourselves different food from the prison fare, Bro. Perk ordered a loaf of white bread and a jar of milk. But the food tasted strange, and I could eat but little. After

growing redder and redder walked up to the prisoner and struck him half a dozen blows in the face. The mouth of the prisoner began to bleed, but not daring to spit on the floor, he took off his slipper and used it for a spittoon. A strange feeling came over me, and with longing eyes I looked through the barred windows to the open fields where one might enjoy freedom, the precious boon for which I had been so little thankful until the present time.

After the jailer recovered from his anger, I was permitted to write a dispatch to Eld. Whitney, and letters to the American consuls at Odessa and St. Petersburg. The jailer tried in every way possible to discourage me about sending the dispatch. He said it would be very expensive, and that we should need all our money before we were released. This was quite significant, and not very comforting, for we had over one hundred dollars. He also informed us that everything we wrote would have to go to Simferopol, to be examined by the government officials before it could be sent to its destination. This was not very encouraging, considering the slowness of Russian mails, but I insisted upon sending the telegram and the letters. It was not until the fourth day of our imprisonment, however, that we succeeded in getting them started for Simferopol.

As it was hard to be always locked in our cells, Bro. Perk asked that we might have the same privilege as was granted to the thieves and murderers, that of having a little walk in the prison yard. We were finally granted this privilege for an hour each evening.

On Tuesday our brethren from Japontschi and Berdebulat came to see us. They brought two pillows and a few overcoats for our bed, and with considerable difficulty secured permission to talk with us for a few minutes, in the Russian language, and in the presence of the jailer. As they were not allowed to speak in German, Bro. Perk interpreted for me. They brought us some fruit, and assured us that they would do all in their power for our comfort, and to secure, if possible, our early release. Every Sunday except one during our imprisonment they came the long journey of thirty-five miles, bringing fruit and

bread, and endeavoring each time to secure an interview with us. This was permitted but twice more during our imprisonment; but they continued to come, and it was something of an encouragement to see them on the prairie beyond the prison walls, and to know that they saw us peering anxiously out of the prison windows.

On the second day we had been taken to another cell, from the window of which we could see a part of the town, also the prison gate, and not far from the gate a well where the shepherds came to water their flocks, and where the strange-looking teams, consisting of two camels yoked to a huge wagon, sometimes stopped that the camels might drink. This little town, of about a thousand inhabitants, is situated on the neck of the Crimean peninsula, the isthmus at this place being not quite five miles wide. Looking westward, we could see the waters of the Black Sea.

As we became better acquainted, our doors were often left unlocked, so that we could walk in the corridor. We learned that the prison contained about thirty cells, and that there were at this time over eighty prisoners. There were only a few on the same floor with us, and all these were bound for Siberia. As all the prison officers told us that we would be sent to Siberia, we felt that our situation was a grave one.

The days passed slowly. Sabbath came, and I was forcibly reminded that I could not now preach the precious truths of the third angel's message. Never before had I so fully realized what a blessed privilege it was to preach the gospel, and the thought that I might be forever deprived of this privilege seemed unbearable; but we

sought the Lord in prayer, and the assurance came that he would not permit us to be dragged to a country where I did not know the language, and where we might be committed to a lifetime of slavery in the mines.

Sunday came, and the bells of the Greek church rang loudly to invite the people to worship; but the long train of market wagons showed what god was served by the majority. Our brethren came, and we were allowed to talk with them, the last time for many weeks. They had done all in their power for our relief, but had been harshly repulsed at every step.

As early as Sabbath we had begun to rejoice at the thought that by this time our dispatch must have reached Basle, and that our letters would soon be in the hands of the consuls at Odessa and St. Petersburg; but lo, on Tuesday morning we were called down to the office, and there were our letters and the dispatch. They had been examined at Simferopol, and returned to us, and we were now permitted to send them. This was the tenth day of our prison life, and as yet no news as to our arrest and imprisonment had reached our friends. Again we counted the hours till the message should arrive at Basle.

The next morning we saw the telegraph operator enter the prison. Probably he brought a dispatch for us, but no news came till evening, when we were called down to the office, and the following telegram was handed us: "Whitney in jail. Told police. Could not be found." We saw that some miserable blunder had been made, and we learned afterward that my telegram, which read, "Whitney, Basle. In jail for Jewish heresy. Write to American Consul," had been changed by the operator here so as to read, "Whitney in jail,

Basle." The police at Basle had made a faithful search, but they could not find Whitney in jail. Oh, how painful were all these delays and disappointments! The next day, however, we learned that my dispatch had at last been delivered to Eld. Whitney, who, thank the Lord, was not in jail, and who promptly did what he could for our relief, by laying the case before the American Minister at St. Petersburg.

During the following week we were told that we should be taken to Simferopol, and later that our case had been referred back to the authorities at Per-ekop.

On the second Sabbath the judge came and called me down to the office, where he began to question me through an interpreter about my history, my plans, and my reasons for coming to Russia. He wrote down my statements until noon, when he left, promising to return the next day. Sunday afternoon the judge came again, and questioned me closely about the baptism, why we "baptized again" those who had been sprinkled, how baptism was administered, and on what conditions a person was allowed to be baptized. Considerable time was spent in trying to make the judge, and the interpreter, who was a Catholic, understand what I meant by conversion or regeneration. Then they questioned me about the Sabbath, and finally about the organization of our denomination. Page after page was covered, for they questioned and wrote industriously for four hours.

At the close of the examination, the judge asked me if I would be satisfied to be released on bail for one thousand rubles. If so, he wished me to sign the statement he had drawn up. I did so, and gave him the names of seven witnesses who could testify as to the cor-

rectness of the statements I had made. He then called out Bro. Perk, and questioned him for half an hour, and then left, promising to see the witnesses soon, and then to admit the bail. For a time we had high hopes of a speedy release, but soon we learned that in some unaccountable way the judge's statements regarding the bail were construed so as to apply only to the case of Bro. Perk, and that no security would be admitted in my case.

When the brethren heard that we might be released for a thousand rubles, they made a great effort to sell their crops and to raise the money. But on presenting it to the authorities, they were told that this bail would be accepted for Bro. Perk, but that I could not be released on bail. As they knew that I could not understand the Russian, they thought it best for Bro. Perk to remain with me. Thus they as well as we were learning more thoroughly the fact that there is no reliance to be placed upon the word of a Russian official. The very uncertainty of our situation increased their anxiety and added to our misery.

Sunday morning we had been moved to a room below, where we could walk in the yard every alternate two hours, but there were so many in this part of the prison, and the stench at times was so terrible, that we longed for our old room. We also found that our food, which we had tried to cover, was quickly overrun by large black beetles that were devouring it rapidly. So at our request we were moved upstairs again, and two days later we were put in another room with better accommodations. We had agreed to pay liberally for these favors, and for a long time they had been promised. The improvement consisted of two iron bedsteads with three narrow

boards in the place of a mattress, and a little wooden stand. Simple as these accommodations were, they made our cell look more homelike, and we could keep down the insects better than while sleeping on the large wooden frames.

We now concluded to try prison fare, so as to save our money. This consisted of two and a half pounds a day of heavy black rye bread, and a dish of soup at noon. On Wednesdays and Fridays, which are the fast days of the Russian Church, it was noodle soup without meat, and on other days it was usually "borscht," the national dish of the Russians. This is a sour vegetable soup with some meat in it. When well made it may be quite palatable, but our prison cooks put in half-peeled potatoes, and used meat which was far from being the nicest. As to quantity, we were not stinted; the soup was brought in a wooden tub of three or four gallons' capacity, and there was usually twice as much as we wanted. In the morning and evening, by paying extra for it, we could get a little hot water to drink with our black bread.

Twice during our stay we were allowed to take a Russian bath in a bath-room adjoining the prison. The steam was produced by a large kettle kept constantly boiling. The last time I fainted after the bath, and was quite weak for several hours following.

On the 19th of August I received the following letter from the American Consul at Odessa: "Your letter, dated August 4, 1886, was received at this consulate to-day. I will do all that is within my power to secure an early trial. I regret very much that you should have brought yourself in conflict with the Russian authorities on a question of religion. It is a subject on which they are very sensitive, and had I seen

You, and known that the object of your journey was of a semi-religious character, I would have warned you that the Russian authorities deal very severely with any effort of this nature. I have written to the governor of Simferopol, and also to the American Minister at St. Petersburg, asking that immediate attention be given to your case.

“T. F. HEENAN.”

On the following day I received a number of letters which our brethren had brought for me. These had been taken by the jailer and forwarded to Simferopol, to be examined at the office of the Procuror. Strangely enough, they were returned to us without having been opened, and I was now allowed to receive them. The next Sunday our brethren failed to come as usual, and for many days we knew nothing as to what was going on in the outside world. At first I had been allowed to go from time to time to the office, and write in my day-book, but this was now forbidden.

After some days I received the following letter from the American Minister at St. Petersburg: “Sir: The Consul General of the United States at this place has handed me your letter to him, and also a letter from Mr. B. L. Whitney. I have written to the Minister of Foreign Affairs, asking him to investigate your case, and to grant you quick relief. I fear that it will be found that the laws of Russia forbid any minister of a foreign denomination of Christians, from coming into Russia, and from teaching their distinctive views without special leave having been first granted therefor. I shall do all I can for your relief, but must say to you that the action of the foreign office is very slow.

“G. V. N. LATHROP.”

We afterward learned that Mr. Lathrop not only wrote to the Minister of Foreign Affairs, but, in order to hasten the matter, went personally to the Russian authorities, and told them that I was a Christian, and not a Jew. Had it not been for such kindness on his part, we might have remained a much longer time in prison.

Sabbath, the 28th of August, we spent in specially seeking the Lord by fasting and prayer. That evening we received cheering letters from home, and from Brn. White and Whitney. These letters the jailer was so kind as to hand direct to me without sending them to Simferopol.

On Monday the Isprafnik came as usual to visit the prison, and chanced to notice on the wall in our room a little writing. When we entered the prison, it happened that we each had a long pencil and a short one. The long pencils were taken from us, but as we were not obliged to change our clothing, the short pencils had remained in our vest pockets. As Bro. Perk had noticed many characters scratched upon the wall, most of them not very handsome, he thought it would be well to put on something of a different character, and with his pencil had written in Russian the first part of each of the ten commandments. When the Isprafnik noticed this, he said that it was forbidden to write anything upon the walls, and the jailer at once ordered the turnkey to take Bro. Perk to the “carcer,” or dark hole. The turnkey hastened to carry out the order, but while Bro. Perk was putting on his boots, the Isprafnik interfered, and a terrible Russian scolding was substituted.

OUR RELEASE.

