

Ellen White in Italy

(1885-1887)

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1. Ellen White's First Visit to Italy

D. A. Delafield, *Ellen G. White in Europe 1885-1887*, S. 133-145.

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2. Ellen White's Second Visit to Italy

D. A. Delafield, *Ellen G. White in Europe 1885-1887*, S. 174-180.

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3. Ellen White's Third Visit to Italy

D. A. Delafield, *Ellen G. White in Europe 1885-1887*, S. 236-238.

Source: www.egwwritings.org

4. Ellen White's Journal: Visit to Northern Italy

Ellen White, *Historical Sketches*, S. 226-249.

Source: www.egwwritings.org

5. Encyclopedia

Don F. Neufeld (Editor), *The Seventh-day Adventist Encyclopedia*, Review and Herald Publishing Association, 2002.

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1.

Ellen White's First Visit to Italy

D. A. Delafield

Attack by “friend” and foe

Arriving back in Basel, Switzerland, on Thursday evening, November 20, Ellen White found Mary K. White healthy, but granddaughter Ella¹, now almost four, was ill, but not seriously. So it was good to be “home” again.

Many times in the months ahead she would return to her home base in Basel, then venture forth as God’s messenger to deliver His word to the people. This was the pattern of her labors in Europe.

William C. White, who arrived in New York a week after his mother’s return to Basel, wrote instructions to Mary his wife: “I suppose Mother will be let down after her long, hard journey. You must help her rest. Make dresses, ride out, walk around, kill time, and give nature a chance to strengthen her for another campaign.”² But Willie’s hope that his mother might get some rest before another “campaign” had been thwarted long before he even wrote about it. On her first full day in Basel, Buel L. Whitney told her she was needed in Italy immediately. Augustin C. Bourdeau, who went there just after the European Council, badly needed encouragement and help.

The very next evening Buel L. Whitney returned for another long interview, this time about the spiritual health of the workers in the office, especially the younger ones. Sister White’s work was cut out for her before she had any chance to think of making dresses, riding, walking, or resting.

Bernard Kalaria, the “Converted” Jew

She spoke Sabbath morning, and in the social meeting that followed listened to Bernard Kalaria, a Jew converted to Christianity who was attending a theological school in Basel. Kalaria had become interested in Adventist beliefs and was trying to get work at the publishing house as a German translator.

¹ Ella in young womanhood married Dores Robinson, son of Asa T. and Loretta Farnsworth Robinson. Dores was a pastor-teacher-editor-evangelist. But his real talent was editorial research and writing. For years he served in the White Estate offices assisting Ellen White until she died in 1915. He served in editorial work and teaching in the United States and Africa, then in the White Estate offices at Elmshaven and Washington, D.C. In all of his service at home and overseas the ebullient Ella was a faithful participant. At the time this book is being written both she and her younger sister, Mabel, are living.

² *William C. White*, Nov. 28, 1885.

Willie White had even written a letter to the General Conference president asking whether there might be a place in one of the church's American colleges where the twenty-four-year-old scholar could teach Hebrew.

But Ellen White was not anxious to see him hired at Basel. Though he "spoke well," he had not yet taken his stand for the truth. She was afraid that to speak to him encouragingly about employment would cloud the issue. "The question is, What does God say? What does He require?" she wrote. She did not want him to make his decision on the basis of whether he could get employment. He was not to be "bribed or bought"³.

As it turned out, the young man was hired for a while but did not remain long. "Kalaria," wrote William C. White a little later, "has left us after doing what harm he could." Circumstances proved it was better to test him early rather than late.

Ellen White through the years was given instruction concerning labor for the Jewish people: "We are plainly taught that we should not despise the Jews: for among them the Lord has mighty men who will proclaim the truth with power."⁴ And before the General Conference in session on May 27, 1905, she made the prediction: "The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit. The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."⁵

Labors in Northern Italy

During the next few weeks Ellen White was to journey by rail over the magnificent Alps and labor in the Waldensian regions about Turin. This large city, like Milan, is situated in the "boot top" of the Italian peninsula. Her appointments in Italy were all concentrated here. She never had occasion to travel south to Florence, Rome, or Naples. All her speaking appointments were in the subalpine regions of Torre Pellice.

At Torre Pellice she learned of the problems in which Augustin C. and Daniel T. Bourdeau were involved. Daniel was the first of the Bourdeau brothers to work in Italy. His brother, Augustin, followed him. Now Augustin C. Bourdeau was in need of help in northern Italy, and his brother, Daniel, who was launching an evangelistic program in Geneva, was also sadly in need of counsel and direction.

³ *Manuscript 28*, p. 2.

⁴ *Manuscript 87*, 1907.

⁵ *Review and Herald*, June 29, 1905, p. 8.

He was proposing to get out a handbill advertising himself as an American missionary and citing flattering remarks made about him in the past year in American newspapers. Ellen White tried to dissuade him. She told him that two extremes needed to be avoided. On the one hand, Americans should not be ashamed of their nationality and try to mimic the people among whom they lived, but on the other hand, she said, “I have been shown that we need to move with the greatest wisdom, that we shall not in anything create prejudice by giving the impression that Americans feel themselves superior to people of other nations.”⁶ She also pointed out the folly of Bourdeau’s representing himself as a “missionary”. This, she said, would create jealousy and suspicion and be regarded as “the worst kind of insult”⁷.

Reduce the length of your sermons, she further counseled, for these wear out everybody, audience and preacher included.

The Bourdeau brothers were talented evangelists, zealous of good works, but they needed balance and wisdom, which the Lord provided through the Spirit of Prophecy. But more about this later.

By Train Across the Alps

Mrs. White celebrated her fifty-eighth birthday, Thursday, November 26, 1885, by beginning the interesting journey into Italy. With her she took Mary K. White, leaving Sara McEnterfer behind to care for Ella. Martha Bourdeau accompanied them.

The trip by rail through the famous St. Gotthard pass and “along the borders of the beautiful Lake Maggiore” had brought the party to Turin in northwest Italy. The train ride through the Alps fascinated Mrs. White, and she wrote at length about the uniqueness of the mountains. “The Alps of Europe are its glory. The treasures of the hills send their blessings to millions. We see numerous cataracts rushing from the tops of the mountains into the valleys beneath.”⁸

At Turin the party spent a pleasant night in a hotel, and Friday morning at an early hour they were on their way again to the quaint little town of Torre Pellice. Mrs. White described the journey:

“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 ... is traversed by the railroad. Soon after

⁶ *Letter 24*, 1885.

⁷ *Manuscript 28*, 1885.

⁸ *Manuscript 29*, 1885.

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.”⁹

And she commented, “Thither our course is directed that, if possible, we may encourage the little company there who are striving under great difficulties to obey God.”¹⁰

When the travelers reached Torre Pellice, Augustin. C. Bourdeau was there to meet them and was particularly happy to see his wife, Martha, again.

Early Labors of Czechowski

The little city of Torre Pellice was the first place Michael B. Czechowski entered when he arrived in Europe in 1864 as an unofficial missionary. There he led Jean David Geymet and Catherine Revel to a knowledge of the third angel’s message. They were the first SDA converts in Europe.

Brother Geymet describes his experience with the zealous Czechowski in the *Revue Adventiste* of May 1, 1922:

“In 1863 on leaving my work one evening in a silk factory in Torre Pellice, in the Piedmont Valley in Italy, I saw a small group of people on the main road in front of a store ... In the middle of the group was a man with a long beard and a little stick explaining the prophecy of Daniel 2 with the help of a prophetic chart. It was Mr. Michael B. Czechowski.”

“As far as I was concerned I didn’t belong to any church, and I had had no religious instruction. I was won to this truth as soon as I heard it, and thus became the first Seventh-day Adventist (with Sister Catherine Revel) as far as date is concerned.”¹¹

Geymet and Czechowski and later heralds of the Advent in those Waldensian valleys, like the Bourdeau brothers, must have hoped that they could lead some of these Bible-loving people to the full light of the “present truth.” Doubtless they succeeded to some extent, but the harvest from those valleys was not yet ripe. Mrs. White wrote prophetically:

“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

⁹ *Historical Sketches*, pp. 230, 231.

¹⁰ *Ibid.*

¹¹ *Review and Herald*, Dec. 27, 1973, p. 20.

time. The persecutions which their fathers endured have made them apathetic and close-mouthed, and they look upon strangers and strange doctrines with suspicion. But the miracle of God's mercy, working with man's human effort, will yet cause the truth to triumph upon the very soil where so many have died to defend it. Knowledge will be increased, faith and courage will revive, and the truth will shine as the light of the morning all through these valleys. The old battle field will yet be the scene of victories now unseen, and the adoption of Bible truth will vindicate the past fidelity of their fathers."¹²

Geymet was like Zacchaeus, small of stature but honest in heart, a man with unbounded energy, and destined to be a leader in the publishing ministry of the church. Eduardo Naenny, prominent in the publishing work in the Euro-Africa Division, recently wrote about this pioneer and Czechowski, his mentor:

"Brother Geymet devoted himself to the spreading of the gospel. He accompanied Brother Czechowski in Switzerland in 1866, where he helped him in his evangelistic labors, in publicity, and in building, earning his livelihood in between times.

In 1867 Czechowski built a house in St. Blaise, Switzerland, and set up a print shop and founded the journal *The Everlasting Gospel* with J. D. Geymet and Ludomir Czechowski as the printers, and Anna de Prato as the editor. Unfortunately, lack of funds forced the journal to be discontinued after only two years. During his stay in Tramelan, Switzerland, he translated *Daniel and the Revelation* by Uriah Smith into French (it was never published). After 1870 he spent a number of years in the Piedmont, where he married Theresa Trombotto.

In 1877 John N. Andrews visited the Waldensian valleys 'and made such an impression on my wife that she cried when she heard of his death,' Geymet wrote.

During the winter of 1884-1885 Daniel. T. Bourdeau, an American minister, and Albert Vuilleumier, a Swiss, gave public lectures. Among those who were baptized was the wife of Jean D. Geymet. Shortly afterward a church ... was established in Torre Pellice.

In 1885 Ellen G. White ... visited the Waldensian Valley, a visit that had a decisive influence upon Brother Geymet and his choice of a future vocation. He became a book evangelist¹³ about 1886."¹⁴

¹² *Historical Sketches*, p. 249.

¹³ After he was 75 years of age he would walk ten or twelve miles a day to place his precious books in the homes of interested readers. When he was 80 years old he wrote a Message in the *Revue Adventiste*, including this challenging paragraph which has meaning today: "I cannot conceive of how a true Adventist can remain inactive and silent about

Opposition in Torre Pellice

Among Daniel. T. Bourdeau's converts in Torre Pellice, during the winter of 1884-1885, were Mary, Mrs. Revel's daughter, and Mr. and Mrs. J. P. Malan, who edited a secular newspaper *l'Avvisatore Alpino*.

In late February, Augustin C. Bourdeau came to Torre Pellice to relieve his brother, Daniel, and Ademar Vuilleumier, his assistant. He succeeded in formally organizing a church of eighteen members in May.

Ellen White did not have to wait long to observe the nature of Augustin C. Bourdeau's trouble. J. P. Malan, Daniel Bourdeau's most promising convert, had apostatized, and was doing all he could to obstruct the progress of the little church. Like seed planted on shallow ground, he had no root in himself and did not long endure. It seems that Malan had borrowed heavily to improve his printing establishment in Torre Pellice, but when he had become an Adventist early in 1885 his creditors had demanded their money in full. Malan borrowed from the bank to pay them off, but by the time of the European Council in September (which he attended), the note was due.

Malan owned and operated the only press in Torre Pellice. He had a good command of French and Italian. His wife could speak English, French, and German, also Dutch. It looked as though he would become the strong local leader of the Adventists. So William C. White and Buel L. Whitney helped scrape together \$1,600 to help Malan pay his note to the bank.

During the European Council, White went so far as to compliment Malan in a letter to Elder Butler noting that he was "sharp as a steel trap." Now, two months later the steel trap had sprung!

