

Ellen G. White Estate

HISTORICAL SKETCHES
OF THE
FOREIGN MISSIONS
OF THE SEVENTH-DAY
ADVENTISTS

ELLEN G. WHITE

**Historical Sketches of
the Foreign Missions of
the Seventh-day
Adventists**

Ellen G. White

1886

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About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

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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.

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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 breast-works 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 strongholds 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.

[121] 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, September 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.

[122] 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, notwithstanding 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.

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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 timekeeper. 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. [124]

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, September 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 in peace of them that make peace.” [James 3:13-18](#).

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

[125] “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. Therefore 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.

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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, September 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.”

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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.

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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.

[129] 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 surrender 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, September 21.

The Christian's Strength

“With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” [Romans 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.

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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 over 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.”

[131] 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 birthright 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.

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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 embittered 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. [133]

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, September 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.”
[James 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." [134]

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.

[135] 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 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 where-with 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, September 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

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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 reproofed 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 yourselves 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.

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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, September 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.” [Revelation 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

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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. [140]

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, September 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.

[141] 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.

[142] 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. Tomorrow is not yours. Today you are to maintain the victory over self. Today you are to live a life of prayer. Today you are to fight the good fight of faith. Today 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 Master, and will become a blessing to those around you. [143]

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, tonight, 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 before,—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. [144] 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, September 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.

[145] 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

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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 discouragement 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 manner, 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, September 29.

The Work in New Fields

[Remarks before the Swiss conference, Friday, September 11.]

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.

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.

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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 always, 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

[Delivered before the Swiss Tract and Missionary Society, Sunday, September 13.]

“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, colporteurs, 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, 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.

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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 [is] 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.

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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.

[152] Whether you labor in public or private, you must expect to meet difficulties. 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 tomorrow than we know today. 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 today 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

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.

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Satan An Accuser of the Brethren

[Sermon delivered Sabbath afternoon, September 26.]

“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.” [Zechariah 3:1-3](#).

Here we find a representation of the people of God of today. 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 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.

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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.

[156] 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.

[157] 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 today 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 silent 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. [158]

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 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

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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. [160]

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 degrees 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.

[161] Sabbath forenoon I spoke in the Tabernacle, 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.

[162] 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."

[163] 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 overcomer.

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 circumstances. 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 today, 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. [165]

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.

[166] 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 Caesar'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.

[167] 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 [told] 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 practiced. 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 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 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.

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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 [169] of Europe have not planned, as have those in 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 caretaking 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 remarked, "I am much surprised that they perform no miracle to save themselves; formerly the saints worked frequent prodigies for much smaller offenses." [170]

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." [171]

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.

[172] 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 persons 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 September 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."

[173] 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 colporteurs, 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 termina-

tion. The truth must go to all nations, tongues, and peoples, and that speedily.

Visit to Scandinavia

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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

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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 Satan 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. Those 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 honored 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 flight. “They dived into the darkest parts of the forest; 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 field. In some parts no more than one-fiftieth of the population remained, and there were regions left without inhabitant.

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Such was the spirit of popery in the seventeenth century, and such is her spirit today. 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.

[179] 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.

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 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 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. [180] 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 example 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?"

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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 meetings 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.

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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 permitted 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.

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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 world. 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.

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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 large 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

[185] 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 worshiping 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.

[186] 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 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.

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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 Malmo, 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.

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Hardly a town or hamlet that we have passed on our journey since leaving Basle but has an interesting history connected with the Reformation. Malmo 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 Malmo to the gospel.

“Louder songs re-echoed day by day round the walls of Malmo, 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 Malmo 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 Malmo brings us to Stockholm. Here we have a church of ninety members, the result of Eld. Matteson's labors and some colporter 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 worshippers, 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." [189]

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. [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 colporteurs in many fields.] 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

[190] 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, 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

[192] 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 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. 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.

[193] 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.

[194] 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 “smorgas,” is always eaten first, and usually in the manner I have described.

Grythyttehed

Sabbath and Sunday, October 24 and 25, we spent at Grythyttehed, 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.

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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 [Philippians 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 colporteurs. 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.

[196] 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.

[197] 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

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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. [199] 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 “smorgas” 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 of Scandinavia, the leave-taking was more ceremonious than our reception.

Orebro

On our way to Christiania, we spent two days in Orebro, 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.

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We arrived in Orebro 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 meetinghall 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 Orebro, 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, [201] 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

Orebro 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 Wittemberg, 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 Wittemberg 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.

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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 Wittenberg 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 Orebro, 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 Orebro. [Daniel 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.

[203] **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 Orebro 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 sometimes 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

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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 Orebro, 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 [Revelation 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

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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 [Deuteronomy 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 reproved sins, such as drinking, theft, adultery, swearing, and backbiting, and also reproved churchgoers for attending church with worldly business in view, instead of listening to God's word and conforming

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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 these 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.

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Christiania

Friday morning, October 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.

[208] 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.

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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 toward 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 today. 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.

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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 today 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, [211] 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.

[212] 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 represented 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.

[213] 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 reprove, 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 criticize 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 shall 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 accuser 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.

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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 reproved, 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.

[215] The church at Christiania have not a twentieth part of the influ-

ence 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."

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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.

[217] 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 today, and seethe that ye will seethe." "Tomorrow 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 commencement of holy time should remain undone until the Sabbath is past. [218]

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. Better, far better, would it be to leave them in darkness until they could receive the truth in its purity.

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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 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.

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.

[220] 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 years 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

[221] 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 Frederickshaven, 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.

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Cologne

When we left Basle, we went to Hamburg by the way of Frankfurt, 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 cornerstone. 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

[223] 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. [224]

The mountains are terraced for vineyards, to the very summit. It must have 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 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 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. [225]

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

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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.

[227] 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, snowstorms, 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.

[228] 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

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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 appears to spring from the tops of the highest peaks. As we proceed, the gorge begins to narrow 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 Pfaffensprung, 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. Altogether, 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

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of construction, twenty-five hundred workmen on an average were employed daily, and sometimes the number reached three thousand four hundred. The boring 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 mountain 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.

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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 [Isaiah 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. [232]

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 today, 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.”

[234] 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, [235] 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. [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.] 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 much strengthened by the words spoken. The Lord has a people here, and if faithful they will yet see others added to their numbers.

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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 reprov'd 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

[237] 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, December 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 tonight 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.

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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.

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. [240]

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 Loyse.”

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.” “Immediately 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.

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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. [243]

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. [244]

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.

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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 bakeshops, 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

[246] in rolls a little larger than a pipe stem, and about a yard long. This is
[247] 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 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. [248]

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 colporteurs 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.

[249] 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.

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 closemouthed, 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.

Appeals for our Missions

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Education for the Missionary Work

“We are laborers together with God; ye are God’s husbandry, ye are God’s building.” [1 Corinthians 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. Opportunities 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.

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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. Colporteurs 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 [282] 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 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

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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.

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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 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.

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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 worldliness 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 today: "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 forgetful 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 in 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.

[287] 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 today 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

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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 always, 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!

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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?

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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.

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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.

[292] 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 today. 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.

[293] 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."

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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 alway, 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.