On the 5th of September the Isprafnik gave us the first encouragement

that I also might be released under bail, and again our brethren were permitted to talk with us a few moments. On the 8th it was announced that the Procuror, who is the highest law officer of the government, would visit the prison. Consequently everything that had the appearance of comfort had to be taken from our cell. Nothing but the bare bedsteads were left, and we had to exchange our coats for the prisoner's mantle. Soon this dreaded dignitary came, and to our great joy announced that the judge would set us free the next day, and tell us the conditions of our freedom. Shortly the jailer came and told us that, if liberated, we would not be allowed to receive our passports. The next morning we peered anxiously out of the corridor window to see the judge approach. He came in the afternoon, and several prisoners were set at liberty, but our door was locked, a thing which was now quite unusual.

When we were released for the usual evening walk, we again paced back and forth over the rough pavement, wondering what new surprise they had in store for us. In no other country have we seen drunkenness so common as in Russia. It is no strange sight to see men lie on the street so drunk that they cannot move. It seemed strange that the great number of men in this condition were regarded with such indifference. But then, whisky is regarded as a holy water, and men cross themselves before putting the bottle to their lips. As we passed the jailer's house, we could see and hear several men drinking and carousing. The jailer came out, so drunk he could hardly walk, and told us it would be several days before we could be set at liberty, but that if I would give him something, he would secure me my passport. Another man came out, more

intoxicated than the jailer, and poured upon us a shower of curses.

The judge, who was a little more sober than the others, then came and for the first time gave us the assurance that we should not only be freed the next morning, but that we should have our passports. Our friends in America seem to have known for two weeks that our release had been secured through the intervention of the American Minister, but we were left in the greatest uncertainty as long as it was possible for them to keep the truth from us. How slowly this last night passed away.

Early in the morning we were called to the office, and a whole package of letters was handed to me,—letters that I had written, and that I supposed had been forwarded to my friends. Among them was a postal card to my wife, which the jailer had especially promised to forward without delay. Oh, what cruelty! Thirty days had passed, and not one line had been allowed to go to my wife or friends.

About seven o'clock we again passed through the main doorway, and were outside the prison walls. Oh, how sweet and precious the liberty seemed! But lo, the turnkey was with us yet, and no passports were in our hands. We were marched over to the office of the judge, where I had to designate some place in Russia as my residence, with the understanding that I would notify them when I was to leave.

The judge said that the trial might be in three, six, or twelve months, or not at all, but he granted me liberty to leave Russia whenever I chose. They demanded a Russian copy of my passport. So I translated it into German, and Bro. Perk translated it from German into Russian, while he wrote out an exact copy.

The judge then returned our passports, and told us to hurry to Aibar, as our brethren from Japontschi had been called to appear there that day. He also instructed us to notify the brethren in Berdebulat that they need not appear the next day as had been appointed. From this we concluded that our release had been ordered by the higher authorities; for no one but the two sisters who were baptized had had a hearing, and the investigation of our case seemed to have but just begun. The whole management of our case was characteristic of the Russian manner of treating persons accused of any misdemeanor.

From the judge's office we returned to the prison, got our money and clothing, paid what we had promised for the scanty favors we had received, telegraphed the news of our release to the friends in Basle, and hiring the best rig we could find, an old one-horse lumber wagon, we went on our way rejoicing, twenty-five miles to Berdebulat, where our brethren were.

AMONG THE BRETHERN.

Toward evening we reached our friends, and what a joyful meeting! They had been kept as much in uncertainty as to our future prospects as we had been, and our coming was entirely unexpected. It was Friday, and providentially the brethren, who were much scattered, and held their meetings sometimes in one village, and sometimes in another, had appointed the Sabbath meeting for this place. Soon our brethren who lived in Japontschi, came in from Aibar, where they had been waiting in vain all day to meet the official who was to examine them.

A little later, Bro. Oscar Roth came in from the post-office. He had come all

the way from Switzerland to see what could be done for our relief. As my letters written from the prison had not been forwarded, our friends were left in entire ignorance as to our condition and prospects, and they had felt so anxious over the matter that Bro. Roth was sent to ascertain if possible what our prospects were, and to see if anything could be done for our release. He had learned at Odessa that we were soon to be released, but would have hastened on to Perekop on Friday, if our brethren had not urged him to stay with them so as to attend their meeting on the Sabbath, and go with them to Perekop on Sunday. He brought cheering news from my family and the brethren at Basle, besides many letters and a whole package of *Reviews* and *Signs*, the first I had seen for over ten weeks.

What a blessed privilege it was to be among brethren and friends again, and to have an opportunity to talk with them about the present truth. We held a long meeting that evening, and another on the Sabbath, perfecting the organization of the church and of the tract society. Several promised to be baptized and to unite with the church.

Evening after the Sabbath we went to Japontschi, where we met some brethren who had come thirty miles from the south, and had brought with them several persons who had embraced the truth since our imprisonment. This meeting we also regarded as providential, for no appointment had been made for it by the brethren. Our meeting, which began at nine o'clock, continued till near morning, and after a few hours of rest we again assembled. Several persons joined the church and the tract society, and others promised to be baptized at the first opportunity. All seemed anxious to dedicate them-

selves to the Lord, and they freely gave a tithe of their income for the advancement of his work. The brethren had worked day and night to get through with their harvesting early, that they might sell their grain to raise money for our bail; but while they lost some time in visiting us, and were obliged to sell their grain at the earliest opportunity, the Lord blessed them, and they found afterward that they had received more for their grain than those had who sold later.

Sunday afternoon I was invited to lead the Mennonite Baptist meeting, a thing which they had never asked me to do before. During my absence from the place, many inquiries had been made as to whether I could not come and preach again, and now all seemed sorry that I could not remain longer. Several of those who had accused us expressed their regret for having done so. My imprisonment had only increased the interest, and the fact that I had been forbidden to preach created a great demand for our reading matter.

We held meetings in several other places, and everywhere found new ones accepting the truth. We also spent a day at Biten, the old home of our Milltown brethren. Here many are in good circumstances; but while they are piling up earthly riches, some are losing sight of the eternal riches which the true followers of Christ will soon possess.

September 15 we again reached Eupatoria. Though our campaign in the Crimea had in some respects been a hard one, yet we all felt to thank God for what had been accomplished. There are now about fifty keeping the Sabbath, peace and unity reign among the brethren, and new ones are accepting the truth. The prospects are favorable

for the growth of the work if our brethren remain humble.

IN EASTERN RUSSIA.

From Eupatoria we returned to Odessa, and during our stay made the acquaintance of the American Consul, who had shown much interest in our welfare. Notwithstanding the dangers we had already encountered, we decided that before returning to Switzerland Bro. Roth and I would visit some of the German colonies in Eastern Russia. Accompanied by Bro. Perk, we again embarked on the Black Sea, sailing eastward as far as the mouth of the Dnieper River. Going up the Dnieper, we spent the Sabbath at Cherson, an old fortified city, and after a pleasant trip of three days arrived in Alexandrov, from which place we continued our journey on the cars. Near Alexandrov was a Mennonite settlement, and all along the road we noticed their neat little villages.

At Wiesenfeld, the home of Bro. Perk, we spent two days. Though our stay was short, we found some interested ones, and regretted that we could not visit all the Sabbath-keepers in this section. As we proceeded on our journey, we found the country changing for the better. We noticed more timber, and there was more wood used in the construction of the buildings.

A journey of about fifteen hundred miles from Odessa brought us to Saratov, on the Volga. This city has upwards of a hundred thousand inhabitants, among them many Germans, who have two fine churches here. As Bro. Perk had friends in the city, we made our home with them during our stay.

No sooner had we arrived than we were informed that the Lutheran ministers, having learned from our papers

of my intention to visit Saratov, were ready at the first opportunity to secure our arrest. But being thus forewarned, we were on our guard to give them no occasion against us.

We arrived in the city early Sunday morning, and in the forenoon I spoke by request to a select company of friends. In the afternoon we visited a family of Sabbath-keepers who live on the outskirts of the city. We were glad to find here a good earnest couple who were not only trying to keep God's commandments, but were doing all they could to spread the truth.

With these friends we ascended one of the hills which form a semicircular wall around the city, while the river Volga forms the front. We had a good view of the city and its many churches, of the great river, alive with steamers, and of the great plain across the river, stretching away toward the east. A few days' drive across this plain would bring us to Asia, the home of more than half the world's population. Already the truth has taken root in Saratov, this great outpost; who will carry it to the millions beyond? Oh, as in imagination we looked beyond the barriers, to this great dark continent with its eight hundred million souls, we could but say, "Truly, the world lies in darkness, and Satan is the prime ruler." But soon a better day will come, when righteousness shall prevail. May God help us to prize the light and to let it shine, that some may yet be brought from darkness.

The next day we left Saratov, to visit Bro. Conrad Laubhan, from Kansas, with whom I had become acquainted in that State, and who with his family came here in May to labor among his friends. We went by steamer down the Volga, and had a pleasant trip, not only enjoying a view of some fine

scenery, but finding much that was of interest on the steamer itself. Most of the steamers on the Volga are built in England, some being fitted up after the American style, and they are fast sailers. The Volga is navigable for over fifteen hundred miles, while there is a thousand miles of navigation on the Caspian Sea. There being no railroad that follows the river, it is the channel for all the commerce of the vast region drained by its tributaries, and of the countries bordering on the Caspian. The Volga is, in fact, the great eastern highway for all the travel from the interior of Asia to the principal centers of commerce in Russia, especially to Nijni-Novgorod, where, during the famous markets, from two to three hundred thousand persons gather.

Our steamer was well filled, not only with Russians, Tartars, Cossacks, and German colonists, but with Persians who were on their way home from Novgorod. These people occupied the whole of the lower deck. They had their carpets spread on the floor, and sat with crossed legs, some chatting in their peculiar tongue, others sipping tea from tiny china cups, while others were smoking tobacco. Their pipes were quite a peculiar and elaborate affair. On the floor stood an air-tight vessel containing water, and on this rested a large bowl with the tobacco, while a little tube passed from the pipe into the water. The smoking tube, which is very long and flexible, was inserted in the side of this vessel, and as the smoker drew out the air, the smoke was forced through the water, and thus, before it reached the smoker, was freed from some of its poisonous qualities.

On the boat we had an opportunity to see the Mohammedan worship. Toward evening, while we were sitting on the

deck, a man approached the paddle-box, spread a handsomely ornamented shirt upon it, and taking off his shoes set them on two of the corners to hold them down, while he laid his comb on the opposite end. He then engaged in prayer, closing his eyes, and seeming to be lost to all around him. He stood while praying, but from time to time would kneel, and touch his forehead to the comb. When we afterward went below we found all the Persians chanting their prayers, some standing and some kneeling, some touching their heads to brazen rings instead of their combs.