Interference and Hostilities

When Bourdeau asked Malan on Friday whether he would print some handbills to announce Ellen White's talk in Torre Pellice for the next afternoon, he flatly refused. They went ahead anyway, but because of the lack of announcements, only twenty-five people were present and only three or four of these were non-Adventists. She spoke for some time on the importance of obeying God and walking in the light, regardless of the opinions or course of the world.

the second coming of Jesus Christ, and not impart this happy hope to the hearts of his fellow men."

¹⁴ *Review and Herald*, Dec. 27, 1973.

As she was about to finish her talk, Malan, who had been in the audience taking notes, leaped to his feet. He demanded to know whether keeping the Sabbath was necessary to salvation, and wanted a “yes” or “no” answer.

“She tried five or six times to answer it,” wrote Mary K. White to Willie the next evening, “but he would spring to his feet every time and in a fury of passion demand an answer, ‘yes or no.’”¹⁵

Ellen White attempted to explain that such an important question called for more than a yes-or-no answer, and in between Malan’s outbursts tried to tell him that if a person had light on the Sabbath he could not be saved while rejecting it.

Malan took out a paper he had written, and began to read something to the effect that one could observe the Sabbath without abstaining entirely from labor. Augustin C. Bourdeau tried desperately to translate so Sister White could understand, but Malan rushed ahead. Finally she told Malan courteously but firmly she would reply in writing, and the Sabbath afternoon meeting closed. Then Malan’s distraught wife, who was still faithful to the Advent message, came forward and begged Sister White to excuse her husband. It was a tearful time for her.

The Difficulties Mount

Sunday morning dawned clear and beautiful. Ellen White was impressed by the scene she saw when she walked out into the market place. There women with inflamed eyes and coarse, leathery skin were crying out, trying to sell their wares. In the wintertime many of these mountain people lived in stables with their cows and goats, in order to keep warm. The buildings generally had only one small window.

On Sunday afternoon Ellen White stood up to talk to a small group once more. While she was speaking Malan came in again. This time he sat there looking very agitated. Whenever something was said with which he agreed, he would nod his approval. If he didn’t agree, he would shake his head and begin to murmur to those around him. Finally he popped up again and asked Bourdeau, who was interpreting, “Do you keep all the Commandments any better than the Pharisees? Answer me!” Bourdeau ignored him, and Malan presently grabbed his hat and hurried angrily from the room.

“This was not a very encouraging beginning,” Ellen White wrote in her diary that night, “but we will remain and see if the Lord has anything further for me to do.”¹⁶

¹⁵ *M. K. White letter*, Nov. 29, 1885.

Happily she could write the next day, “We have a most glorious morning. The sun shines so warm and mild, the doors are open and it seems like spring.”¹⁷ All through her stay in Italy the air was soft and clear, and she took full advantage of the situation to get outdoors as much as she could.

That afternoon Bourdeau hired a carriage and took Ellen White and Buel L. Whitney for a ride. They went up past St. Johns, a Protestant village, and on through a quaint Catholic town. They saw men and some boys, even small ones, at work in a granite quarry.

The little party then returned to Bourdeau’s house, with a better understanding of the life-style of these humble folk of the mountains.

Part of Ellen White’s plan in coming to Italy was that she should get some of the rest and quiet she had missed in Basel. So on Thursday there was another five-mile carriage ride. On Friday it was time to plunge back into the evangelistic meetings again.

The workers had concluded after Malan’s two intrusions during the meetings on the first weekend that they would have to hire another hall. Malan owned the hall they had been meeting in, so he felt free to break in whenever he pleased.

Intrusions of Miles Grant

By going to a town a few miles away they had managed to get handbills printed announcing meetings on Friday and Sunday evenings, and Sabbath and Sunday afternoons. But as if the opposition from Malan was not enough, handbills appeared the next morning proclaiming the arrival of Miles Grant, an American and an old foe of Seventh-day Adventists. He announced he would hold meetings in the hall just above the new one Bourdeau had rented. Grant’s meetings were slated for the same days, but different hours. His handbills were the same size and style as those Bourdeau had posted.

Grant was an Advent Christian minister and evangelist, editor of the *World’s Crisis*, during the years 1856-1876. At one point Seventh-day Adventists had sponsored some meetings of his in California since he taught conditional immortality and had similar prophetic views, but the arrangement did not work out, and Grant became an active opposer of Seventh-day Adventists and particularly Ellen White.

On Friday night she spoke at seven o’clock on Matthew 11:28-30, “Come unto me all ye that labour.” Half an hour later Grant opened his meeting in

¹⁶ *Manuscript 29*, 1885.

¹⁷ *Ibid.*

the room above, speaking on sanctification, but making little mention of Mrs. White. He did tell his audience that she was among them in the crowd, but later corrected himself. Instead, Mary K. White and Augustin C. Bourdeau attended, Mary K. taking down Grant's sermon in shorthand. At Grant's side to do the translating was a Mr. O. Corcorda whom Mary described as a "smooth voiced, age-to-come no-Sabbath man."

The next evening Grant launched into a tirade of criticism, speaking with the single purpose of "exposing and discrediting the Lord's messenger," "He spoke more freely," Ellen White said, "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 vision of Mrs. White¹⁸ are not of God."¹⁹

Ellen White, however, steadfastly refrained from mentioning Grant or from replying to any of his charges. "It has ever been against my principle to enter into controversy with any one, or to spend my time in vindicating myself."²⁰ She confessed in her diary, though, that at times she felt "sorely tempted" to depart from this custom and attempt to vindicate her cause.²¹

Naturally the report went out that two Adventists had come into the valley to fight each other, and although she pointed out that this was not true since she did not fight against Grant, the effect on the work was not good.

On Sunday she had a long visit with Mrs. Malan, who was in "deep trial" because of her husband's opposition. She was kind and understanding of her distress. After speaking again Sunday night, Mrs. White had a good rest and woke refreshed.²²

¹⁸ Attacks upon Mrs. White and her visions have come from outside the church and from within. As far back as the 1840's Ellen White wrote: "I saw the state of some who stood on present truth, but disregarded the visions – the way God had chosen to teach in some cases, those who erred from bible truth. I saw that in striking against the visions they did not strike against the worm – the feeble instrument that God spake through – but against the Holy Ghost. I saw it was a small thing to speak against the instrument, but it was dangerous to slight the words of God. I saw if they were in error and God chose to show them their errors through visions, and they disregarded the teachings of God through visions, they would be left to take their own way, and run in the way of error, and think they were right until they would find it out too late." *Selected Messages*, Book 1, p. 40.

¹⁹ *Historical Sketches*, p. 236.

²⁰ *Ibid.*, p. 237.

²¹ *Manuscript 29*, 1885, p. 9.

²² *Ibid.*, p. 8.

Tuesday, she and Mary, along with the Bourdeaus and Jean D. Geymet, set off on a journey three miles up the mountain to Catherine Revel's home. They had only a little donkey to pull the carriage, and the animal could hardly make the grade. Bourdeau's son, Arthur, spent most of his time out of the carriage literally pulling the donkey up the mountain.

The next day Martha Bourdeau took her stepdaughter, Sarah (Augustin's daughter), and left for Basel. Edith Andrews' condition had continued to deteriorate, and Martha wanted to be with her child during her last days. There were more rides into the mountains for Ellen White that week, and more trouble when the weekend came. Now Corcorda and Grant had managed to influence the man from whom Bourdeau had rented the new hall to turn the Adventists out of that one, too! He finally decided to hold the meetings in his own house until he could purchase a hall. Here the messenger of the Lord spoke to the believers for the balance of her visit.

Back to Basel

On Tuesday, December 15, Ellen White rose at 3:30 A.M. to catch the train for Turin. To save money they traveled third class. Though the car was cold, they reached Turin without too much discomfort.

The train passed through some magnificent Alpine scenery that delighted Mrs. White, leading her to exclaim that she had never seen anything so spectacular, not even in the Rocky Mountains of her own country.

Arriving in Geneva in the evening, they were met by Daniel T. Bourdeau, Marion, his wife, and his 10-year-old son, Augustin. They walked a short distance to Bourdeau's rented house at Chautepoulet 12.

The next morning Bourdeau hired a carriage and took Ellen White and Mary for a two-hour tour of the city. "We walked some distance upon a very high eminence," she wrote in her diary, "and looked down where the two waters meet – the Rhone and the Geneva [Arve]. One is dark blue, the other a greenish color, and although the streams meet they do not lose their distinct colors and blend in one for a long distance."²³

Counsel for a Young Couple

Mrs. White stayed in during the afternoon, while Mary went out to a museum with Bourdeau's daughter, Patience²⁴. But even though she stayed at

²³ *Manuscript 30*, 1885.

²⁴ Later Dr. Patience Bourdeau Sisco.

home, she was not completely at rest. It seems that Albert Vuilleumier's daughter, Elise, was being courted rather ardently by a tenacious young man. Here Sister White met Elise's suitor and in an earnest conversation told him that since both of her parents did not approve of his marrying their daughter, he should honor their wishes. Later she wrote him a lengthy letter that formed the basis for an article on courtship and marriage in the *Review*. The entire article was finally reprinted in *Messages to Young People*, pages 443-451. Here is a pertinent section:

“A young man who enjoys the society and wins the friendship of a young lady unknown to her parents, does not act a noble Christian part toward her or toward her parents. Through secret communications and meetings he may gain an influence over her mind; but in so doing he fails to manifest that nobility and integrity of soul which every child of God will possess. In order to accomplish their ends, they act a part that is not frank and open and according to the Bible standard, and prove themselves untrue to those who love them and try to be faithful guardians over them.

Marriages contracted under such influences are not according to the word of God. He who would lead a daughter away from duty, who would confuse her ideas of God's plain and positive commands to obey and honor her parents, is not one who would be true to the marriage obligations.”

A typical aspect of Ellen White's writings is that she consistently points her readers to the Bible as the established standard of conduct. If the parents were unbelievers or misguided believers, the young would be wise, she counseled, if they would seek their directions in the Scriptures and wise Christian counselors.

Leaving Geneva, Thursday noon, December 17, she and her daughter-in-law reached Basel that evening. It was a journey that had brought some joys, and much heartache and distress to the servant of God.

2.

Ellen White's Second Visit to Italy

D. A. Delafield

A season of hard labor

Early in April, Ellen White testified that she was enjoying good health and the beautiful weather: “Everything is looking so green and lovely that we are sure winter is passed and spring has come.”²⁵

A Letter from Torre Pellice

Just at this time a letter arrived from Augustin C. Bourdeau back again in Torre Pellice. Interest was good in two places where he was holding regular meetings, and he urged Ellen White to come. In a few weeks the people would begin to leave the valleys to spend the summer in the mountains, so it was all the more essential that she go at once if her visit was to be helpful.

She had been writing him regularly since her last visit to the Piedmont valleys, and while his brother Daniel’s problem had been that he did most of the work himself, Augustin’s shortcoming was that he didn’t seem to be getting much work done at all. Ellen White described his efforts at one point as “an array of Quaker guns”²⁶. Evidently her prodding had taken effect, and now when he called for help she responded immediately.

William C. White relayed the plans: “Since receiving your last letter, Mother has been thinking much about coming to Italy, and Brother Whitney [mission president] has thought that it would be well for us to go soon, and so we have decided to come at once.”²⁷ Ellen White, along with Willie and Mary, left Basel on Thursday, April 15, 1886, for a second visit to Italy. The train left Basel in the morning and arrived in Milan, Italy, that night.

Milan and the Great Cathedral

Since their train was not to leave until ten-thirty next morning, they improved the time sight-seeing.²⁸ The main point of interest, of course, in Milan, was the grand cathedral, the most important Gothic structure in Italy.

²⁵ *Letter 41*, 1886.

²⁶ *Letter 31*, 1886.

²⁷ *William C. White* letter April 12, 1886.

²⁸ The American Traveler’s diaries reveal that her “sight-seeing” was usually done while waiting for trains en route to appointments or peering out the windows of the cars, during a few free hours while in the cities of Europe, or attending council meetings. Recreational activities as far as she was concerned were always subordinate to the demands of the work. Yet she did take time for rest and change, and this she considered essential. See *Testimonies*, vol. 1, pp. 514, 520.

The cathedral, begun in 1386, was just then being completed. She confessed that no one could fail to be impressed with the grandeur and immensity of the huge white-marble building, but she still looked upon it as a vast “extravagance.” Some art critics have had similar reservations about the cathedral, but her judgments were colored by factors other than mere artistic taste. While she was overwhelmed by the architecture, she was favorably impressed by “the windows and walls ... adorned with high-colored pictures, painted by the finest Italian artists. These paintings represent scenes in Bible history and in traditional church history. It seemed to me that I never saw such a gorgeous combination of colors.”²⁹

But she was pained as she saw the worshipers enter, dip their fingers in a marble basin of “holy water,” make the sign of the cross, and go quietly to seats in front of the altar. As she saw them bowing before the images, it seemed to her a pathetic sight not unlike pagan worship. “How I longed to lift my voice in this grand old building, and point the poor, deluded souls to God and heaven!” The sight of women kneeling before the confessional boxes was even more painful to her. “It was placing a man with like passions as themselves in the place of Christ,” she said.³⁰

The cathedral is decorated inside and out with no less than 2,245 statues and images, and it is little wonder that Ellen White remarked later, “How the Roman church can clear herself from the charge of idolatry we cannot see. True, she professes to worship God through these images: so did the Israelites when they bowed before the golden calf.”³¹

A Lesson in Contrasts

At Torre Pellice that evening, as she stood up to speak to the 20 believers who had walked through a driving rain to celebrate the beginning of the Sabbath, she could not help contrasting the plain, whitewashed walls of the building with the elegance she had seen in Milan.

“Here in this little upper chamber of a dwelling house, there was nothing in the exterior to charm the eye, nothing in the interior to absorb or attract, but we had a Guest that day, and we all felt the warmth of His love and the value of His pardon. This precious Jesus could forgive sin. There was no uncertainty here. It was a precious season. I had not one desire for the grand temple and its cold worship. I prize the warmth of Jesus’ love.”³²

²⁹ *Review and Herald*, June 1, 1886.

³⁰ *Ibid.*

³¹ *Ibid.*

³² *Manuscript 62*, 1886.

Sabbath, too, it rained, but the believers came to hear her speak just the same. Sunday morning she awoke at five. The skies were cloudy, but the peach, cherry, and plum trees were in blossom, making the air heavy with their fragrance. “I see a providence in all God’s works,” she wrote, and making the best of the situation, she went on to observe, “Clouds are not pleasant for present convenience, but an unseen hand is at work blessing the earth, making nature very lovely.”³³

In spite of the continuing rain, they hired a horse and started up the mountain for Villar Pellice, where she had an appointment for four in the afternoon. The horse they had rented would only go at a slow walk, so they were late for the appointment. They found the meeting place literally packed with people. “The peasant women were intelligent looking,” Ellen White observed. She was especially charmed by the “neat blue dresses and white bonnets.”

Her sermon that afternoon described Christ’s triumphal ride into Jerusalem. Elder Bourdeau translated into French, and some in the audience were translating quietly into Italian for those who spoke only that language. The message of Christ’s love and mercy got through to the people, and the Lord’s servant noticed that some of her hearers were weeping.

Sowing Beside All Waters

She was beginning to sense more and more the difficulties of evangelistic labor in Europe. “This is a hard field,” she admitted, “but we are to sow beside all waters. These valleys have been watered with the blood of the Christian Waldenses, and it must be that the seed of truth will spring up and bear fruit to the glory of God. We will work, we will pray, and we will believe. It is no harder field than Jesus found when He came to our world.”³⁴

The next day the rain continued to fall, and Ellen White devoted the day to writing while Elder Bourdeau walked the five miles to Villar Pellice to fill his speaking appointment. Tuesday she managed to get a covered carriage to take her to St. John’s, where she spoke again.

Finally on Wednesday, April 21, the sun broke through, and Mrs. White, along with Mary K., Martha Bourdeau, and Martha’s daughter, Sarah, rented a carriage to ride out in the sunshine. “We drove very slowly, for the horse, although strong, had no idea of hurting his constitution,” Ellen White remarked wryly!

³³ *Manuscript 54*, 1886.

³⁴ *Ibid.*

Later that day Antoine Biglia arrived from Naples, Italy, where he had lived and worked for a number of years. Biglia, like others who had had only the most limited opportunities to learn how to be an effective minister, was in need of counsel. Of the interview Ellen White reported:

“We labored with him, and sought most earnestly to help him to take hold of the work, not as a fighter, contending and debating, as was his habit, driving people away from the truth rather than into it. He saw we talked the truth, not with storm; not pelting the people with denunciations like hailstones. We had very precious seasons of prayer ...

This brother from Naples said he had received much light, and would labor in altogether a different manner than he had done.

We have to work with these men who are really intelligent just as we worked with them one by one in the infancy of the Seventh-day Adventist cause, separating from these precious souls their unsanctified ways and manners, talking to them about Jesus, His great love, His meekness, His lowliness, His self-denial. These rough stones we bring if possible into the workshop of God where they will be hewed and squared, and all the rough edges removed ... Thus they may grow up into a holy temple for God.”³⁵

The next day was market day, and the clatter of wooden shoes woke Ellen White at 5:00 A.M. She looked out of her window on the crowds of people hurrying to market.

Then Augustin C. Bourdeau appeared on the scene with exciting news. The night before, his meeting place was crowded with people, and more than one hundred were unable to gain entrance. Fortunately Jean D. Geymet was on hand to speak to those outside while Bourdeau took care of the crowd in the building. It was a successful evening.

On Friday the rain came again, and Sabbath also, but the meetings continued to be crowded with eager listeners.

On Sunday morning Ellen White took time to visit the young man from Switzerland who had wanted so much to marry Elise Vuilleumier. He had come to Torre Pellice just after receiving Ellen White’s letter and moved his church membership there. There is no way of knowing what she said to him, but she was conscious that her earlier counsel to him was not easy to bear. Now she showed a tender interest in him and his welfare.

³⁵ *Letter 44*, 1886, p. 3.

Up the Mountain to Bobbio

After the visit, William and Mary, Elder Bourdeau, and Ellen White went up the mountain to Bobbio to visit the cave where a group of Waldensian refugees had been suffocated in the smoke of a fire ignited by their persecutors. William C. White was not with his mother on her first visit, so these sites of heroic martyrdom were of thrilling interest to him. As a child he had sat at his mother's knee as she read the history of the Waldenses to him and to James White, and now he was visiting the very scenes where Waldensian history had been made.

The little party ate their lunch near the cave and, after a time of prayerful consecration, descended the mountain to Villar Pellice, where an open-air meeting had been scheduled. This innovation was necessary because of the large crowds coming to the meetings.

“It was entirely a new thing under the sun for them to hear a woman speak, and yet after I had spoken a few moments there was the best attention. I spoke to about 300 people. Some were seated upon the wall of the enclosure, some on steps that led to the meeting room above. The piazza above was well filled with people. It was to all a novel meeting house. We had the canopy of heaven above us for a covering, the earth – which is the Lord's – beneath our feet.”³⁶

Early in the week there was yet another sight-seeing trip, this one to Angrogna, the valley of groans. The little group walked out over a beautiful green tableland. A white-haired Vaudois led them to a place where the plain ended abruptly, falling off hundreds of feet. The Waldenses here had been attacked by their enemies who had come from Turin to burn their village. As they fled from their homes, they were driven like cattle across this plain, and were forced off the edge of the cliff. And what was their offense? They believed the Bible and dared to worship God according to the dictates of their own consciences. This, Rome would not tolerate.

“We are told that thousands were driven off from this precipice to be mangled and torn to pieces or instantly killed by their descent upon the sharp and jagged rocks. Some bodies were suspended upon the pointed rocks, which fastened into their clothing, and their remains were found two or three weeks afterward.”³⁷

Then God's messenger added soberly, “And this is the church which claims to be a successor in the direct line of Jesus Christ and the apostles!”³⁸

³⁶ *Manuscript 62*, 1886.

³⁷ *Ibid.*

³⁸ *Ibid.*

Finally on Thursday, April 29, after she had spoken seven times during her visit, the White party left Italy, bound for Geneva.

3.

Ellen White's Third Visit to Italy

D. A. Delafield

Leaving Valence on Wednesday, November 3, Ellen White and the Ingses took third-class passage and found themselves in the midst of thirty-three Italians emigrating back to Italy from America.

And why was Mrs. White traveling third class? To save money as other Christian workers have done. Thirty-six francs to be exact! She had found Daniel T. Bourdeau short of funds and had given him nine dollars. Then too, she had paid the fare of her young watch-maker convert, Abel Bieder, to Basel so he could work with Elders Conradi and Erzberger in evangelistic meetings for the Germans.

At Modane the party was able to transfer to second class, and that evening arrived safely in Turin, where they spent the night. The next morning it was on to Torre Pellice for her third and final visit to the Piedmont valleys.

Augustin C. Bourdeau had a package of letters for her from Basel, one of which was of special interest to her. She wrote Willie that the last letter she opened “contained the important news of the birth of your second daughter ... I shall be much pleased to welcome the little one”³⁹.

William C. White was properly proud of the new arrival and wrote to his brother, Edson: “Early Monday morning, November 1st, Mary presented me with a little girl ... They call her Mabel⁴⁰, and she promises to be as good as other Swiss children.”⁴¹ In another letter he described his new daughter as “fat, pretty (of course) and possessed of a most amiable disposition ... Ella says that I may give away the doll babies now, for this one is better.”⁴²

The same evening she arrived in Torre Pellice, Ellen White witnessed an unusual occurrence, a spectacular star shower. She had been but a girl of five when the “stars fell”⁴³ on November 13, 1833, and probably slept through it all. But she didn’t miss this November star shower.

“Here I was looking upon a sight I never expected to see – the starry heavens ablaze with shooting, falling stars, each leaving a tail of light in its passage across the heavens, and then disappearing. They were crisscrossing in every direction, yet we could not miss any of these bright jets of light. With emotions I cannot described, we looked for hours upon these shooting, flashing meteors. I looked upon the snowcapped Alps, and the flashing lights seemed to fall directly upon them ... What did it mean?

³⁹ *Letter 110*, 1886.

⁴⁰ Mabel, by name, at the age of 88 at the time of this writing, lives at Elmshaven, California. Her married name is Workman.

⁴¹ *William C. White letter*, Nov. 10, 1886.

⁴² *William C. White letter to C. H. Jones*, Nov. 10, 1886.

⁴³ A spectacular part of the 1833 star shower occurred very early in the morning in Portland, Maine, her home town. See *The Great Controversy*, pp. 332-334.

When we returned at midnight the same scenes continued. But for all the hundreds of stars flying across the heavens, we could not miss one – not a single glory in the starry host seemed to be missing. The following nights we had no such scene repeated. God’s host still shines in the firmament of the heavens.”⁴⁴

The servant of the Lord did not draw any lessons beyond that of the unchangeable certainty of the fixed stars and constellations behind the hundreds of meteorites that flashed for a moment and were gone. But there was a lesson in the stars that night, one that had at least some relevance to the problems that still plagued the work in northern Italy.

O. Corcorda, the former Adventist who had joined with Miles Grant in his attacks on the church during Ellen White’s previous visit, had come again with his “flaming notices” that he would give the history of the Adventists from the beginning and thus discredit them.⁴⁵ The outlook was discouraging, she admitted: “The people cannot tell what is piped or what is harped. They think one talks well and another entirely the opposite in faith talks well.”⁴⁶

Adopting the same course she had taken previously, she made no reply to the attacks, but went quietly about her work. But Corcorda’s “flaming notices” were like the meteorites that flashed brilliantly for a moment and soon burned out while the fixed stars of present truth remained to cheer the hearts of the believers with their precious light.

Mrs. White’s diaries and letters for this final visit to Italy are uncommonly brief, but we do know she stayed two weeks. November 20 we find her back in Switzerland, visiting the Swiss churches at Lausanne and Bienne, returning home to Basel on Wednesday, November 24. Two days later she passed her fifty-ninth birthday.