Late in the evening we arrived at the Russian village of Tscherbakovka. From this place a road leads along a little creek, through a narrow valley, to a German village by the same name. There are about forty mills on the creek, and at one of these Bro. Laubhan resided with his brother. The night was very dark, the road muddy, and the neighborhood infested by robbers, but we fortunately met two German mill-boys, who conducted us safely to our destination.

We were glad to meet our brother in this far eastern land, and we spent several days in counseling together, and visiting a few interested ones. When he came here, Bro. L. held a number of meetings, but was finally stopped by the elders of the Lutheran Church at the request of their pastor. He then extended his work to other places, but continued to visit the interested ones here. Many were convinced of the truth, several had begun to obey, and a number were investigating.

From this place we returned to Saratov, where we had a good meeting on the Sabbath. Had not these friends been so scattered, and our time so lim-

ited, we would have organized a church, but we hope that an organization will soon be effected. Toward evening we parted from the friends here, and Bro. Perk and Laubhan, with another brother who had that day kept his first Sabbath, accompanied us to the station. Bro. Perk had been three months with me. We had started out with high hopes, but how suddenly had they been overthrown. We had spent many a day together in painful uncertainty, only relieved as we sought consolation from above; but the Lord had been better to us than our fears. Now, after sharing joy and sorrow, we separated, he to continue to labor amidst perils and difficulties for the advancement of God's cause in Russia, I to return to preach the word to the millions in Germany and Switzerland.

MOSCOW.

Next morning at Koslov Bro. Roth and I were obliged to separate, his return ticket taking him by the southern route, while I took the much shorter and quicker route by the way of Moscow. I arrived in Moscow Sunday night, and as my train was not to leave until Monday evening, I started out early in the morning to see some of the sights in this ancient capital of Russia. My first visit was to the Kremlin, a celebrated fortress in the heart of the city. On my way I noticed a fine carriage with six large black horses driving through the streets. As it passed, every one uncovered his head, bowed reverently, and crossed himself. It stopped beside a chapel, and the people, rich and poor, rushed up to it, some gentlemen and ladies even leaving their carriages. Drawing nearer, I saw in it two priests clad in rich garments, one holding a light and a large cross. The people kissed the cross, and

the hands of the priests, and even the seams of their garments. It seemed very hard to tell to which they paid the most homage, to the cross or to the priests.

A few steps farther brought me to the famous Red Square, where is the sacred place from which the emperors proclaimed their will to the people.

As I forgot to do so, several shouted to me at once to take off my hat. Passing through the gate, I saw the tower of Ivan the Great, and on a granite pedestal at its base the king of bells, the largest in the world, a monster twenty-six feet high, and sixty-seven feet in circumference, and weighing four hundred and



Here stands the St. Basil cathedral, a very odd-looking structure, with its many different colors, and here is also the most noted gate of the Kremlin, that of the Redeemer. The picture of the Saviour which hangs over the entrance is regarded with great veneration by the Russians, those who approach it uncovering their heads while yet at a distance.

thirty-two thousand pounds. It has fallen twice from the tower, first in 1706, and again in 1737; the last time a large piece was broken out.

As it was too early to ascend the tower, I visited some of the public edifices within this vast fortress; for the Kremlin is not one single building, but an immense pile of buildings surrounded by walls and

battlements. I went first to the cathedral of St. Michael, which contains the tombs of the czars down to the time of Peter the Great; and afterward visited the beautiful Cathedral of the Annunciation, with its rich interior covered with gold and gems, its gilded roof and nine cupolas.

Then passing a number of monstrous cannon, I went through the arsenal, which contains a famous collection of arms, and many jeweled thrones and crowns and other historical relics. Here I saw the oldest golden crown, worn by Vladimir I., 956-1015; also an imperial globe on which were eighty-nine rubies, twenty-three sapphires, fifty emeralds, thirty-seven pearls, and fifty-eight diamonds. Among the splendid robes and imperial regalia were those worn by the present emperor and his wife at their coronation. As I viewed the vast collection, presenting the greatest treasures of this mighty empire, the finest spoils of Asia, and the choicest gifts of kings, and noticed how carefully they had to be guarded, many of the showcases being kept sealed, I thought of the words of Solomon: "I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces. . . . Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

The emperor being absent, I with other visitors was allowed to pass through the imperial palace with its grand reception halls and its multitude of rooms, some furnished in modern style, others after different ancient fashions. In every part of the palace there were chapels for worship, and many of the rooms were decorated with scenes

from the Bible. In one portion of this vast building was the room where the synod has its sessions. I was glad when my wanderings were over, pitying rather than envying those who occupy these rooms from time to time.

As the sky was now clear, I ascended the great tower, to enjoy from its summit one of the most remarkable views in the world. Below was Moscow, with its seven hundred thousand inhabitants, the center of the national life of Russia, the place of the coronation of the czars, the commercial emporium of Central Russia and Western Asia, the "holy mother city," in the creed of the people. Its thousand spires, domes, and minarets, with their diversity of shape and color, sparkled in the bright sunlight. There was the Kremlin, with its fine public buildings, its rich cathedrals, and grand palace. There were the lofty walls of the Kremlin, forming a triangle nearly a mile in length, the battlements, the eighteen towers, the five gates, and the fine boulevards surrounding all. There was the river Moskva winding its way like a silvery thread through the city; the great bazaar with its thousand shops occupied by merchants trading with Siberia, China, Tartary, and almost all other portions of the world; the great mass of houses reaching to the hills beyond, — truly, it was a magnificent view. From its promiscuous mingling of palaces and huts, Moscow has been fitly described as being at once "beautiful and rich, grotesque and absurd, magnificent and mean."

It seemed hard to leave such a sight, but the hours passed rapidly, and I had to hasten. Looking for a moment at a few of the thirty-four bells which this tower contains, some of them of enormous size, making a brief visit to the Church of the Assumption, where the

emperors are crowned, and pausing for a glance at the great bazaar, I hastened to the train.

ACROSS THE BORDER.

Next morning we were in Smolensk, an old fortified city noted for the victory gained here by Napoleon I. in 1812, by which his way was opened to Moscow. A twenty-four hours' ride brought us to Brest, an important railroad center. Just beyond it are some of the strongest fortifications of Russia. Here we entered ancient Poland, and instead of the Greek churches we now saw those of the Roman Catholics. The country became more thickly settled and better cultivated. About noon we reached Pragma, one of the suburbs of Warsaw. Passing many factories and some strong fortifications, we crossed the Vistula, getting a partial view of Warsaw, a city of four hundred thousand souls. Arriving at the main depot, we took our tickets on the fast train for Berlin. Warsaw disappeared from view, and by evening, Oct. 6, we had reached Alexandrow, the border station.

Here our passes had to be given up to the police for examination, and while they looked them over I went to a restaurant for supper, as I had had nothing to eat all day. Hardly had I commenced my meal when an officer called out some name; I listened—it was mine. For a moment I grew pale, wondering why I should be singled out among so many passengers, after all the care that I had taken to get my pass in order. Could it be that I was to be again arrested, when almost beyond danger? Once more he called, and this time more sharply. I arose and told him that I was the person. In a harsh tone he bade me follow him, and we entered a room where a number of officers were re-

cording the passes of the passengers. There I was informed that the officials in Saratov had neglected to affix the stamp to my pass. I never paid thirty cents more cheerfully in my life. I went back to the restaurant, finished my supper, and then entered the German cars. A few moments later the officer returned our passes, the engine whistled, gave a few good puffs, and soon we crossed a little stream,—thank God, in Germany!

The Russian Mission has been opened. Not without cost, it is true. Dangers and difficulties are still in the way. Imprisonment and persecution threaten the laborer. The preacher is not at liberty to present the message. But as it is God's cause, who can hinder? As little as men could prevent the spread of the gospel in its earlier stages, or stay the progress of the Reformation, so little can this truth be held. Satan is fully aware that there is a vast field opened in Russia, and he uses every means to bar the entrance. But could the veil be lifted, we would see hundreds and thousands of Germans in Russia, yes, and Russians also, who are investigating the truths of the last message. Many are deeply convicted. Some begin to yield. About eighty are already obeying. Some of these begin to feel a burden to labor for others, and notwithstanding all the dangers, a few are nobly dedicating themselves to the work. All over this vast empire the believers are scattered, and through them the light circulates. It extends even to far-off Asia, and some there already know of present truth. The truth has found an entrance, the seed is firmly planted, and, God giving the increase, it will undoubtedly grow and prosper, so that a number from this nation also may be among the 144,000.

TENT LABOR AND COLPORTER WORK.

THE USE OF TENTS IN EUROPEAN FIELDS.

At the European Missionary Council of 1885, much thoughtful attention was given to the question as to whether the use of tents was practicable in the work in Europe. Efforts with tents had been twice made in England, and though the first effort had for various reasons been abandoned, the second, which had been carried on during the summer preceding this session of the Council, had met with encouraging success. After thorough discussion and mature deliberation, the Council recommended the procuring of an additional tent for England, and a tent each for Scandinavia, Germany, France, and Italy.

Some of the reasons which led to the adoption of this recommendation may be briefly stated as follows:—

1. The difficulty and expense of obtaining suitable places for holding public meetings. These difficulties exist in different degrees in the various localities where the work has been commenced, but in all these fields the situation leaves much to be desired in the way of public access to the people.

England is perhaps the most favorably situated in this respect of any of the European fields, but even there it is often impossible to obtain suitable halls for holding religious meetings,—halls which would give the right character to the work,—without large expense, and

sometimes they cannot be obtained at any price. The class distinctions so prevalent there, are carried so far that there may be said to be almost a caste in halls. At least the character of the audiences depends largely on the class of halls which are secured, and those of the better class are high in price. In some localities also the halls are controlled by the clergy of the Church of England, who use their influence to oppose their being occupied to teach dissenting doctrines. It was the opinion of those who had labored with the tent during the summer of 1885, that the use of tents would successfully meet some of these difficulties in England, and prove in many cases a more practical and less expensive method of reaching the public than by holding meetings in halls.

In France it is often impossible to secure proper halls, from the fact that they do not exist. The policy of the French government in years past has been to prohibit large gatherings of the people, so there has been no demand for rooms for public assemblies. It is but a few years since the law was in force strictly forbidding the assembling of more than twenty persons for a meeting of any kind, except the religious meetings held in the regularly established temples for worship. For this reason, even though the laws are now more liberal, there is great difficulty in

securing places large enough to convene a large assembly. If the permission to use tents could be secured in this country, it would obviate, it was judged, a serious difficulty in reaching the masses.

In Germany, although halls can be secured, they are almost invariably connected with drinking establishments, so that their surroundings are not favorable for the holding of religious meetings. The rental of halls is usually expensive. The laws in Germany are more favorable to the protection of religious meetings than in most of the countries of Europe. Meetings in a tent would without doubt have the same protection as those held in halls, and so the most favorable opportunity would be provided for reaching the public.