⁴⁴ *Manuscript 73*, 1886.

⁴⁵ *Letter 110*, 1886.

⁴⁶ *Manuscript 73*, 1886.

4.

Ellen White's Journal:
Visit to Northern Italy

Ellen G. White

July 13, 1885, in company with William 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.

Weary and worn from the arduous labors of our northern trip, I would gladly have rested a few weeks in our home at Basle. But the next morning after our arrival, the brethren presented the necessity of a speedy visit to Italy, as some there were becoming discouraged, and were in great need of help. Arrangements were therefore made to start the next Thursday morning, less than a week from the time we reached home.

The intervening time was spent in writing letters to some of the workers in Europe, and in earnest labor, both public and private, for the young people connected with the office at Basle. Various influences had been at work to draw their minds away from true devotion to God; and they had allowed their interest and affection to be divided, giving to others that place in their hearts which the Lord alone should occupy. Sunday morning I met with them in their season of prayer, and spoke about thirty minutes upon the necessity of faithfulness in their labors. At the close of my remarks, a request was made for all to rise who would from that time make most earnest efforts to reach a higher standard. All arose. My heart was greatly drawn out for these young people, that they might improve all the powers that God had given them, and become faithful, devoted soldiers of the cross of Christ.

In the Sabbath congregation we saw a number of new ones who had become interested in the truth through reading. Among these were several young men, students from a theological school in the city. One of them, although every inducement was held out by his relatives and by the college professors, has since taken his stand decidedly for the truth. He understands the French, the German, and the English, has served a two-years' apprenticeship in a printing office, and is now doing good work in our office as German translator. As we near the end, and the work increases, we look for such conversions to be more and more frequent. All through these countries there is talent that God will yet use to advance his cause.

On the morning of November 26, I left Basle for Torre Pellice, Italy, accompanied by my daughter, Mary K. White, and Elder Buel 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.

Our course over the Alps lay through the great St. Gotthard pass. The road through this pass is a marvel of engineering skill. It was ten years in building, and has been completed only four years.

The St. Gotthard Pass

After leaving Erstfeld, a large railway station, the ascent begins. A heavier engine has been attached to the train, and we enter a rocky defile flanked by steep and lofty mountains. At the base of these rushes the foaming river Reuss, forming of itself a succession of beautiful waterfalls, and receiving numberless smaller cascades which 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 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 Elder Augustin C. Bourdeau, who, according to the vote of the last European Council, had just located here with his family.

Labors in the Piedmont Valleys

The next day, Sabbath, I spoke to the brethren and sisters in the hired hall in which they held their regular Sabbath meetings. Owing to a delay in getting out the appointment, few besides our own people were present. But I felt the same interest in speaking to the few that I would have felt in addressing hundreds. Choosing as my text Isa. 56:1-7, I tried to impress upon them the importance of obeying God and walking in the light, regardless of the opinions or course of the world.

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant: Even unto them will I give in mine house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer. Their burnt-offerings and their

sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.”

The question may arise in some minds why we as a people are separated from the world into little companies. We answer, It is not because we choose to differ from those around us, but because we see the necessity of obeying all the requirements of God. If any feel that it is of no consequence whether we obey all his commandments or not, they have only to look back to Eden to see what dire results befell Adam and Eve because of disobedience. It is for us to choose whether we will go over the same ground as they in transgression, or whether we will walk in the light that has shone upon us, and be found of our heavenly Father in the path of humble obedience. His blessings and promises are for those who love and obey him.

Some urge that it is of no consequence whether we keep the Sabbath or not; but we say that from the Bible standpoint it is a matter of great importance. Had it not been important, God would not have wrought in so marvelous a manner to deliver his people from Egyptian bondage. It was because he saw that they could not obey his commandments in their servitude, that he revealed his mighty arm in bringing them into a place where they could serve him. When they came to Sinai, he took occasion to refresh their minds in regard to his requirements. Christ and the Father, standing side by side upon the mount, with solemn majesty proclaimed the ten commandments, placing in the very center of the decalogue the Sabbath command. Again and again the Lord told the people that if they would keep his Sabbath he would take them to himself to be his chosen people; and again and again sorrow and shame were brought upon them because they failed to keep it. He also told them that the Sabbath should be a sign between him and them forever, that they might know that he was the Lord their God. Therefore it is of great importance that the Sabbath be regarded according to the commandment.

We want to know the truth, the whole truth as it is in Jesus. We cannot afford to cherish error on any point. Those who take their stand firmly upon the truth will know what affliction and persecution are. Few at the present time have any experimental knowledge of what these are. They may think they are having a hard time, but God is simply testing them to see if they have root in themselves. He is proving them, as he proved Adam and Eve in Eden, to see if they will obey him.

“Well,” says one, “if it were convenient, I would keep the Sabbath; but as it is, there is too great a cross connected with it.” Paul says, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Here is a double crucifixion. As

the conscientious Christian takes his stand upon Bible truth, there are always those who refuse to accept it, and choose the world. The wife may take her position in favor of truth, while the husband may oppose it. Here a trial comes in at once, the trial of separation in faith and feeling. Shall we say to that wife, "You should leave your husband because he does not keep the Sabbath?" No, indeed. If she was a faithful wife before she accepted the truth, and if she sees in her friends those for whom Christ has died, she will seek to discharge her duties with even greater fidelity after she accepts the truth, that if possible she may lead them to see the light. "But," it is asked, "should not the believing wife yield her convictions of duty because of her husband's unbelief?" By no means; because Christ is her Lord and Master. She cannot cast aside the claims of high Heaven upon her. The same is true of the believing husband or child.

The work of overcoming is an individual work. Our only safety is in taking our position firmly in favor of the word of God; for this is the only foundation that will stand the test. And then as we try to walk in the path of humble obedience, we must expect to meet trials. They will come upon us from quarters where we least expect them. But we must remember that all who have obeyed the word of God have had the cross to lift; and in lifting it they helped others to lift it.

If we have correct ideas of the mission of Christ on earth, and of what our work is, we shall not become discouraged because we are few. Said Christ, when asked if there be few that shall be saved, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Now he gives the reason: "Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." The fact that you are few in this place, brethren and sisters, is no reason that you should become discouraged. It seems to me, as I look upon the towering mountains that surround your valleys, that if I lived in this place, I would mark the spot where so many suffered in ages past for the truth, and taking courage from them, would lift the cross and obey the truth at any cost. As I think of those who have yielded their lives rather than the truth, it is plain to me what God has revealed concerning his people: "They shall walk with me in white; for they are worthy."

God does not give us the spirit of the martyrs 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."

All we need to know is the will of the Master. He says, "Go forward." We should obey, even though the Red Sea were before us. He has promised to be a present help to us in every time of need. Then let us not sink down under trials, nor allow them to separate us from Jesus. As we look at the everlasting hills around us, they should remind us that God has a controversy with the nations, and that all who have lost their lives for the truth's sake will come forth from where they have fallen, to be rewarded with everlasting life in the city of God. Outside the city will be those who persecuted them. As these see

the great light shining upon the faithful ones from Jesus, they will wish that they had been the persecuted instead of the persecutors. What agony will come upon them, as they hear the song of triumph echo and re-echo through the courts of heaven, and realize that the despised and persecuted are finally accepted of God!

But what will it profit a person, if, after enduring persecution, he then gives up the truth? Christ gave his life for us, and now, if necessary, we should give our lives for him. We are his, for he has bought us; and we ought not to rob him of that for which he has made this infinite sacrifice. The third angel is represented as flying through heaven, proclaiming the commandments of God and the faith of Jesus. This message is to prepare a people for the coming of Christ. If men should refrain from proclaiming it, the very stones would cry out. The people must be warned. The words of the prophet are, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." We have a solemn work to do to proclaim this message of warning to the world. Are we engaging in this work? Will men arise in the Judgment and say, "You never told me that these things were so"? Will the gates of the city of God be closed against us, or shall we dwell with Jesus through the ceaseless ages of eternity? We want to give to God all that there is of us. It is only to the faithful workers that the Saviour says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

Dear friends. I entreat you to be firm to truth and to duty. Trials may press closer and closer; but Jesus will lead you, if you will let him. Pray much. Be willing to separate from everything that separates you from God. Then, in the day of trouble, he will come to your deliverance, and will hide you under the shadow of his wings. When your names are cast out as evil, and friends turn against you, remember how Jesus was treated on earth. Spies were constantly upon his track, seeking to catch him in his words, that they might find accusation against him. Can his followers expect better treatment than he received? Peter felt that it was too great an honor to be put to death as his Lord was, and petitioned that he might be crucified with his head down. He considered it an honor to suffer for Christ. Why should not we?

An Interruption

Here the discourse was broken in upon by questions from one who had kept the Sabbath a short time, but who had recently given it up. Rising in the congregation, he said, "This Sabbath question has been a great trouble to me during the last year, and now I would like to ask a question: Is the observance

of the Sabbath necessary to my salvation? Answer, yes or no.” I answered promptly, This is an important question, and demands something more full than yes or no. All will be judged according to the light that has shone upon them. If they have light upon the Sabbath, they cannot be saved in rejecting that light. But none will be held accountable for light which they have never received. I then quoted the words of Christ, “If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.” It was with the greatest difficulty, however, that I made these remarks; for the questioner kept jumping to his feet, and interrupting me, and in the most excited manner and with the most violent gestures demanding that the answer be yes or no.

Several times while I was speaking he tried to restate my remarks, giving them just the meaning that he wished them to have, and that he has since given them; and as many times he was corrected by persons present who understood both French and English.⁴⁷ 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,”

⁴⁷ 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.

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 Elder Augustin 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.

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 Elder 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 Elder 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 Elder Grant 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 Elder Grant spoke in the room above. Elder Bourdeau attended, also Mary K. White, who took short-hand notes. I did not go, although Elder Grant 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 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. Elder 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 Elder Grant 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 Elder Grant than if he had been in his own native State. After giving four or five discourses, he withdrew to other parts, having accomplished little if anything. Many who afterward attended our meetings seemed much surprised and pleased with them. They said they had been entirely misinformed in regard to the nature of our meetings, and expressed much regret that they had not attended them all.

Sunday afternoon, Dec. 13, I spoke from the words, "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The best of attention was given. Many thanked me for the good words they had heard. Several of these understood English.

In the evening we had a good, intelligent congregation. The Spirit of God helped me as I tried to present before them the reward of the faithful from the text, "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions," etc. At the close of the meeting, nearly all came forward and shook hands with me. One man who could speak English said, "The Lord has been present 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.

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.

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.

Most of those who have been born and brought up in the seclusion of these mountain homes choose to remain there. Far up on the mountain side we saw a man and woman sowing wheat under the friendly shelter of the overhanging rocks. By these people conveniences and luxuries are not thought of. If they can secure a sufficient harvest from the little patches of land among the crags to feed themselves and their children, they are content. As for clothing, they are quite independent. Near the spot where we ate our lunch, a young peasant girl was tending a small flock of sheep, and at the

same time diligently plying the distaff. As we came near, she kindly showed us how the work was done, and also some of the cloth that had been made from yarn thus prepared.

We would gladly have remained longer, climbed from height to height, entered the dwellings, and spoken with the people; but we had not time or strength to go farther. As we slowly made our way down the rocky path by the side of a rushing stream, we could but wonder how many pilgrim feet had trod this rugged path before us in the hope of finding an asylum from the wrath of their oppressors, and our hearts ascended to God in prayer that the precious light of present truth might reach the descendants of this long-persecuted people. We firmly believe that God will open the way, that he will remove the obstructions, which now shut the light from them.

The next day after our trip to Bobbio we visited an ancient fortress, which is built on a height a short distance from Torre Pellice. Here we found a large open space inclosed by walls within walls, also extensive buildings which were formerly used as a monastery. Within the inclosure is a cave. This we entered, and found ourselves in a room about eight feet square. The walls of this room were covered with a thick, green moss, on which drops of water glistened like pearls. From this room there were openings into two underground tunnels. One of these led down to the village, into a building formerly used as a convent; the other to a Catholic church in another part of the town. Here the secret workings of the mystery of iniquity had been carried on. Here many precious souls had lost their lives, and left their bones to testify of their faith. But the history of their sufferings will be made known only when every secret thing shall be revealed. The Judgment alone will bring to light the cruelties practiced in connection with these fortified heights.