In Scandinavia the spirit of religious liberty and toleration is much more prevalent than in the countries of Central Europe. The general customs of the people seem more in harmony with the freedom of our American institutions, especially in religious matters. But even here it is often difficult to find suitable places for meeting. In the cities, halls can be obtained; but in the smaller places they are not so readily found. It was thought that if tents could be used successfully in all these countries these obstacles which in many instances have proved a serious hindrance to the work might be by this means overcome.

2. Tent-meetings would furnish a better means of advertising our work, attracting the attention of the people, and bringing the laborers into direct association with those for whom they are laboring, than meetings held in halls. The novelty of using tents for religious meetings would serve to draw the people by arousing their curiosity. The experiment in England has shown that the people were willing to assist in contributing toward the expenses and support of those who were laboring for them, and by this means the laborers were brought

into personal association with the people. In many cases this would be a great point gained, as it is very often difficult to break down the barriers which seem to exist between the common people and their religious teachers.

3. As regards the health of the laborer, tent work offers decided advantages over some other methods of work. In England open-air meetings are quite commonly held as a popular means of reaching the masses; but this method of labor involves serious risk to the speaker, whose vocal organs are severely strained in order to secure the attention of the people and to make himself heard. The tax upon the lungs and vocal organs is much less in speaking in a tent than in the open air. It is also very difficult to develop in this manner a definite interest among the people. The audiences in open-air meetings are made up more largely of a floating element, and are much more changeable than those which would attend the lectures held in tents.

The tent also furnishes a much more healthful location for the audience as well as for the speaker, than the crowded, badly ventilated rooms and halls which are the best locations obtainable for meetings in many of these countries.

These, and other reasons which might be named, seemed to furnish abundant reason for a thorough effort to test the question whether tents could be successfully used in these fields, and it will without doubt be of interest to the reader to learn something as to the success of the experiment during this first season.

The result of this trial has been in the main encouraging. It has been demonstrated in all these countries excepting Germany, where a tent has not been employed, that meetings of this kind can be held. In Italy the free protection of the authorities has been readily accorded, and no serious difficulty has been found in maintaining a good degree of order. The attendance has been, it is thought, much larger than it would have been in

any hall that could have been secured; and while the results have not been as great as might have been desired, yet the effort has been as successful in this respect as those that have been carried on in the usual way.

At Nîmes, France, there was at the outset serious disturbance in the meetings, and that, too, not from the lower class of roughs alone, but as well from the cultivated and gentlemanly appearing students of the schools. For a time these disturbances seemed to seriously threaten a failure of the effort. The authorities would promise no protection, as they claimed not to have the force to hold in check the disorderly elements. Special permission had to be secured from the authorities for the holding of each meeting, which of course involved much difficulty, and a perplexing loss of time. But by patience and perseverance and the blessing of God, these difficulties were all overcome, and during the last weeks the meetings were as quiet and orderly as those held in any place of worship. The authorities also consented after a time to grant a permission covering several weeks, and thus the effort was closed with no greater obstacle in the way than would be encountered in the most favorable locality.

This we consider very decided success, as in no country of Central Europe are there greater difficulties to be encountered, either in the restrictions of the government or the condition and spirit of the people, than in France.

Not only has there been a good attendance at the meetings, but, despite the unpropitious commencement, the results have been very gratifying. Seventeen persons have embraced the truth, and there is still a good interest to hear. Public Bible readings have been introduced, both in the tent and in private houses. The Bible readings held in the afternoon in the tent have often been nearly as largely attended as the preaching service.

In connection with this tent effort, thousands of copies of a tent journal have been distributed from house to house through the city. There is every reason to believe that this distribution has laid the foundation for a good work yet to be accomplished in the future, and that the real results of this effort are not to be estimated by the present apparent fruit.

When we take into consideration the special hindrances to public labor in France, which have already been referred to, it will be seen that the importance and bearing of the success of this first effort is not inconsiderable. To have demonstrated that a successful tent-meeting can be held in France, is really a great point gained. The prestige of this effort will doubtless have its influence in favor of future work of this kind in that country.

In Scandinavia the tent effort has proceeded much as it would have done in one of our American Conferences. No permission was required for the privilege of pitching the tent. Eld. O. A. Olsen, who has labored with the tent there in connection with other brethren, states that he has never witnessed a more cordial and hospitable feeling on the part of any people than was manifested by the citizens of Moss, from the very outset of their efforts there. He states also that he has never been able in any locality to present the truths of the message in a more direct manner or in a shorter period of time. The effort there being still in progress, it is impossible to speak definitely as to the final results, but from the present season's experience it would seem safe to assume that Scandinavia offers as good a field for labor with the tent as is to be found anywhere.

Although circumstances have prevented a tent effort in Germany during the present season, there seems to be no reasonable ground to suppose that this country will prove an unfavorable ex-

ception to those in which an effort has already been made. The laws are certainly more favorable than in France, while the general disposition of the people toward religion and public labor in its behalf cannot be otherwise than favorable to Germany.

In England the effort with the tent during the present season has not, perhaps, been quite so favorable as those of last year, and yet there has been nothing which would indicate any serious obstacle in the way of this kind of work. The climate of England, it is true, is unfavorable to the preservation of tents, as it is damp, with but a comparatively limited share of sunshine; but it is thought that with good care tents will last for a reasonable time even in this climate. The climate of France and Germany is in this respect peculiarly favorable, while that of Italy and Scandinavia is good.

In the matter of expense, these initial efforts with tents have been quite costly, more so than will be the case in the future. It cannot, however, be denied that work of this kind must always involve a heavy expense; but as compared with the expense of holding meetings in the usual manner, it is believed that the result will not be unfavorable to the use of tents in these fields.

As a whole, the efforts of the present season offer many reasons for encouragement. A new step has been taken in the public presentation of the truth to the people of Europe. There still remains much to be done in the way of educating workers who shall be prepared to labor in connection with such efforts in such a manner as to make them most efficient and most successful. Without doubt very much yet remains to be learned by experience as to how to adapt this method of work to the conditions of the people so that the best results may be secured. But we fully believe that with increased experience this will be found a practical and efficient

method of reaching the people, one which will yield results commensurate with the considerable expenditures demanded to carry it forward, and that by the blessing of God tent work will prove to be one of the successful methods of extending the proclamation of the present truth in Europe.

B. L. WHITNEY.

COLPORTER WORK IN EUROPE.

THE work of proclaiming the third angel's message in the various countries of Europe, is a great work, and one attended with many difficulties. The solemn truths of the message relative to our present position in the world's history, and our present duty in regard to Sabbath reform, are even more unpopular here than in America, and as a rule the circumstances and surroundings of the people are such as to make it more difficult for them to obey the truth after they accept it. The older the country, the more completely do men seem to be hedged about with barriers against reforms of any character, and especially against any change in matters of religion.

As we study the progress of religious reformations in different parts of the world, we shall notice that usually those who live in new and growing countries are most ready to investigate new truths. Either they or their ancestors have sought the new country in hope of bettering their circumstances, or because they were dissatisfied with the old channels in which their lives had been running. In many cases the same impulses that led them to seek for improvement in their temporal matters, lead them to carefully investigate all that pertains to their spiritual welfare, and to promptly accept and act upon whatever commends itself to their judgment. There is also a class that are so progressive as to become unstable. In the older countries, that which is an-

cient is venerated, and that which has stood for many generations without change, is most highly regarded. In religious matters this sentiment prevails to a marked degree. That a church has been established for many generations, that it was founded by men of wisdom and piety, that many good men have died in its communion, are regarded as the highest testimonials to its purity and authority. In theory these things are regarded as next in importance to the authority of the Scriptures, while in fact they are often accepted as superior to the Scriptures.

Under such circumstances it is very difficult to make rapid progress in the teaching of the weighty truths of the third angel's message; truths which are startling for their antagonism with the ancient and popular traditions that have been accepted as truth for centuries; truths that cannot be accepted without the sacrifice of many social ties and financial interests, and which present frequent crosses and tests of fidelity. But this is the character of the truths that must be proclaimed to every nation, kindred, and people, to prove who are willing to obey God regardless of the trials that will come upon them, and thus to purify and prepare a people for the coming of their Lord.

We need not expect that the people will flock in eager crowds to hear the preaching of this message, we cannot look for them to seek out the teacher of unpopular doctrines, or to attend the meetings of our missionaries, till their attention has been called to the importance of the doctrines under consideration, and to the fact that the Scriptures are the only true authority on these matters.

If our efforts to advance the knowledge of Bible truths shall be attended with the highest success in the various countries of Europe, we must have a large number of laborers who will visit the people at their homes, find them in the fields, or meet them as they come

from their workshops, who will speak to them a few earnest words, and place in their hands those publications that will direct their minds to the Scriptures that point out the time in which we live, and show the reforms that are required of the people of this generation. Minds once aroused in this way are ready to listen to the preaching of the message. In the great Reformation of the sixteenth century a large share of the work of arousing the people to the necessity of reform, and of teaching the true doctrines, was done by the circulation of pamphlets and tracts, and it is plainly to be seen that the same means must be largely depended upon for the spread of the truths of the third angel's message.

Let us notice what has been done in our different missions, and this will give us a clue to what may be accomplished when a larger number of trained workers shall enter the field. In England quite a number of young women have entered the field as colporters, and their success, considering their experience in the work, is very encouraging. They go from house to house, laboring mostly among the women, whose husbands are away at their work. They sell papers, tracts, and pamphlets. The most common method of operation is for two to go together to one of the larger towns, and after engaging room and board in a private family, they set out upon their canvass. They take a good supply of the latest number of *Present Truth*, and a few tracts, such as "The Second Advent" and "The Sufferings of Christ," and go from house to house offering the paper first, and afterward the tracts. They canvass in this way as much of the town as they can until another number of the paper is issued. Then they begin where they did at first, and go over the ground again. On this second visit they usually sell a smaller number of papers, and a larger number of tracts and pamphlets. Some of those who purchased the first paper will re-

fuse to buy a second, while others who have become interested in the paper will not only buy another, but will express their opinion with reference to the teachings of the one they have read. This opens the way for the introduction of other tracts and pamphlets, and frequently for the sale of larger books. It also opens an unlimited field for the holding of Bible readings.

Up to the present time the young men who have engaged in this work have not been quite so successful, and as they are usually accustomed to larger wages, it is more difficult for them to engage in this kind of work. A few of our brethren who are stationed at the great sea-ports and are furnished with a quantity of tracts and periodicals to be placed on the ships, have become quite successful in selling our books and pamphlets to the sailors and officers of these ships, and there is a fair prospect that with skillful economy and increased experience they may be able to support themselves in this way. The method of canvassing employed in the United States is but little practiced in England, and has not yet been carried to success by any of our brethren. We have no doubt that it can be in some localities when we shall have experienced workers, and books which shall correspond in price and style to the popular editions published in England. One of the principal obstacles to be met in this branch of the work is the fact that the wealthier classes are somewhat difficult to approach.

What seems to be most needed for the development of the different branches of this work in England, is, that a city mission training school be established, where those faithful young people who are now engaged in the colporter work may receive a more thorough course of instruction, and may work in connection with persons of experience, thus becoming fitted to do still better work than they have done in the past; that a few experienced Bible workers be sent to this field, to assist in the work of the

city mission school, and to go with the Bible workers here who may enter the field, in following up the interest raised by the work of the colporters; and that some successful canvassers who have gained a thorough experience in the work, shall come and make a study of the situation, and develop by experiments in various places what can be done in England in this line of work. Besides this, it seems necessary to the best success of the work, that several of our most popular books and pamphlets, as well as many of our tracts, shall be published in England in a style and at prices that will compare favorably with English publications. The few efforts that have been made to illustrate our papers and tracts, have met with marked success. The colporters say that they can sell twice as many copies of those tracts that are illustrated as of those that are not.

In Scandinavia the situation is quite different. So far as the difficulty of getting at the people is concerned, it is much the same here as in America. In the cities, and wherever the people are well-to-do, the work goes forward much the same as it does there. Here as elsewhere the cities are hard places to work in, unless the canvasser or colporter has much skill and experience, and for this reason our colporters have worked mostly in the country. There the largest part of the people are very poor, and are trained to the closest economy. Very few feel able to buy more than a few small tracts or the least expensive pamphlets, but as a rule they treat the colporter kindly, and if he is gentlemanly, and wins their confidence, he can lodge and board with them at a very trifling expense.

Very early in the history of this mission, Eld. Matteson saw the importance of the colporter work, and the necessity of having a good assortment of books for this use. Therefore he devoted his best energies to the preparation of books on the various points of present truth, in such a form as would be most salable.

Having some experience in the printing business, and being able to write in the language in which the books were to be printed, he was able to push this work forward as fast as the limited means at command would permit. His energy and faith in the enterprise inspired courage in others, and for a number of years several men have been constantly in the field. The above circumstance, with the fact that our Scandinavian colporters have been thoroughly schooled in economy and industry, working early and late, and contriving every possible way to save expense, has enabled them to make their work almost entirely self-supporting.

In Scandinavia, as in England, a city mission is needed, where persons can be trained in the best methods of colportage in the cities, and in the work of holding Bible readings. There seems to be no part of Europe where the work done by colporters shows greater results than in Scandinavia, nor where the canvassing work promises to be more successful. "The Life of Christ," issued in parts and illustrated, is having a rapid sale in both Danish and Swedish.

Within the limits of the Central European Mission, there are so many countries, with such widely differing circumstances, that it is difficult to describe the situation. As a rule, the nearer we get to Rome, the greater are the difficulties in the way of selling publications, and the less favorable are the prospects for the canvasser and colporter to make a living from their commissions. In the more southern countries there is less interest in religious books than in England and Scandinavia, and an absence of that hospitality that is such a help to the colporter in Scandinavia; and the fact that tracts furnished by the missionary societies of England and America have been so freely distributed in these countries, materially hinders the sale of religious books.

The fact that those having the burden of the publishing work in this mission

have not had a thorough knowledge of the languages in which the books were to be printed, and that all their work must be submitted to the tedious process of translation, has greatly delayed the publication of pamphlets and large books, the printing of the journals and a few tracts being all that they had time to edit, and all that the office had capacity to publish until the new building was completed. During the last year, considerable progress has been made in the translation and printing of some of our larger books, such as "The History of the Sabbath," "The Life of Christ," and similar works, and we expect soon to see a good assortment of our most important books issued in both German and French.

In Switzerland, where our brethren are the most numerous, the colporter is required to pay such a heavy license as almost to forbid this kind of work. But a commissioner whose license costs but a few francs a quarter, can sell books on about the same plan as is adopted by our canvassers in America. The experience of Bro. Keller in Zurich, and that of Bro. A. Vuilleumier and others in French Switzerland, show that there are times when good lists of subscribers may be obtained for both the French and the German paper. But unbounded energy is required to make this work a financial success.

In France and Italy the colporter's license is not very expensive. But for reasons mentioned above, small tracts do not meet a ready sale. The journals may be sold at a low price, but the people are slow to give their subscription for any length of time. The price looks large, and who knows but they will tire of the paper before the subscription has expired? In these countries, small pamphlets, with one or two illustrations, seem to meet with the most favor, and in some localities a colporter can do a lively business if he has a good supply of these. It appears to us at this time that the most profit-

able way of working in these countries is for the laborer to become acquainted with the people by colporter work, and then by holding Bible readings to follow up any interest that may be aroused.

In Germany we have never given colporter work a fair trial. Until within a few months, we have had neither books nor laborers. Now we have the books, but where are the laborers? The colporters of other societies do good work in Germany, and are really successful. Among the Germans in Russia the work has just begun, and although there are many obstacles to be met in this field, and some risks to be run, there seems to be a people there who are hungry for the truth, and who will obey the truth at all hazards when they understand what it is. There are a few faithful men in Russia engaged in this work. In Russia, as in Scandinavia, a large number of the people are very poor, but there is the same spirit of hospitality, and the colporter can live among them at very small expense.

So far as tried, the work of holding Bible readings appears to be quite as successful in all these countries as it is in America. In England, in Scandinavia, in France, in Switzerland, and in Russia, wherever adopted, the Bible readings are highly appreciated, and have proved a marked success. In the course of the meetings lately held in Nîmes, France, the Bible readings were almost as largely attended as the regular preaching services, although held many times in the middle of the day. In Russia, where the risks are so great to any one who shall preach or proselyte, this seems to be the most promising means of assisting the people to find out what the Bible teaches.

In Central Europe, as well as in England and Scandinavia, some of the most urgent wants of the cause are, a city mission which may serve as a training school for colporters and Bible workers; a few experienced canvassers who understand the European lan-

guages to come and help to set this branch of the work in successful operation in the various countries; and several persons who have had experience in colportage and Bible work, to enter each of the great fields that are waiting for laborers, and to work with those laborers of less experience who may be raised up here to engage in the work.

Who are there among our German, French, and Scandinavian Sabbath-keepers in America, men and women of stability and experience, who desire to do something in the great work of reform, and who have a burden for the people of their own nationality? Who are there among the young and strong that are willing to labor in difficult fields, and to sacrifice ease and comfort for the work of the Master? Is there not in some of these fields a work for you? If you desire to be laborers in these countries, begin the work of preparation without delay. Foreign missions need persons of experience, those who have learned how to work under varied circumstances, and have proved their faithfulness and ability, persons who can bear hardship like good soldiers, and who know how to economize time and means.

Are there not many who might become useful laborers in these fields if they would thoroughly prepare themselves for the work? Are there not many who will at once enter the field as colporters among their people in America, or who will join some of our city missions, and there gain an experience that will enable them to be both helpers in the work and teachers of others in these various fields of Europe? The field indeed is very wide, and the time to labor is short, and at this eleventh hour in the day, the Master of the vineyard is saying to those who are standing in the market-place, "Go ye also into the vineyard, and whatsoever is right, that shall ye receive."

W. C. WHITE.

APPEALS FOR OUR MISSIONS.

BY MRS. E. G. WHITE.

EDUCATION FOR THE MISSIONARY WORK.

"WE are laborers together with God; ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

The work of the Christian laborer is not light or unimportant. He has a high vocation, from which his whole future life must take its mould and coloring. He who gives himself to so sacred a work should bend all his energies to its accomplishment. He should aim high; he will never reach a higher standard than that which he aims to attain. He cannot diffuse light until he has first received it. He must be a learner before he can have sufficient experience and wisdom to become a teacher, able to open the Scriptures to those who are in darkness. If God has called men to be laborers together with him, it is equally certain that he has called them to make the best possible preparation to rightly represent the sacred, elevating truths of his word.

Those who desire to give themselves to the work of God, should receive an education and training for the work, that they may be prepared to engage in it intelligently. No one should feel that he can step at once upon the upper rounds of the ladder; those who would succeed must begin at the first round, and climb upward step by step. Oppor-

tunities and privileges are granted them for improvement, and they should make every effort in their power to learn how they may do the work of God acceptably.

Wherever our ministers shall labor, in Europe or in America, they should seek to arouse the youth to prepare for active service in God's great field of battle. All who claim to be the servants of Christ have a work to do for him. The very name of servant conveys the idea of hire, work, responsibility. God has intrusted to every one, powers to be employed in his service. He has given to each his work, and he requires that every faculty shall be improved to his glory.

Just in front of our printing office in Basle is a large park of many acres, reserved by the government for military drill. Here day after day, at certain seasons of the year, we see the soldiers training. They are drilled in all the duties of the army, so that in case of war they may be ready at the call of the government to engage in actual service. One day a fine tent was brought upon the ground. Then came the discipline of pitching it and taking it down; instruction was given as to setting it up in proper order, every man having his specific work. Several times the tent was erected and taken down. By another company, many small cannon

were brought upon the ground, and lessons were given by the officers in the matter of moving these quickly from place to place, in taking apart the cannon wagon, and setting the gun ready for use, and in quickly attaching again the fore wheels so as to be ready at the call to set them in motion in an instant. Ambulances were brought to the ground, and the sanitary corps were taught to take care of the wounded. Men were laid upon stretchers, and their heads and limbs were bandaged as are those of the wounded on the field of battle. Then they were laid in the ambulances, and drawn from the ground. For hours, soldiers are drilled to disencumber themselves of their knapsacks, and place them quickly in position again upon the person. They are taught how to stack their arms, and how to seize them quickly. They are drilled in making a charge as against the enemy, and are trained in all kinds of maneuvers.

Thus the drill goes on, preparing men for any emergency. And should those who are fighting the battle for Prince Immanuel be less earnest and painstaking in their preparation for the spiritual warfare? Those who engage in this great work must take part in the drill. They must educate themselves to obey, before they are fitted to command.

Even at this eleventh hour, there should be decided advancement made in the matter of a special preparatory work. In all our Conferences there should be well-organized plans for the instruction and training of those who desire to give themselves to the cause of God. Our city missions afford favorable opportunities for education in missionary labor; but these are not enough. There ought to be connected with our schools the best possible facilities for the preparation of laborers both for home and foreign fields. There should

also be in our larger churches special training schools for young men and women, to fit them to become workers for God. And far more attention should be given by our ministers to the matter of assisting and educating younger laborers.

When an effort is made to introduce the truth in an important place, our ministers should give special attention to the instruction and training of those who are to co-operate with them. Colporters and canvassers are needed, and those who are fitted to give Bible readings in families, so that while the ministers are laboring in word and doctrine, these can also be calling minds to the truth. Our ministers who have gone to important places to hold tent-meetings have often made a serious mistake in devoting all their time to sermonizing. There should be less preaching and more teaching,—teaching the people, and also teaching young men how to labor successfully. Ministers should become efficient in teaching others how to study the Bible, and in training the minds and manners of those who would become workers in the cause of God. And they should be ready to counsel and instruct those who have newly come to the faith, and who give promise of possessing ability to work for the Master.