There is no question as to whose banner those ranked under who thus persecuted the saints. Their master, Satan, alone could instigate men to inflict such terrible cruelties, such intense sufferings, such excruciating agony, upon their fellow-men. Those ages of cruel restriction of liberty of conscience are now in the past; but, we inquire, how long before Satan will, through his devices, again bring upon God's people a time of trouble? Satan is a deceiver, a murderer, and his power will be felt in the near future by those who love and fear God.

If their voices could be heard, what a history the everlasting mountains surrounding these valleys could give of the sufferings of God's people because of their faith! What a history of the visits of angels unrecognized by these Christian fugitives! Again and again have angels talked with men, as man speaketh with a friend, and led them to places of security. Again and again have the encouraging words of angels renewed the drooping spirits of

the faithful, and, carrying their minds above the tops of the highest mountains, caused them to behold by faith the white robes, the crowns, the palm branches of victory, which the overcomers will receive when they surround the great white throne.

What valuable lessons these pilgrims and strangers must have learned in the friendly asylum of the rocks! As they climb the steep mountain paths, they have in mind, not the homes they have left, although they still hope to possess them again; but they are looking for a home so high that the highest peak of the Alps cannot reach it, – a home with their heavenly Father in the mansions that Jesus has gone to prepare for them, from which they will never be driven. The bitter venom of the dragon cannot reach them there. Therefore they can well afford to leave their earthly treasures, to grope their way among dark and crooked paths, and to be inclosed in rocky chambers, away from the light of day, if by this means they can attain that home among the blest, – a home not made with hands, eternal in the heavens.

In their lonely retreats they often met their Redeemer and conversed with him, as did the two disciples on the way to Emmaus. He would there open to them the sublime truths of his word, and strengthen them in their determination not to put confidence in false guides, but to obey and worship Him only who made and governs the world, “He sees and knows everything,” they continually repeated to themselves. “He will hear our prayers, and attend unto our wants. He who feedeth the ravens will not leave us to perish.” Thus their words of faith cheered themselves and others, and their trials and perplexities only drove them nearer to God and increased their faith.

Such was the character, such the motives, of the Waldenses of the twelfth and thirteenth centuries. Alas, how changed are this people now! The spirit which animated their fathers, and led them to contend for pure Bible truth, seems to have slumbered; the light which shone from their ancestors no longer shines from them. Religious declension has marked the faith and practice of this once God-fearing people. Many dissembled to conceal their faith, and by thus compromising their religion have become corrupted. It is the old story repeated. Men forget the scenes of most hallowed interest which kept alive their lofty aspirations, and because of hardships they cease to grow in grace and in the knowledge of the Scriptures. When they should be advancing, they are retrograding.

In order now to keep the name of Protestantism alive in these valleys, Protestants of other countries have expended large sums to support the Vaudois preachers and College. Until within the last year, the ministers of the Vaudois churches have been almost entirely supported by foreign missionary

societies. The people have not been educated to do anything for the support of the gospel; and it was stated to us as a fact that some are even hired indirectly to become church-members. We can believe this from an incident that occurred a few months ago. A lady became very much interested in the truth, and began to keep the Sabbath. As soon as this was known, she was visited by leading ones in the church, and told that there was some means in the mission treasury, and that if she would not unite with us they would appropriate a certain amount toward repairing her house; and more than this, they would give her a certain amount each month. This was somewhat tempting to one who was very poor and who had a large family to care for; but we are glad to say that she had courage to decide for the right.

The pastors in many cases are ignorant of the Scriptures and of the power of God, and they feed themselves instead of feeding the flock. At one of their late synods it was proposed that each pastor should visit every member of his congregation at least once a year; but with almost unanimous voice they objected to the measure, some saying that if it was insisted upon they would resign their charge. With many of them religion is a mere form, and they are doing comparatively nothing to advance the temporal or spiritual interests of their flock. The people are perishing in ignorance, while those who claim to be religious teachers take from them the key of knowledge. They enter not in themselves, and those who would enter in they hinder.

Eighteen hundred years ago the voice of Jesus, clear and distinct, like the peal of a trumpet, went forth to the weary, thirsty crowd in the temple courts: "If any man thirst, let him come unto me, and drink." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Oh that the voice of Jesus could reach the dull senses of this people! Oh that they could feel their real need, and realize how much Jesus is willing and ready to do for them!

As a rule, the people of these valleys are poor, unlearned, and superstitious, and their standard of religion and morality is low. One Sunday morning we walked out to the market-place. Here, as in all other European cities and villages, great account is made of market-days. At this time shopkeepers from all parts of the town bring their wares, and market women from the surrounding country bring, in carts drawn by mules, or in baskets on their heads or backs, vegetables, fruit, butter, eggs, chickens, and all kinds of farm produce, and display them in the streets. The principal market-days in this place are Sunday and Friday forenoons. It was to us a novel way of keeping Sunday. Men and women were crying their wares, and people were hurrying to and fro, many of them anxious to return home with their purchases in

time to prepare for church. This shows the lax ideas that many, even of those who profess to be Christians, have in regard to Sunday observance. And when they accept the Sabbath, it is often quite difficult to impress them with the importance of observing it any more strictly.

After urging our way through the narrow street, at this time almost blockaded with people and merchandise, we found ourselves looking upon quite another scene. A swift-flowing mountain stream crosses the main street at right angles, and in an open space we see a row of women kneeling on its banks. On coming a little nearer, we find that they are washing. Each one is kneeling in a small box with the cover and one side removed, and a little straw laid on the bottom. In front of each is a slanting slab of granite rock which she uses something as we would a rubbing board. However, instead of rubbing the clothes, they squeeze, and slap, and rinse them, using a stiff brush and soap on the dirtiest parts. Occasionally one would have a few live coals by her side with a little pail of hot water in which to dip her hands when they became too stiff and cold. Most of them seemed to take considerable pains to get their clothes clean, and after they had finished they put them across a stick and carried them home on their shoulders. We are told that in all well-to-do families washing is seldom done oftener than once in six weeks, and sometimes only once in three months. It is then done by hand, without the aid even of a rubbing-board. This is the common way of washing. In the cities, places are prepared in various parts for this work; while in the country, women may be seen far off in the fields, away from any house, washing in some stream from which they have perhaps broken the ice. There are those, of course, who have regular wash-rooms in their house or in a separate building. These are furnished with immense tubs, around which the entire family can gather, if need be, when wash week comes. One room is used exclusively for clean clothes, and one for dirty, and before the soiled ones are put away, they are sprinkled with a powder which prevents them from smelling bad or spoiling.

The question with us is how these women can keep their hands in ice-cold water for hours at a time without injury to their health. Indeed, we are quite inclined to the opinion that this practice is one cause of the enlarged necks which we saw everywhere. This is, however, most commonly attributed to the water which they drink. Another thing which it seems reasonable to suppose would produce this unnatural swelling, is the heavy loads that many carry on their heads and backs. It is not uncommon to see a man or woman coming down the mountains, carrying a bundle of wood or hay much larger than himself. When we were in Italy, men, women, and children were out gathering chestnut leaves and burrs. These they use much as we do straw, and

every spot was raked as carefully as though it had been to secure the most valuable crop.

Life in Italy, with all except the wealthy, is a hard battle. Judging from the expression which we saw upon the countenances of many, the last ray of hope had died out of their souls, their ambition was gone, and as long as life should last they expected only hunger, toil, and misery. The children are taught to work almost from infancy. We met little ones not more than six years old walking and knitting as busily and intelligently as women of sixty. And many at the tender age of seven or eight are placed in factories, or set to work in stone quarries. This seemed at first almost cruel; but when we learned that the most experienced workmen in the factories received only fifty cents for sixteen hours' work, and those less experienced only twenty-five cents, and that from this meager pittance some were obliged to support a family of from eight to twelve, we felt less like judging them harshly for allowing their children to work rather than to starve. As the result, however, of standing on their feet so many hours, and working so hard in childhood, many never attain their full growth. We saw many remarkably short men and women, also many who were bow-legged and crippled. And yet all who had had a fair chance for their lives looked healthy and rosy-cheeked.

The manner in which the people live is of course the most inexpensive. Their principal articles of diet are bread and a cheap coffee. All patronize the 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 in rolls a little larger than a pipe stem, and about a yard long. This is a kind of bread peculiar to the Piedmont valleys. Repeated efforts have been put forth to make it in other places, but without success. It is as light and sweet as it is possible for bread to be, but is too expensive for the poorer classes. These buy a cheap, black-looking quality, made in long loaves; and, whenever they can get money enough ahead to do so, they buy it in quantity, and stack it up to dry, so that it will "go farther."

The dress of the people is of the most substantial kind, and is made in the most simple style. Their shoes are mostly made of wood. The father is often the shoe-maker for the entire family; that is, he buys the leather tops at a trifling expense, and puts in the wooden bottoms himself. One pair of shoes costs from twenty to forty cents, and is expected to last about 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; or then the majority of families move into their stables, where men, women, children, sheep, goats, and cows live together in peace and harmony. This is purely an economical scheme, the heat from the animals being made to answer instead of fire. Fuel of all kinds is high. Coal can hardly be obtained. Coke costs from ten to twelve dollars a ton; and wood, which is simply limbs including the small twigs, costs a third of a cent a pound. Besides this, those who use it, have to pay a wood tax.

Most people who use wood raise it as they do any other crop. It is done in this way; Rows of willows are planted along their fences or irrigating ditches, and are allowed to grow from six to ten feet high. Then they are cut back every second or third year to the same height, and the smallest twigs and branches are used for fuel. In view of these facts in regard to fuel and the exceedingly low prices paid for labor, it is not so surprising that people resort to almost any means to keep warm without fire.

Long-established custom has made living in stables quite popular. Many people in prosperous circumstances adopt this way of living. While in Torre Pellice, we visited a stable, in the center of the town, which was occupied by a rich lady who owned and rented the whole building. In one end of the stable stood two noble-looking Jersey cows; in the other end, on a plank floor about six feet-square, stood a bench, two stools, and a table, with a few dishes. Here the woman of the house had taken up her winter quarters, and ate, cooked, and slept.

At night when it is very cold, it is customary to take a bundle of straw or leaves, and lie as close to the cattle as possible. One small window furnishes

light for the apartment, while the bodies and breath of the cattle and the stack of smoking manure, afford the only means of warmth. It is astonishing to see how little knowledge of the laws of life and health the people have. And yet if one should attempt to teach them, they would feel very much offended. We can only hope that the truth may take hold upon the hearts of some, and that they may be elevated and sanctified through it, "The entrance of Thy words," says the psalmist, "giveth light; it giveth understanding unto the simple."

Although the people show signs of having endured toil and hardship, many bear a noble, intelligent countenance. How my soul went out for these, that they might have the truth presented to them! But there are many difficulties to be met in doing this work, that our American laborers do not have to encounter. It is impossible to obtain either churches or school-houses in which the truth can be presented with any degree of freedom. Both are placed under the control of the resident minister. In many villages it is almost impossible to secure even a hall. The only alternative seems to be to visit the people at their homes, and hold meetings in private houses. Here another difficulty presents itself. In summer those who live near the foot of the mountains go much higher up, and are scattered where it is almost impossible to find them. In winter they descend and live in stables. Here is the only place where our 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.

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.

5.

Encyclopedia

Don F. Neufeld (Editor)

Andrews, John Nevins (1829-1883)

First Seventh-day Adventist missionary sent to countries outside North America. John N. Andrews was born July 22, 1829, in Poland, Maine and died at Basel, Switzerland, at the age of 54. He quit school at the age of 11, and was largely self-taught. His uncle Charles was a member of the U.S. Congress, and offered to pay for his training as a lawyer, so he could follow a political career. However, early in 1845, at age 15, John accepted the Sabbath from a tract written by Thomas M. Preble. It changed the direction of his life. He and Uriah Smith married sisters, Angeline (1856) and Harriet Stevens. Their children were Charles (b. 1857), Mary (b. 1861), and two who died in infancy. Few details are available on his childhood and youth. At 13 he “found the Saviour.” He enjoyed “severe study” much more than physical activity; in later years he could read the Bible in seven languages and claimed the ability to reproduce the New Testament from memory. At the age of 17 he began to observe the seventh-day Sabbath.

His name first appeared in Adventist literature when, at age 20, he wrote a letter to the editor of the *Review*, James White, dated October 16, 1849. When the first Adventist press was set up in Rochester, New York, in 1852, at age 22 he was one of a publishing committee of three. The other two were Joseph Bates and James White. The next year Andrews was ordained to the Adventist ministry. By this time, 35 of his articles had been published in the *Review*. He began his work as a minister at 21, in 1850, and was ordained in 1853.

During those three years he conducted evangelistic meetings in 20 different localities throughout Maine, New Hampshire, Vermont, New York, Ohio, Michigan, and eastern Canada, and published 35 articles, totaling some 170,000 words. As a result of this intense program of writing and public ministry, in five years he was “utterly prostrated”; his voice failed, and his eyesight was injured. To recover his health, he went to Waukon, Iowa, in 1855 and worked on his parents’ farm. Returning to ministerial work in 1859, Andrews conducted public meetings for several years in Michigan, Massachusetts, Minnesota, and New York.

In 1864 he became a member of the New York Conference committee and the next year a member of the General Conference Executive Committee. He was elected as the third president of the General Conference in 1867, following John Byington and James White. When the first camp meeting was held in Wright, Michigan, in 1868, he showed his personal side as he went around to the tents at the end of the day, asking: “Are you all comfortable for the night?” While Andrews served as editor of the *Review* in

1869-70, he penned a 20-point article entitled “Our Use of the Visions of Sr. White,” in which he clearly defined the relationship between the gifts of the Spirit and the Holy Scriptures. (See *Review and Herald*, February 15, 1870.)

Ellen White sometimes sent reproofs to Andrews, as she did in 1872, when he was delaying the publication of his next edition of *History of the Sabbath*. She told him that instead of trying to answer every objection, he should simplify his arguments. She urged him to develop all his powers equally. She later edited her letter to him, including it in *Testimonies for the Church*, volume 3, pages 32-39.

John’s wife Angeline died of a stroke in 1872. Ellen White urged him to remarry, but when he went to Europe in 1874 as the first official Seventh-day Adventist missionary, he went as a widower, with his teenage children, Charles and Mary. Ellen White wrote to church leaders in Europe: “We sent you the ablest man in our ranks” (*Manuscript Releases*, volume 5, page 436).

On Sept. 15, 1874, in company with his children, Charles and Mary, he sailed from Boston for Liverpool, England, en route to Switzerland. His first work in Switzerland was to visit and organize the converts already there and to do personal work with interested persons. Then he wrote tracts and laid plans for the publication of a paper. In April 1876 the General Conference voted \$10,000 for a printing house in Europe. In July 1876 Andrews issued the first number of *Les Signes des Temps*, a monthly covering a wide range of subject material, such as world events, prophecy, Bible doctrines, and health and temperance, and containing articles from American newspapers and magazines. The absorption of his time in the publication of this paper caused the General Conference leaders to express apprehension that he was neglecting personal work and public ministry, to which Andrews replied that he never planned to shut himself up in a printing office and that in the future he would aim for a better balance in his program, but that at heart he was a writer, and since his health was not very good, he was doing his best under the circumstances. He died in Basel nine years after he first went to Europe.

As a theologian Andrews made significant contributions to the development of various doctrines of the Seventh-day Adventist denomination. For example, for some time after Sabbatarian Adventists had begun to observe the biblical Sabbath, the seventh day, there was difference of opinion among them as to when they should begin the Sabbath. Joseph Bates in 1851 held that the Sabbath should begin at 6:00 Friday evening. Others held that the Sabbath should be observed from sunset to sunset, as was the custom of the Seventh Day Baptists. In 1855 James White requested Andrews to give the subject a thorough investigation. Andrews published his findings in an article in which he showed on biblical evidence that the

Sabbath begins at sunset Friday evening. Ellen White had a vision that confirmed his conclusions. (See *Testimonies*, volume 1, page 116.) His conclusions became the accepted position of the church.

Andrews' extensive writings on the subject of the seventh-day Sabbath in history were published in October 1861 in a book of 340 pages entitled *History of the Sabbath and the First Day of the Week*. Later editions of this work were issued in 1873 and 1887, and in 1912 the book, revised and enlarged (864 pages) by Ludwig R. Conradi, was republished under the names of Andrews and Conradi. Andrews was the first among the church leaders to publish an article that applied the two-horned beast of Revelation 13 to the United States of America. He also led in a study of what the Scriptures taught concerning the support of the ministry, as a result of which the plan of Systematic Benevolence was adopted. In 1878 Andrews served on the committee that recommended the tithing system.

Andrews also was active helping in the development of church organization. Early pioneer Adventists were opposed to organization, but they recognized that without it the church could not legally hold property. Andrews proposed the formation of an association that he claimed would "not be a church incorporated by law." "Not a legal church organization, but a legal business association" was his recommendation. Andrews was chair of a committee of three to suggest a plan of organization for the denominational publishing house (1860), also chair of a committee to draft a constitution and bylaws for the central organization of the church (1863). During the Civil War, when the Conscription Act went into effect, Andrews represented the church in Washington, D.C., to explain why SDAs believe that participation in combat is contrary to Christian principles, with the result that SDA draftees could apply for noncombatant service (see *Noncombatancy*).

Bourdeau, Augustin Cornelius (1834-1916)

Pioneer French language evangelist, brother of Daniel T. Bourdeau. Born in Canada, he was reared in Vermont; at 12 he joined the Baptist Church and became a promising preacher, working chiefly among French-speaking people. In 1856 he accepted the Sabbath doctrine, and the following year was baptized as a Seventh-day Adventist, and was ordained.

For eight years he supported himself as a carpenter and joiner, while preaching the SDA message. He helped organize the Vermont Conference in 1862, and later served as its president for several years.

He was sent to Iowa in 1866 to help reorganize SDA churches that had been disaffected by the Snook-Brinkerhoff defection (see *Marion Party*). Later

he worked in Illinois, Wisconsin, Missouri, and Vermont. Working in Quebec, he organized the Quebec Conference and served as its president for a time.

From 1884 to 1888 he worked in various parts of Europe, including Italy, France (where he promoted the colporteur work), Romania, and Switzerland. While overseas he contracted black typhoid fever, which left permanent aftereffects. On his return he worked in Canada, Vermont, Michigan, Pennsylvania, and the Dakotas. In his earlier ministry he had been closely associated with James and Ellen G. White.

Bourdeau, Daniel T. (1835-1905)

Evangelist and missionary, brother of Augustin C. Bourdeau. At 11 years of age he joined the Baptist Church, and at 16, with his brother, attended a Baptist French language institution at Grand Ligne, Lower Canada. In 1861 he married Marion E. Saxby. Ordained to the SDA ministry in 1858, he, with his brother, spent many years in evangelism in New England and Canada. As far as is known, the two brothers were the first of French descent to accept the Seventh-day Adventist faith.

On June 21, 1857, 22-year-old Daniel Bourdeau was present when Ellen White had a vision in the small Buck's Bridge, Vermont, church. James White offered to anyone present the opportunity of examining his wife while she was in vision. Bourdeau reports:

“I was an unbeliever in the visions, but ... to satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances. She was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions.” Quoted in *EGW Biography*, vol. 1, p. 358.

In 1868, with John N. Loughborough, he responded to a call from an SDA group in California, headed by Merritt G. Kellogg, to open SDA work in that state. When he returned to the East in 1870, he resumed work among the French-speaking people and organized churches in Wisconsin and Illinois (1873).

In 1876 he went to Europe to spend a year of evangelistic work in Switzerland, France, and Italy, and associated with John N. Andrews in editorial work. Again in 1882, with his brother, he took up evangelistic work in Europe, working in France, Switzerland, Corsica, Italy, and Alsace-Lorraine. Altogether he spent seven years overseas.

At the Third European Council, held shortly after Ellen White arrived in Europe, Daniel T. Bourdeau faced a test that many would face – receiving reproof through the gift of prophecy. A small group, including Ellen White, Daniel T. Bourdeau and his wife, Augustin C. Bourdeau and his wife, Buel L. Whitney and his wife, and H. W. Kellogg met to discuss the future of the work in Europe. Daniel T. Bourdeau made a proposition that France and Italy not unite with Switzerland, but become a separate conference. Ellen White strongly opposed such a suggestion. She wrote:

“I told Brother Daniel that this would not be in accordance with God’s will ... The truth is one. It will take people from France and Italy, and, mingling them with other elements, soften and refine them through the truth.” *Letter 23*, 1885 (quoted in *EGW Biography*, vol. 3, p. 307).

During the council Ellen White spoke repeatedly in public about the advantages of working together in unity. She said the French, Italians, and Germans should work together. Daniel T. Bourdeau jumped to his feet and stated that he felt the remarks had been directed to him personally, and he tried to vindicate himself.

Bourdeau left the meetings in anger, and began packing his things to leave. Ellen White prayed earnestly for guidance, and then called him and his wife to her room. There she gave him “such a message as I wish never to speak again to mortal man.” *Ibid.* They then prayed together, and he began to change. It was a hard test for Bourdeau, but he accepted the reproof and actively participated in the remainder of the meetings at the council. When the meeting closed, Bourdeau was a changed man. He gave many more years of faithful service to the church. (See *EGW Biography*, volume 3, pages 306-313 for more details.)

On returning to the U.S. (1888), he continued as a minister and writer, working at first for French-speaking people, and then largely for the English.

Czechowski, Michael Belina (1818-1876)

Converted Catholic priest who first carried the Seventh-day Adventist message to Europe. A Pole by birth, he was educated for the priesthood in Cracow, but was forced to flee his native land in the wake of revolutionary activities in that area. After considerable wandering throughout Europe, he

became disillusioned with the Catholic Church, married, and came to America. For a while he attended Grand Ligne Mission, a French Baptist school, near Montreal, Canada, and then was sent as an evangelist to work among the French-speaking people across the border in the United States. Faced with reverses, he left the field and went west. He came upon an Adventist tent meeting at Findlay, Ohio, and there joined the Adventist Church in 1857. (His name then appeared in the *Review and Herald* as M. Belina Czechowski.) Thereafter, he worked in association with Daniel T. Bordeau in Canada, northern New York, and Vermont.

Czechowski had a great desire to go to Italy as a missionary for the denomination, but the leaders felt that the young Seventh-day Adventist organization was not yet ready for such an enterprise. Disappointed, but determined to carry out his plans, he sought assistance from another Adventist denomination. This enabled him to go to Europe in 1864, 10 years before the church sent John N. Andrews as an official missionary to Europe. He came to Torre Pellice in a Waldensian valley in Piedmont, northern Italy, where he formed a company of believers whom he taught the SDA doctrines, even though he himself was no longer associated with the SDA Church. Encountering much opposition in Italy, he left the country after 14 months and went to Switzerland, where he worked for four years with great energy and perseverance, establishing a periodical entitled *L'Évangile Éternel* (“The Everlasting Gospel”), which was published for about two years.

Through his teaching and prolific writing, he proclaimed the Sabbath and the second coming of Christ, and as a result of his efforts several companies of believers were established in Switzerland, the largest being in Tramelan. The group in Tramelan has been later regarded as the first SDA church to be established in Europe. Czechowski’s efforts formed a foundation on which to establish a European mission under Andrews’ leadership.

From Switzerland he went to Romania, where he again preached Adventism and laid the foundation for future growth. He died in Vienna in 1876. Several libraries in the United States hold many original documents and Czechowski’s correspondence with SDA leaders, including Ellen White, and political luminaries of the day.

Until 1975 it was not known where he was buried, but minutes before the adjournment of the 1975 General Conference session in Vienna, official word was received that the grave had been located in the Central Friedhof Cemetery in that city where he had been laid 99 years before.