Those who are connected with tent labor should avail themselves of all the advantages thus offered them. They should not be wandering listlessly about while discourses are being given, as though there was nothing in the sermon that they needed. They are not to regard the speaker as merely one who is delivering an oration, but as God's messenger, bearing a message from heaven to men. Personal preferences and prejudices must not come in to influence the hearer. All should imitate

the example of Cornelius and his friends, who said, "Now therefore are we all here present before God, to hear all things that are commanded thee of God." If the hearers thus listen in faith, expecting a message from God through his delegated messenger, they will receive it and be profited.

The youth who aim to labor in the Master's vineyard must be as apprentices who are to learn the trade. They must learn to be useful in the work by first doing errands for the Lord, improving opportunities for doing missionary labor anywhere, and in any capacity. Thus they may give evidence that they possess tact and qualifications for the greatest work ever intrusted to men. They should be constantly improving in mind, in manners, in speech, learning how to become successful laborers. They should cultivate tact and courtesy, and manifest the spirit of Christ. Let them never cease to learn. Onward and upward should be their constant endeavor.

Both the youth and those of mature age, should, as they continue to labor, be constantly becoming more efficient. To engage successfully in a new branch of the work, the mental powers must be disciplined. The mind must not be permitted to drift with circumstances and follow impulse, but must be resolutely held to the object of the labor.

All who would become efficient workers must give much time to prayer. The communication between God and the soul must be kept open, that the workers may recognize the voice of their Captain. The Bible should be diligently studied. The truth of God, like gold, is not always lying right on the surface; it is to be obtained only by earnest thought and study. This study will not only store the mind with the most valuable knowledge, but it will

strengthen and expand the mental powers, and it will give a true estimate of eternal things. Let the divine precepts be brought into the daily life; let the life be fashioned after God's great standard of righteousness, and the whole character will be strengthened and ennobled.

He who is seeking to qualify himself for the sacred work of God should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge. God suffered John, the beloved disciple, to be exiled to Patmos, where he was separated from the world's bustle and strife, shut away from every outside influence, and even from the work that he loved. Then the Lord could commune with him, opening before him the closing scenes in this world's history. John the Baptist made his home in the wilderness, there to receive of God the message he was to bear, to prepare the way for the Coming One. So far as consistent, we should shun every influence which would tend to divert the mind from the work of God. And those especially who are young in faith and experience should beware that they do not in self-confidence place themselves in the way of temptation.

Those who take hold of the work aright, will feel the necessity of having Jesus with them at every step, and they will feel that the cultivation of the mind and the manners is a duty due to themselves and required of God,—a duty which is essential to the success of the work. Some who contemplate becoming missionary workers may think themselves so far advanced that they do not need all this particular drill, but those who feel thus are the very ones who stand in the greatest need of thorough training. When they know much

more in regard to the truth and the importance of the work, they will realize their ignorance and inefficiency. When they closely examine their own hearts, they will see themselves in such contrast to the pure character of Christ that they will cry out, "Who is sufficient for these things?" Then they will in deep humility strive daily to place themselves in close connection with Christ. While overcoming the selfish inclinations of the natural heart, they are placing their feet in the path where Christ leads the way. "The entrance of thy words giveth light; it giveth understanding unto the simple." But those who have a high estimate of their own ability and acquisitions, are so full of self-importance that there is no opportunity for the entrance of the word of God, to instruct and enlighten them.

Many feel that they are fitted for a work that they know scarcely anything about, and if they start in to labor in a self-important manner, they will fail to receive that knowledge which they must obtain in Christ's school. These will be doomed to struggle with many difficulties, for which they are wholly unprepared. They will ever lack experience and wisdom until they learn their great inefficiency.

Very much has been lost to the cause by the defective labors of men who possess ability, but who have not had proper training. They have engaged in a work which they knew not how to manage, and as the result have accomplished but little. They have not done a tithe of what they could have done had they received the right discipline at the start. They seized upon a few ideas, managed to get a runway of a few discourses, and here their progress ended. They felt competent to be teachers, when they had scarcely mastered their a b c in the knowledge of the truth. They have

been stumbling along ever since, not doing justice to themselves or to the work. They do not seem to have sufficient interest to arouse their dormant energies, and task their powers to become efficient workers. They have not taken the pains to form thorough and well-devised plans, and their work shows a deficiency in every part. Some have given up in discouragement, and have engaged in other employment. Had these patiently and humbly placed their feet on the lowest round of the ladder, and then with persevering energy climbed step by step, diligently improving the privileges and opportunities within their reach, they might have become able, useful workmen, who could give full proof of their ministry, and of whom the Master would not be ashamed.

If those who propose to work for the salvation of souls depend on their own finite wisdom they will certainly fail. "If they entertain humble views of self, and rely fully upon the promises of God, he will never fail them. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." We have the privilege of being directed by a wise Counselor.

God can make humble men mighty in his service. Those who obediently respond to the call of duty, improving their abilities to the very utmost, may be sure of receiving divine assistance. Angels will come as messengers of light to the help of those who will do all that they can do on their part, and then trust in God to work with their efforts.

It should be impressed on all who have decided to become workers for God, that they must give evidence that they are converted men. A young man without a sound virtuous character will be no honor to the truth. Every worker

should be pure in heart; in his mouth should be found no guile. He should bear in mind that to be successful he must have Christ by his side, and that every sinful practice, however secret, is open to the view of Him with whom we have to do. Sin has marred the divine image in man, but through Christ this may be restored. But it is only through earnest prayer and the conquest of self that we can become partakers of the divine nature. Many do not rise high enough to meet the standard. Their faith is weak, they expect but little from God, and they receive according to their faith. They need far more faith in God, and far less confidence in self. When they have this, they will be more successful in attaining perfection of character.

The true toilers in the Lord's vineyard will be men of prayer, of faith, of self-denial,—men who hold in restraint the natural appetites and passions. These will in their own lives give evidence of the power of the truth which they present to others; and their labors will not be without effect.

The apostle Paul, in his dying charge to Timothy, says: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The instruction given to Timothy contains lessons to be learned by all the servants of Christ. Every one who anticipates engaging in the solemn work of the ministry should give heed to the apostle's charge to his son in the gospel as the latter was entering upon his work: "Let no man despise thy youth." Timothy might pursue so wise a course that he would gain the confidence of all with whom he should be associated. The ground of this confidence the apostle specifies: "But be thou an example of the believers, in

word, in conversation, in charity, in spirit, in faith, in purity." The work of a student was enjoined upon him. "Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

These lessons are important, not only to ministers, but to all the workers in the cause of God. Each should give them careful study. "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

THE YOUTH AS MISSIONARY WORKERS.

Why is there so great a lack of the missionary spirit among our youth? Why are there so few of the children of Sabbath-keeping parents who have any burden to labor for the salvation of souls? It is because they have not been educated to realize their responsibility. They have not been trained to render service for God. Had they been educated from the beginning of their religious experience to be true to their faith, fervent in piety, and in sympathy with Christ's longing for the salvation of souls, there would now be an army of youth to enter missionary fields. Fathers and mothers, it is your own lack of godliness and devotion that has brought carelessness and indifference into your households, and placed your children in the ranks of the enemy.

The Bible clearly reveals to us the shortness of time, and those who have genuine faith in the third angel's message will show their faith by their works. They will endeavor to keep their chil-

children separate from worldly influences, and to give them such instruction and training as will enable them to form characters that God can approve. The meekness and simplicity of Christ are the very first lessons to be interwoven with the children's life. They should be taught to imitate the Saviour's example of self-denial and sacrifice. The reason why these precious lessons are not given to the children is that parents themselves have not learned them. They do not bring Christ into their religious experience. They are controlled by worldly principles. Custom and fashion are followed far more closely than are the teachings of Christ.

Had they lived in close connection with Jesus, they would have realized the worth of souls, and would have felt a burden for those who have not the light of truth. The spirit of the third angel's message would have led them to practice self-denial. But association with unbelievers clouds their faith. They lose sight of their responsibility as the light of the world; and in their dress, in the arrangement of their houses, in their style of living, they conform to the world, and deprive the cause of God of the means which he has lent them to advance his work. The children imitate their parents. Pride and worldiness are encouraged in them, the love of the truth grows cold in their hearts, and they are lost to the cause of God.

Children will learn to love that which the parents love. Those who would interest their sons and daughters in Bible truth, must themselves feel an interest in Bible truth and Bible study. If we desire our children to love and reverence God, we must talk of his goodness, his majesty, and his power. If we would have them love and imitate the character of Christ, we must not

only tell them of the sacrifice which he made for our redemption, of the love, humility, and self-denial manifested in his life on earth, but we must show them that this is the pattern which we are striving to follow. If we desire to engage their hearts in the cause and work of God, we must teach them to sacrifice for it. That which costs little we have no special interest in, but that in which we have invested our means will claim our interest and attention, and we shall labor to make it a success. Parents, make religion the vital question of life. Teach your children that every worldly consideration should be made secondary to their eternal interests.

There is earnest work to be done in this age, and parents should educate their children to share in it. The words of Mordecai to Esther apply to the youth of to-day: "Who knoweth whether thou art come to the kingdom for such a time as this?" The youth should be gaining solidity of character, that they may be fitted for usefulness.

Every youth should be impressed with the fact that he is not his own; that his strength, his time, his talents, belong to God. It should be his chief purpose in life to glorify God and to do good to his fellow-men. The Bible teaches him that he is a tree, on which fruit must be found; a steward, whose capital will increase as it is wisely improved; a light, whose bright beams are to illuminate the moral darkness that enshrouds the earth. Every youth, every child, has a work to do for God's glory and for the salvation of souls that are ready to perish.

God demands the improvement of every faculty he has given to man. Those who possess superior intellectual powers are thus placed under greater responsibility, and if this gift is so perverted as to make the possessor forget-

ful of God and his claims, if he employs it to lead the minds of others away from God, he will have a fearful account to render in that day when every man shall receive according to his deeds. Every talent put to a wrong use is entered as robbery in the books of heaven.

Religion is our only safeguard. Knowledge is power for good or for evil, but it is only when balanced by religious principle that it is a power for good. To many, education means a knowledge of books; but "the fear of the Lord is the beginning of wisdom." The true object of education is to restore the image of God in the soul. The first and most precious knowledge is the knowledge of Christ, and wise parents will keep this fact ever before the minds of their children.

If parents would prepare their children to be useful in this life, and to enjoy the future life, they must educate them to fear God and keep his commandments. They should feel that it is their first and most important work to bring their sons and daughters under the control of God's holy law. It is not enough that they give instruction and counsel showing the right way. They should feel that it is a solemn duty to restrain their children from entering forbidden paths.

The history of Eli was given that every parent might shun his error. The example of Abraham was recorded to show that God approves the exercise of a restraining influence in the family, and that the all-important work of fathers and mothers is to teach their children the way of the Lord. The God of heaven says of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment." God's great standard of righteousness

should be established in the home, and should be held up before the children as the rule of life. The statutes and commandments of God should be their daily lesson.

Let parents examine themselves individually, and answer to their own conscience whether they are meeting the requirements of God. Is the law of God taught in the home? Is it made the rule of the household? Has the truth taken possession of the souls of fathers and mothers, who stand in the place of God to their children? Is the wisdom which cometh from above sought daily in the family? Are the Holy Scriptures studied as the message of God to men?

Religion in the home means the highest type of religion in the church; but this home piety is sadly deficient. Parents have been asleep. The work in their homes has been neglected. To a great degree the children have moulded the law of the household to suit their inclination, and parents have been controlled by their unconverted children. There is need of a religious revival in every household in our land. Fathers and mothers, it is a marvel in the sight of heaven that the souls of your children are so little valued. Christ is grieved, and Satan triumphs.

We have a message of warning to the church. God says to you, "Be zealous and repent." "I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Precious time has been squandered in which you might have won souls to Christ,—souls that through your love of ease are now lost. Every member of the church should awake to duty now. May God help you to take on the burden. Let the church-members pray and fast and believe. Let the hearts of parents be turned to their

children, and the hearts of children to their parents, "Lest I come," saith the Lord, "and smite the earth with a curse." Your souls are in peril. Shall the Sun of Righteousness set, and leave you enshrouded in the darkness of eternal night?

Great light and privileges were given to the Jewish nation, but their sin was in neglecting to improve these blessings. Great privileges are granted to those whom God has made the depositaries of his law. These privileges are not evidences of our piety, and do not commend us to God; but they lay us under most solemn obligation to respond in holiness of life to the benefits received. Privileges abused will ever result in corresponding darkness and judgment from God.

But God never forsakes a people until they first forsake him. "Return, thou backsliding Israel, saith the Lord; and I will not cause my anger to fall upon you; for I am merciful, saith the Lord, and I will not keep anger forever."

LABORERS FOR FOREIGN MISSIONS.

DEAR BRETHREN AND SISTERS IN AMERICA: I am deeply exercised in regard to our present position, realizing how far down we are in prophetic history, so near the close of time, and so much work undone that must be accomplished to prepare a people to stand in the great day of the Lord. The end of all things is at hand. Our time to work is short, and there is a world to be warned. There is need of more thorough missionary work. The calls are urgent for more laborers, but where are the light-bearers to the world? God has sent the truth to our doors, but are we doing all in our power to send it to the dark corners of the earth?

As we look over the vast field here

in Europe, we can truly say, "The harvest is great, but the laborers are few." We are encouraged to see some taking their stand upon the truth; but how little is being done in comparison with the great work before us. There are hundreds of large cities that have not yet been entered by the living preacher; but the silent messengers have been exerting their influence, and now the question arises, Shall these fields be entered? Angels of God are preparing ears to hear and hearts to receive the warning. A deep longing is taking possession of the people, a desire for light and truth which they have not. Many are calling for help, for some one to open to them the Scriptures. Europe is stretching out her hands, and the Macedonian cry comes to you across the broad waters, "Come over and help us."

The work here has advanced very slowly for want of workers and for want of means. My heart aches when I think what ought to have been done in years gone by, and how far the work might now be advanced if the churches had been faithful to their trust. Had they done the work which God made it their duty to do, we should to-day see thousands rejoicing in the truth, and there would be light-bearers in all parts of Europe.

Among our people in America, there are very few of the different nationalities who are bearing the burden of the work. There is a great lack of the missionary spirit among those who can labor in the German, the French, and other languages. How can you who have received the truth, feel so little burden for those of your own tongue in other countries? Is your interest selfishly shut up to your own family or to your own church? God pity your narrowness! You should have that undying zeal, that far-reaching love, that

encircles the world. There are hundreds of millions of men, women, and children who have never heard the truth, and multitudes are constantly going down to the grave without any sense of their accountability to God. How can you who repeat the Lord's prayer, "Thy kingdom come, thy will be done on earth as it is in heaven," sit at ease in your homes without helping to carry the torch of truth to others? How can you lift up your hands before God and ask his blessing upon yourselves and your families when you are doing so little to help others?

When Jesus ascended to heaven he committed his work on earth to those who had received the light of the gospel. They were to carry the work forward to completion. He has provided no other agency for the promulgation of his truth. "Go ye into all the world, and preach the gospel to every creature." "And lo, I am with you alway, even unto the end of the world." This solemn commission reaches us in this age. God leaves with his church the responsibility of receiving or rejecting it.

The Prince of life once came from heaven to earth, for our sake to bear insult and mockery and death. Preparation is now being made in heaven for his reign in glory, and the message must be proclaimed to all nations, tongues, and peoples. Many seem to rest perfectly easy, as if heavenly messengers were to come to earth to proclaim in an audible voice the message of warning; but while angels have their work to do, we are to do ours in opening the word of God to those who are in darkness.

The heavenly messengers are doing their work; but what are we doing? Brethren and sisters, God calls upon you to redeem the time. Draw nigh to God. Stir up the gift that is within you. Let

those who have had the opportunity to become familiar with the reasons of our faith, now use this knowledge to some purpose.

Where are our youth? Are they earnestly seeking the Lord, endeavoring to obtain a knowledge of the truth as it is in Jesus that they may become light-bearers to the world? What is the aim of those who are enjoying the advantages of our schools, of Bible lectures and the Sabbath-school? You who have precious opportunities and privileges, who are feasting upon the truth, what use are you making of these blessings? Are you seeking a preparation to unite with Christ in his work? Are you obtaining a thorough knowledge of the truth, that you may impart it to others?

What our youth need now is the burden of the missionary work, which is the sure outgrowth of a soul truly converted. I would recount to them the sufferings, the sacrifices, the persistent and untiring labors of the Majesty of heaven that he might save fallen man. Upon the cross of Calvary he paid the redemption price for a world lost. It was the world that he loved, the one lost sheep that he would bring back to his Father's fold. Would that you could appreciate the strength and fervor of that divine compassion.

Young friends, if you take hold of the work right where you are at the present time, doing what you can, be sure that you will have the help of Jesus. Begin the work by laboring for your companions. Ministers, or church-members advanced in years, cannot have one-half the influence over your young associates that you are capable of exerting; and you ought to feel that a responsibility rests upon you to do all you can for their salvation. Those who have themselves tasted the sweets of redeeming love, will not, cannot rest until all with

whom they associate are made acquainted with the plan of salvation. Oh that you would use your powers of mind in seeking to so approach sinners that you may win them to the path of righteousness!

The work of our missions in foreign lands must be extended; and if the converting power of God shall come to our youth, we shall see them pressing into the ranks of the workers. Greater effort should be made to afford them facilities to prepare for labor in these foreign fields. A fund should be raised to be devoted to assisting those to prepare for the work who will give themselves unreservedly to God and his cause, and who will labor, not for large wages, but for the love of Christ, to save souls for whom he died. In every mission established there should be a school for the training of laborers. The very best talent among the Germans, the French, and the Scandinavians should be enlisted in the education of promising young men and women of the different nationalities. And in all our educational institutions special facilities should be provided for the instruction and training of those who want to become missionaries among their own people in foreign lands.

In the office at Battle Creek, at Basle, and at Christiania, there is pressing need of translators in the different languages, and the various branches of the work are crippled for the want of competent and experienced laborers. God-fearing workers are wanted in our houses of publication, in our missions, and in our churches. There is need of persons educated in the English, the French, the German, and the Scandinavian. We want a hundred laborers where there is one. The heavy responsibilities should not rest alone upon any one man in any branch of the work. Two or

three should be fitted to share the burden, so that if one shall be called to another post of duty, others may be prepared to supply his place. Provision has not been made half as extensively as it should have been against any and every emergency.

Care should be exercised to select the right men for teachers in the missionary schools. Young men who are themselves deficient in Christian experience are not wanted. Our work is not to be done in a hap-hazard manner. Satan is united with human agencies to take advantage of every mistake. Unclean hands and unholy hearts cannot be intrusted with this sacred work. Those whose lips and hearts have not been touched as with a live coal from off God's altar, should not be allowed to connect themselves with his work until they are converted. "Be ye clean that bear the vessels of the Lord."

We need men who fear God, men who mean to learn, and who will labor with an eye single to his glory. The workers need to come closer to God than they have done. They must have his converting power upon the heart in order that he may impart to them wisdom and knowledge as he did to Daniel, and make them channels of light to others. Let those who are to be educators of others seek God daily for this heavenly endowment, that the understanding may be quick and clear, and that the beauty of holiness may be revealed in the character. God will help them if they seek him. Those who have been under their instruction may be presented before God ready to do his work with thoroughness and fidelity.

Our ideas are altogether too narrow. God calls for continual advancement in the work of diffusing light. We must study improved ways and means of

reaching the people. We need to hear with ears of faith the mighty Captain of the Lord's host saying, "Go forward." We must act, and God will not fail us. He will do his part, when we in faith do ours. Brethren and sisters who have been long in the truth, you have not done the work God calls upon you to do. Where is your love for souls?

Error is prevailing everywhere. The great adversary of souls is mustering his forces. He is setting every device in operation in order to confuse the minds of men with specious errors, and thus destroy souls. Those with whom God has intrusted the treasures of his truth are to let the light shine amid the moral darkness.

Seventh-day Adventists are making progress, doubling their numbers, establishing missions, and unfurling the banner of truth in the dark places of the earth; and yet the work moves far more slowly than God would have it. The members of the church are not individually aroused to put forth the earnest effort they are capable of making, and every branch of the work is crippled by the lack of fervent piety, and devoted, humble, God-fearing laborers. Where are the soldiers of the cross of Christ? Let the God-fearing, the honest, the single-hearted, who look steadfastly to the glory of God, prepare themselves for the battle against error. There are too many faint, cowardly hearts in this hour of spiritual conflict. Oh that out of weakness they may be made strong, and wax valiant in fight, and put to flight the armies of the aliens!

There is a class that are represented by Meroz. The missionary spirit has never taken hold of their souls. The calls of foreign missions have not stirred them to action. What account will those render to God, who are doing nothing in his cause,—nothing to win souls to Christ? Such will receive the

denunciation, "Thou wicked and slothful servant."