In 1976 an international historical symposium held in Warsaw, Poland, studied Czechowski’s life and work as an SDA “trailblazer” in Europe and published its conclusions.

Development of Seventh-day Adventist Work in Italy

Beginnings. Italy occupies a unique place in denominational history in that it was the first country in Europe in which SDA doctrines were preached. The herald was Michael B. Czechowski, a Polish ex-Catholic priest who had been baptized in Findlay, Ohio, by M. E. Cornell in the summer of 1857, and had later worked with Daniel T. Bourdeau among French-speaking people in America, but had failed to persuade the Seventh-day Adventists to send him to Europe. Going under the sponsorship of another Adventist denomination, but not regarded by them as one of their regular missionaries, he arrived in Torre Pellice, in the Waldensian valleys of Piedmont, northern Italy, in 1864. He rented a hall, preached, and carried on religious discussions on the Bible. He also extended his activities to Turin, Milan, Bergamo, Venice, and Brescia. In some of these cities he may have won some converts. He taught the Sabbath, and his first converts in Torre Pellice and in Switzerland later became connected with the SDA Church. Catherine Revel and Jean D. Geymet were the first to accept the Sabbath. Geymet became the first SDA colporteur in Europe, and worked in Italy, Switzerland, and France from 1864 to 1921. The Torre Pellice church provided a number of SDA workers, such as Alfred Vaucher (grandson of Catherine Revel), who for many years was the Bible teacher in the French college at Collonges-sous-Salève; Elie Bertalot, minister in Italy from 1910 to 1945; and Albert Long, missionary in Madagascar from 1928 to 1948.

In 1877 John N. Andrews, the first missionary sent by Seventh-day Adventists to Europe, came from Switzerland to Naples and baptized H. P. Ribton, M.D., and his wife and daughter in the Bay of Naples near Pozzuoli (biblical Puteoli). Dr. Ribton held meetings in Naples and soon reported five converts; by 1878 there were 22 converts there. Ribton translated several tracts into Italian. Dr. Ribton came in contact with Ercole Volpi, a former minister of the Italian Free Church, who had become a pastor of the Baptist Church in Bari. This minister accepted the Sabbath truth and baptized a number of people into the SDA message. Volpi had lengthy correspondence with John N. Andrews in Basel.

Beginning sometime in 1877, the Italian SDAs in Naples sent the French paper *Signes des Temps* to their acquaintances among the Italians in Alexandria, Egypt, and corresponded with them about SDA doctrines. In the spring of 1878 Romualdo Bertola, an Italian commercial traveler and self-supporting missionary, visited Alexandria on business and formed a group there, baptizing seven persons. He also visited other Mediterranean countries, including Turkey, Greece, and Malta, where he found others interested in the

message. Italy was then the center of an extensive missionary movement in the Mediterranean area. A tract, *Il Giorno del Signore* (“The Day of the Lord”), was published in Naples in 1884 as a reply to the tract *Il Sabato Cristiano* (“The Christian Sabbath”), written by Daniel Wilson against the Sabbath.

In 1884 Daniel T. Bourdeau visited Italy and organized a church in Naples (10 members). He secured the help of Antoine Biglia and held meetings in Barletta and Bari. In 1885 Augustin C. Bourdeau settled in Torre Pellice, where there were a few adherents. Ellen White visited Torre Pellice in 1885. *L’Ultimo Messaggio* (“The Last Message”) was the first SDA Italian periodical. It was printed in Basel, Switzerland, about 1884 and was circulated by Antoine Biglia. In 1895 H. P. Holser visited Naples, Turin, Torre Pellice, and Genoa and mentions that a Swiss SDA, J. Leuzinger, was doing missionary work in Genoa and on the ships.

As early as 1900 there were a “few Sabbathkeepers” in Rome, but no SDA worker had been sent there. In 1902 C. T. Everson and his wife and Mrs. J. R. Schell were sent from California to take up work in Italy, and settled in Rome. The first convert, named Lattoni, held meetings in Italian in 1904 in Rome, the first public SDA evangelism in the “Eternal City.” A. Fant and D. Gaeta, baptized by C. T. Everson during his stay in Rome, assisted in the propagation of the faith in Italy before 1910. Another convert in Rome, Miss L. Chiellini, a member of the Waldensian aristocracy, later assisted in the translation of SDA publications into Italian, in particular Ellen White’s book *Steps to Christ*.

In 1909 Everson was replaced as director of the Italian Mission Field by L. Zecchetto from America. Settling in Genoa, Zecchetto arranged for the periodical *L’Ultimo Messaggio* to be printed in Florence. Maria Cambiaso, a lay member found in Genoa by D. Gaeta while canvassing and baptized in 1910, was instrumental in winning converts in Genoa, Montaldo Bormida, and elsewhere. At the time of the 1909 General Conference session, there were 52 members in Italy.

Work in Florence was begun in 1910 and in Pisa in 1912 by G. L. Lippolis. At this time two members of the Gravina church, where P. Creanza had come in 1908, entered the work – G. Sabatino in Florence and N. Cupertino in Naples.

By December 1918 there were seven churches and 110 members in Italy. In 1920, members are mentioned in Torre Pellice, Bolzano, Montaldo Bormida, Genoa, Pisa, Bari, Gravina, and Firmo. Since Italy was a mission of the European Division, workers were sent from Austria, Germany, and Switzerland.

In 1922 the first general meeting and first colporteur institute were held. In 1923 V. Speranza came from the United States as publishing secretary. The publishing house “L’Araldo della Verità” was established in Florence in 1926 (see Italian Publishing House).

In 1928 the Italian Union Mission was established, with headquarters at Florence. It comprised the North, Central, and South Italian missions, with 19 churches and 410 members. G. L. Lippolis was elected president and served until 1934.

The Italian armed forces, who were in control in Addis Ababa in 1936, had as their objective the elimination of Protestant missions and the control of Catholic missions by Italians. In 1938 Giuseppe Cupertino took charge of the Ethiopian Mission, which was then part of the Italian Union Mission.

During World War II, Italy was separated from the division office in Berne. Quite a few of the Italian workers were on their own because war had interrupted communications within the country. Luigi Beer, president of the Italian Union Mission from 1934 to 1959, tried to keep in touch with the workers. In the Piedmont area, Riccardo Bongini prepared and mimeographed his own Sabbath school quarterlies. In the north some ministers had to be paid directly by the local church treasurers. In spite of difficulties, the publishing work steadily increased. The membership grew from 845 members in 1939 to 1,213 in December 1945. No other church in Italy grew so rapidly during the war years.

In 1959 Giuseppe Cavalcante became president of the Italian Union Mission, followed in 1964 by Silo Agnello. He held this position until 1971 when the Italian Union Mission was incorporated as a mission in the Southern European Union Mission.

Sicily. Sicily was entered in 1916 with the return of sisters M. and D. Infranco from the United States. In September 1920 R. Calderone came and baptized six people. In May 1921 the first church in Sicily was organized at Montevago. In September 1921 G. L. Lippolis had two discussions with G. Raimondo, professor of sacred eloquence in the Seminary of Palermo. As a result of these discussions Catholics published a tract entitled “Brevi risposte agli Avventisti del Settimo Giorno” (“A Brief Answer to the Seventh-day Adventists”), by G. Amodeo, to which G. L. Lippolis replied with the tract: “La luce dirada le tenebre” (“The Light Dispels the Darkness”). R. Valerio, converted in the United States, became an evangelist and established a church in Palermo in 1928, and companies in Catania, Piazza Armerina, and San Michele di Ganzaria.

By 1940 it became necessary to have an Italian training school to accommodate the young people who had been attending the Séminaire

Adventiste in Collonges, France, since 1925. Thus a training school was established, first housed in the union and publishing headquarters in Via Trieste, Florence, but later transferred to Villa Aurora (see *Italian Junior College*). A recently purchased Methodist chapel became the temporary headquarters of the union. Later, property was purchased in Rome for the offices of the Italian Union, where they were transferred in 1949.

The Bible correspondence course, organized in 1947, had by 1973 served a total of 119,304 registered students, of whom 7,634 had finished the course and 995 had been baptized. Radio programs were broadcast in Italian over the local radio Bologna for nearly three years, from 1947 to 1950, and over radio Montecarlo from 1950 to 1957; also over radio Cagliari (Sardinia) from 1947 to 1952. It has not been possible to broadcast over the national network.

Religious Freedom. There is more freedom today than in the past, when religious authorities seriously opposed the work. The Italian government has recognized SDA ministers and, by decree, has granted them permission to celebrate marriages as state functionaries. It gives Sabbath free to those in military service, and to pupils in public schools and also releases them from attendance at Catholic religion classes. However, because of the difficulty of finding work with the Sabbath free, many people are hindered from accepting the SDA message.

The work is carried on by meetings in regular places of worship and by Bible studies in the homes of interested people. Colporteur work, the entering wedge in the early days, is still highly effective.

From April 27 to May 1, 1989, a national congress took place at Rimini celebrating 60 years of the Italian Union. Starting in 1990 the Seventh-day Adventist Church is included on 30 million income tax returns as part of the 8 percent campaign. In cooperation with ADRA International, the Adventist Church has carried out four promotional campaigns, with ads on radio, television, and in magazines, that have exposed the church to 55 million Italian citizens. The Public Affairs and Religious Liberty Department had the responsibility for this activity.

Development of Seventh-day Adventist Work in Switzerland

Switzerland is the first country outside North America to which the SDAs sent a missionary, John N. Andrews. He was sent in response to an interest in SDA doctrines already awakened by a Polish ex-Catholic priest, Michael Belina Czechowski, who had embraced Protestantism during a stay in Switzerland about 1850. Later, in North America, he came in contact with the

Seventh-day Adventist Church and joined it in 1857. He longed to proclaim his new faith to the inhabitants of Europe, but he could not persuade the SDAs to send him. In 1864 he went as a missionary of another Adventist denomination. Going first to Italy, he explained the prophecies of Daniel and Revelation wherever he had the opportunity and taught the seventh-day Sabbath also. He won a few converts at Torre Pellice, in the Waldensian country of northern Italy. In September 1865, accompanied by Jean D. Geymet, one of his converts, he went to Switzerland, arriving first at Yverdon, and the following day at Grandson, where they remained for a while.

Czechowski immediately began giving lectures in schoolrooms, churches, and other places in the neighboring villages. Before long, he pushed on north to the canton of Neuchâtel and to the Bernese Jura, where, despite much opposition, he did find listeners. He conducted his first baptismal service in Switzerland on Aug. 19, 1866, when two people were baptized by lantern light in Lake Neuchâtel. They were Mrs. Louise Pigueron and Jean D. Geymet. Mrs. Pigueron's daughter, Anna De Prato, was a member of the Seventh-day Adventist Church for more than 70 years.

Believing that the printed page could be a valuable asset in his work, Czechowski launched a small paper called *L'Évangile éternel et l'accomplissement des prophéties sur la venue du Sauveur* ("The Everlasting Gospel and the Fulfillment of the Prophecies Concerning the Coming of the Saviour"). The first number, dated June 1866, was followed by a second on Aug. 15, and after that the paper came out weekly until December 1868, with a short interruption toward the end of 1867. In all, there were more than 100 numbers. He also published a few small tracts in French and German.

In 1867 in Tramelan, Switzerland, he organized what later became known as the oldest Seventh-day Adventist church in Europe, although at the time of its organization its members knew nothing of the Seventh-day Adventist denomination in North America. However, later some of the converts learned of the SDAs through reading a copy of the *Review and Herald* found in Czechowski's room in Tramelan. Through a letter sent to Uriah Smith, Albert Vuilleumier, the church elder, established contact with the General Conference. Czechowski's work in Switzerland closed in 1868.