The interest and labors of the church must be extended more earnestly and decidedly to both home and foreign missions. Those who have been successful in using their talents to secure earthly treasures should now employ these capabilities to advance God's cause and build up his kingdom. Their tact and ability sanctified to God, will be accepted, and he will make it effective in the grand work of turning men from error to truth. There should be deep heart-searching with our young men and women to see if they have not a work to do for the Master. There is a work to be accomplished which money cannot do. Destitute fields must be supplied with earnest laborers, with those whose hearts are warm with the love of Christ and with love for souls. All who enter the missionary field will have hardships and trials to endure; they will find hard work, and plenty of it; but those of the right stamp of character will persevere under difficulties, discouragements, and privations, holding firmly to the arm of the Lord. They will show a zeal that will not flag, a faith that will not yield, a resolution that will not weaken. They are doing no more than God requires, when they dedicate themselves, soul, body, and spirit, to his service, becoming partakers with Christ in his sufferings. If they share his self-denial and cross-bearing, they will be partakers also in his joy,—the joy of seeing souls saved through their instrumentality in the kingdom of glory.

OUR DUTY TO THE MISSIONARY WORK.

THE members of the church are not all called to labor in foreign lands, but all have a part to act in the great work of giving light to the world. The gospel

of Christ is aggressive and diffusive. In the day of God not one will be excused for having been shut up to his own selfish interests. There is work for every mind and for every hand. There is a variety of work, adapted to different minds and varied capabilities. Every one who is connected with God will impart light to others. If there are any who have no light to give, it is because they have no connection with the Source of light.

Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community. There is work for all to do in their own borders, to build up the church, to make the social meetings interesting, and to train the youth of ability to become missionaries. All should cultivate spirituality and self-sacrifice, and by their means and their earnest prayers assist those who enter new and difficult fields. They should co-operate actively with the minister in his labors, making the section of country around them their field of missionary effort; and the larger churches should labor to build up and encourage those that are weak or few in numbers.

This work has been neglected. Is it any marvel that God does not visit the churches with greater manifestations of his power, when so large a number are shut in to themselves, engrossed in their own interests? It is thus that their piety becomes tame and weak, and they grow bigoted and self-caring. It is in working for others that they will keep their own souls alive. If they will become co-laborers with Jesus, we shall see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond their own borders.

A close sympathy with Christ in his mission of love and mercy, would bring the workers into sympathy with one another, and there would be no disposition to cherish the evils, which, if indulged, are the curse of the churches. The jealousy and fault-finding, the heart-burnings, the envy and dissension, the strife for the supremacy, would cease. The attention given to the work of saving souls would stimulate the workers themselves to greater piety and purity. There would be with them a unity of purpose, and the salvation of the soul would be felt to be of so great importance that all little differences would be lost sight of.

Brethren and sisters in the faith, does the question arise in your hearts, "Am I my brother's keeper?" If you claim to be children of God, you are your brother's keeper. The Lord holds the church responsible for the souls of those whom they might be the means of saving. He has intrusted you with sacred truth; Christ abiding in the individual members of the church is a well of water springing up into everlasting life. You are guilty before God if you do not make every effort possible to dispense this living water to others. Men are perishing close by your own doors, while they hew out to themselves broken cisterns that hold no water. Heaven is indignant at the ease of men and women in Zion, while souls are going down to ruin in their ignorance and their sins. If the members of the church were to see themselves as God sees them, they would be overwhelmed with self-reproach. They could not endure to look their responsibilities and delinquencies in the face.

If we indeed have the truth for these last days, it must be carried to every nation, kindred, tongue, and people. Ere long the living and the dead are to be judged according to the deeds done

in the body, and the law of God is the standard by which they are to be tested. Then they must now be warned; God's holy law must be vindicated, and held up before them as a mirror. To accomplish this work, means is needed. I know that times are hard, money is not plenty; but the truth must be spread, and money to spread it must be placed in the treasury.

Many are trembling with fear because the work moves faster than their slow faith, and because means is expended more rapidly than it comes into the treasury; and yet we have taken only the first few steps in advance. Our message is world-wide; yet many are doing literally nothing, many more so very little, with so great a want of faith, that it is next to nothing. Shall we abandon the fields we have already opened in foreign countries? Shall we drop part of the work in our home missions? Shall we grow pale at a debt of a few thousand dollars? Shall we falter and become laggards now, in the very last scenes of this earth's history? My heart says, No, no. I cannot contemplate this question without a burning zeal to have the work go. We would not deny our faith, we would not deny Christ, yet we shall do this unless we move forward as the providence of God opens the way.

The work must not stop for want of means. More means must be invested in it. Brethren in America, in the name of my Master I bid you wake up! You that are placing your talents of means in a napkin, and hiding them in the earth, who are building houses and adding land to land, God calls upon you, "Sell that ye have, and give alms." There is a time coming when commandment-keepers can neither buy nor sell. Make haste to dig out your buried talents. If God has intrusted you with

money, show yourselves faithful to your trust; unwrap your napkin, and send your talents to the exchangers, that when Christ shall come, he may receive his own with interest. In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now. If the love of Christ were burning in the hearts of his professed people, we would see the same spirit manifested to-day. Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church. They would work for the advancement of God's cause as earnestly as worldly men labor to acquire riches. Tact and skill would be exercised, and earnest and unselfish labor put forth to acquire means, not to hoard, but to pour into the treasury of the Lord.

What if some become poor in investing their means in the work? Christ for your sakes became poor; but you are securing for yourselves eternal riches, a treasure in heaven that faileth not. Your means is far safer there than if deposited in the bank, or invested in houses and lands. It is laid up in bags that wax not old. No thief can approach it, no fire consume it.

Some have selfishly retained their means during their life-time, trusting to make up for their neglect by remembering the cause in their wills; but not one-half the means thus bestowed in legacies ever comes to the objects specified. Brethren and sisters, invest in the bank of heaven yourselves, and do not leave your stewardship upon another.

In obeying the Saviour's injunction,

our example will preach louder than words. The highest display of the power of truth is seen when those who profess to believe it give evidence of their faith by their works. Those who believe this solemn truth should possess such a spirit of self-sacrifice as will rebuke the worldly ambition of the money-worshiper.

My soul is burdened as I look over the destitute fields here in Europe, and see the poverty of many, and the difficulties they must meet in keeping the Sabbath, and then think how the way to reach souls is blocked up for want of means. The Lord has made provision that all may be reached by the message of truth, but the means placed in the hands of his stewards for this very purpose has been selfishly devoted to their own gratification. How much has been thoughtlessly wasted by our youth, spent for self-indulgence and display, for that which they would have been just as happy without. Every dollar which we possess is the Lord's. Instead of spending means for needless things, we should invest it in answering the calls of missionary work.

As new fields are opened, the calls for means are constantly increasing. If ever we needed to exercise economy it is now. All who labor in the cause should realize the importance of closely following the Saviour's example of self-denial and economy. They should see in the means they handle a trust which God has committed to them, and they should feel under obligation to exercise tact and financial ability in the use of their Lord's money. Every penny should be carefully treasured. A cent seems like a trifle, but a hundred cents make a dollar, and rightly spent may be the means of saving a soul from death. If all the means which has been wasted by our own people in self-gratification had

been devoted to the cause of God, there would be no empty treasuries, and missions could be established in all parts of the world.

Let the members of the church now put away their pride and lay off their ornaments. Each should keep a missionary box at hand, and drop into it every penny he is tempted to waste in self-indulgence. But something more must be done than merely to dispense with superfluities. Self-denial must be practiced. Some of our comfortable and desirable things must be sacrificed. The preachers must sharpen up their message, not merely assailing self-indulgence and pride in dress, but presenting Jesus, his life of self-denial and sacrifice. Let love, piety, and faith be cherished in the heart, and the precious fruits will appear in the life.

In many cases means which should be devoted to the missionary work is diverted into other channels, from mistaken ideas of benevolence. We may err in making gifts to the poor which are not a blessing to them, leading them to feel that they need not exert themselves and practice economy, for others will not permit them to suffer. We should not give countenance to indolence, or encourage habits of self-gratification by affording means for indulgence. While the worthy poor are not to be neglected, all should be taught, so far as possible, to help themselves. The salvation of souls is the burden of our work. It was for this that Christ made the great sacrifice, and it is this that specially demands our beneficence.

We shall be brought into strait places in our work. Trials will come. God will test the strength of our faith; he will prove us to see if we will trust him under difficulties. The silver and gold are the Lord's, and when his stewards have done their duty fully, and can do

no more, they are not to sit down at ease, let things take their course, and let the missionary work come to a standstill. It is then that they should cry to God for help. Let those who have faith seek the Lord earnestly, remembering that "the kingdom of heaven suffereth violence, and the violent take it by force."

There are those in the church who have with open hand and heart come forward to the work hitherto, and they will not be behind now. We have confidence in their integrity. But the offerings of the church have been in many instances more numerous than her prayers. The missionary *movement* is far in advance of the missionary *spirit*. Earnest prayers have not, like sharp sickles, followed the workers into the harvest field. It is true there is an interest to see success attend the efforts to unfurl the banner of truth in foreign lands, but there has been a lack of heartfelt sympathy with the laborers, and real burden of soul that the means invested may do its work.

This is the ground of our difficulties; this is the reason for the pressure for means. The people must be called to reflection. There must be a spiritual awakening. They must have a personal interest, a burden of soul, to watch and pray for the success of the work. Let every one who gives of his means, also send up his prayers daily that it may bring souls to the foot of the cross. In every church there should be stated seasons for united prayer for the advancement of this work. Let all be united, having a specific object for their

faith and entreaties. Brethren, move high heaven with your prayers for God to work with the efforts of his servants.

We need to cry to God as did Jacob for a fuller baptism of the Holy Spirit. The time for labor is short. Let there be much praying. Let the soul yearn after God. Let the secret places of prayer be often visited. Let there be a taking hold of the strength of the Mighty One of Israel. Let the ministers walk humbly before the Lord, weeping between the porch and the altar, and crying, "Spare thy people; O Lord, and give not thine heritage to reproach."

Let none indulge the thought that we have attempted too much. No, no; we have attempted too little. The work which we are now doing ought to have been done years ago. Our plans must enlarge, our operations must be extended. What is needed now is a church whose individual members shall be awake and active to do all that it is possible for them to accomplish.

We are not left alone in this work. We are laborers together with God, in partnership with divine resources. The Lord has agencies that he will put in operation in answer to the importunate prayer of faith. He will fulfill his word, "Lo, I am with you always, even unto the end of the world." The Captain of our salvation is on every field of battle where truth is waging war against error. The truth which we profess offers the highest encouragement to the most devoted self-denial and persevering effort that mortal energies can bestow. We should have the courage of heroes, and the faith of martyrs.

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Come share to people sit with them at their tables. p 141
 Set the dead bury their bones.
 And eating last year's bread. p 127
 Much sorrow of our own creating. p 129
 Answer our duties. p 130
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 As the sun goes forth so should his followers.

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