These Swiss Sabbathkeepers were invited to send a representative to the General Conference session to be held at Battle Creek in May 1869. Since Albert Vuilleumier was unable to leave home at that time, James (Jacques) Erzberger was sent. This young man, a former student at the Chrischona missionary school near Basel, had first encountered these Sabbathkeepers on a visit to Tramelan. In seeking to verify the beliefs of the group, he himself

became convinced that they were true. Arriving in Battle Creek too late for the General Conference session, Erzberger was warmly received into the home of James and Ellen White. Young John H. Kellogg tutored Erzberger in English while James White gave him Bible studies. After further studies and instruction Erzberger was ordained in 1870 by James White and John N. Andrews at a camp meeting in South Lancaster, Massachusetts, and was commissioned at the same time to do mission work in Europe. When Andrews took up the work in Switzerland in 1874, he already had a dependable coworker and guide in place. In 1870 Adémar (Adhémar) Vuilleumier, Albert Vuilleumier's cousin, went to America.

Andrews Sent to Switzerland. At the urgent request of the Swiss converts, the General Conference sent over a missionary, John N. Andrews, who arrived in Neuchâtel on Oct. 16, 1874, accompanied by Adémar Vuilleumier.

At the first general meeting of Sabbathkeepers after Andrews' arrival in Switzerland, Nov. 1, 1874, at Neuchâtel, there were representatives from the groups at Tramelan, Le Locle, Chaux-de-Fonds, Fleurier, Bienne, and Buckten. At another meeting, held two weeks later at Le Locle, the urgent need for publications was considered. Funds were raised and a committee appointed to foster the publishing project. A more important general meeting was held in Chaux-de-Fonds in January 1875.

In January 1876 Daniel T. Bourdeau and his family arrived from America to assist Andrews, who had been living in La Coudre, near Neuchâtel. Now the two families moved to Le Locle. From there the two ministers visited the various churches in Switzerland. Bourdeau then held evangelistic meetings in Le Locle, as a result of which the leading teacher of the college there, Louis Aufranc, accepted the SDA faith. Giving up his position and receiving an honorable discharge from the college, he entered SDA work and rendered valuable service as a translator and editor.

In connection with another general meeting, held in Bienne in December 1875, a Tract and Missionary Society was organized, which strongly promoted the circulation of SDA publications.

In April 1876 Andrews moved to Basel (which for a time was the headquarters of the work in Europe) and in July issued the first number of *Les Signes des Temps* (the French *Signs of the Times*). It was circulated in French Switzerland, but its primary purpose was to carry the SDA message into France, in which it succeeded.

Although in failing health, Andrews vigorously directed the work until he fell seriously ill and finally died in Basel, Oct. 21, 1883.

Swiss Conference Organized. Andrews was succeeded by Buel L. Whitney, who arrived from America on July 26, 1883. At the general meeting held in

Bienne, May 24–27, 1884, which was attended by George I. Butler, then president of the General Conference, the Swiss Conference was organized. Officers elected were: president, Buel L. Whitney; secretary, Arthur Borle; treasurer, J. E. Dietschy; executive committee: Buel L. Whitney; Albert Vuilleumier, Adémar Vuilleumier. At that time there were five organized churches, but the report of the next year's session mentions 10 churches, with 224 members, indicating encouraging progress.

In 1884 a headquarters building was erected at Basel, which housed the publishing house and printing plant. While visiting Europe, Ellen White lived in this building from 1885 to 1887.

Work in German Switzerland. Although at first the work was carried on only in the French-speaking part of Switzerland, some who heard the SDA message preached carried it to the German-speaking section. For example, in 1879 a young man who had heard lectures in Orbe and accepted the faith returned to the village of Azmoos in the eastern part of the country and won converts, some of whose descendants are still in the church.

A new impetus was given to the work in this section when in January 1886 Ludwig R. Conradi arrived from the United States and, assisted by J. Erzberger, began to work for the German-speaking people. Among the converts was E. E. Frauchiger, a young man who worked first in the publishing house, then as a colporteur, as a successful evangelist, and finally served as an administrator in different parts of Europe. On Aug. 13, 1887, 14 converts were baptized in Zurich and in the afternoon a church of 17 members was organized. Also effective in reaching the German-speaking population was the German paper *Herold der Wahrheit* ("Herald of Truth"), published since January 1884. This and the German and French editions of the *Life of Christ*, by Ellen White, were sold by colporteurs.

Because of Sunday laws the publishing house had to close its printing plant in 1895. The building was then used for a sanitarium called "Institut Sanitaire," and a budding food factory. These institutions were transferred in 1905 to Gland, on the shores of Lake Geneva, and are still in operation today. (See *Lake Geneva Sanitarium*; *Phag Food Factory*.)

After the closing of the Basel printing plant in 1895, the German language printing for Switzerland was given to the Advent-Verlag in Hamburg, but in 1929 German publication (without printing plant) was resumed in Zurich (see Advent Publishers). French language printing was done by outside printers in Basel until a plant was established at Gland in 1914. There it continued until 1922, when it was transferred to Dammarie-les-Lys, Seine-et-Marne, France (see *Life and Health Publishing House* [France]).

Because of the problem of Sabbath attendance in the public schools, a boarding school for SDA children was opened in 1896 in Perles, near Bienne. With parents reluctant to send their children away from home, the school functioned only until 1901.

Reorganization in 1901 and After. A reorganization of the work in all Europe took place in 1901. Because of language differences, Switzerland was divided into two sections: one became the German Swiss Conference, under the newly formed German Union Conference, with J. T. Boettcher as president; the other remained a part of the Central European Conference, and became the French Swiss Conference, with B. G. Wilkinson as president. The Central European Conference became the Latin Union Mission (several years later a union conference). When the European Division was divided in 1928, the union conference territories were readjusted. The two Swiss conferences were reunited, and became the Swiss Union Conference, in the Southern European Division. Headquarters were established in Lausanne, and the first president was P. P. Paulini. The French Swiss Conference included the Italian-speaking areas, and the German Swiss Conference included adjacent Liechtenstein. By Jan. 1, 1929, the Swiss Union Conference had 50 churches, with 2,062 members. The offices of the old European Division, which had moved from Germany to Bern, Switzerland, in the early twenties, became the headquarters of the Southern European Division on Jan. 1, 1929.

Through the years the Swiss Union Conference has contributed heavily to mission funds and has provided many workers for mission fields. A French workers' training school functioned at Gland from 1904 to 1921. It was later transferred to Collonges-sous-Salève, France (see *Salève Adventist Institute*).

At the urging of A. V. Olson, who arrived in Switzerland in 1920 as president of the Latin Union Conference, church schools began to be established. One was opened in Gland, Switzerland, and others were established through the years. In 1993 there were two church-operated schools in Switzerland. SDA children are, as a rule, granted permission to absent themselves from public schools on Saturdays. Young men in military service are permitted to observe the Sabbath, and generally serve in the medical corps.

Switzerland was one of the earliest European countries to adopt the General Conference policies on MV classes for young people, Pathfinder Club activities, and vacation training camps.

Good results are obtained from the French, German, and Italian Bible correspondence courses, those in French and German being offered in connection with radio programs. All three are now advertised through leaflets distributed by laypeople and colporteurs, and conducted respectively by the

French Swiss Conference, the German Swiss Conference, and the minister in charge of the work in the Italian-speaking part of the country.

A John N. Andrews Symposium was held in Basel on Sept. 3, 1983, in commemoration of the centenary of the death of John N. Andrews. An official association for health promotion named Schweizer Liga Leben und Gesundheit (LLG) was organized in 1988. Branches of this organization have been established in the conferences and sections in the cantons. In September 1990 a congress of the Swiss Union celebrated “125 years of Advent hope in Switzerland.”

European Missionary Council (1885)

The Third European Council of Seventh-day Adventist Missions convened in Basel, Switzerland, September 15-29, 1885. It was a miniature general conference, with 31 representatives from Europe as official delegates, and three from America. Ellen White is standing in the upper center of the photo next to a hat being held by one of the delegates. She spoke at the early-morning prayer and testimony meeting each day. Missionary reports were given, plans for the future presented, and financial challenges discussed. It was at this council that the formation of conferences based on ethnic differences was proposed. Ellen White strongly rejected the proposal, saying, “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 ... 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.” *Historical Sketches*, p. 137.

Geymet, Jean David (1842-1923)

Colporteur, one of the earliest Seventh-day Adventist converts in Europe. He was working in a silk mill at Torre Pellice, the Waldensian stronghold in the Piedmont region of northern Italy, when Michael B. Czechowski brought the SDA teachings to Italy in 1864. Geymet readily accepted the new teaching, was baptized, and accompanied Czechowski to Switzerland, doing some preaching and helping him establish churches, which later became the first Seventh-day Adventist churches in Europe. Toward the end of the decade Geymet, while working as a baker, in his spare hours translated Uriah Smith’s books *Thoughts on Daniel* and *Thoughts on the Revelation* into French. In 1870 he

married Theresa Trombotto and lived in Piedmont until 1886, in which year he reentered church work as a colporteur and continued for many years in this service. Of his colporteur experience he wrote: "Twice I went over the Piedmont valleys, and there is no settlement where I did not leave some books or publications." When he was 80 he wrote to the *Revue Adventiste*: "I still can make 20 kilometers [13 miles] on foot selling books ... I cannot conceive of how a true Adventist can remain inactive and silent about the second coming of Jesus Christ, and not impart this happy hope to the hearts of his fellow men by work and the printed page" (28:12, Feb. 1, 1924).

Revel, Catherine (1830-1930)

One of the first Seventh-day Adventist converts in Europe. She was born in a family of Piedmont Waldenses at Luserna San Giovanni, about one hour's walk from Torre Pelice, the Waldensian center in northern Italy. When in 1865 Michael B. Czechowski came to that vicinity and preached SDA doctrines, which was the first time such teachings were proclaimed on the continent of Europe, she accepted them and a short time later was baptized by immersion, a Baptist minister performing the rite.

For almost 20 years she was the only Seventh-day Adventist in her community. About 1885 a church was organized at Torre Pelice, partly the result of her witnessing for her faith among her neighbors. Her daughter, Méry, was also baptized, but her son became a Waldensian minister. Throughout the years she maintained contact with the Swiss Seventh-day Adventists and was visited by Andrews, Bourdeau, Haskell, Butler, Whitney, and others. While in Europe, Ellen White visited her on two different occasions. In 1912 she retired to Torre Pelice, where she inspired many to become better Christians in life and service.

Seventh-day Adventist Missions

Seventh-day Adventists take seriously Christ's commission, "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15). They believe that in a special sense they have been called to proclaim to the world the three angels' messages of Rev. 14:6–12 (see *Remnant Church*). The first of these messages is declared to be "the everlasting gospel" to be proclaimed to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (v. 6). This concept of their mission has led them to commit their physical, material, and spiritual resources to the cause of worldwide missions.

Seventh-day Adventists do not regard missions as something in addition to the regular work of the church; it is the work of the church. They take the world as their field (cf. Matt. 13:38). They are motivated in their endeavors by the prediction that when “this gospel of the kingdom shall be preached in all the world for a witness unto all nations,” then the end will come (Matt. 24:14).

It took some years for the emerging church to develop a sense of a worldwide mission. This is shown by the following statement: “At times during the early days of the message, Seventh-day Adventists caught glimpses of a broadening work that would eventually embrace many nationalities. Not until the early seventies, however, did the leaders in the Advent movement begin to comprehend that theirs was a mission to the whole world. Even as late as 1872, the scripture ‘This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come’ was regarded simply as a ‘prominent sign of the last day,’ meeting fulfillment in the extension of Protestant missions. Its complete fulfillment was in no way associated with the spread of the Advent movement throughout the world.” (See *Review and Herald* [39:138, 139], April 16 and [40:36], July 16, 1872.) But in 1873 a marked change of sentiment began to appear in the utterances of leaders among SDAs regarding their duty to warn the world. (See editorial *Review and Herald* [42:84, 85], Aug. 26, 1873; and many other articles of similar import in the issues that followed.) By the close of the year 1874 this transformation of sentiment seems to have been effected almost completely (*LS* 203, footnote by compilers).

During the 1850s many immigrants accepting the Adventist message sent publications to their homelands and thus won converts (a few in Ireland by 1861). Some had a burden to go back and preach. One was Michael B. Czechowski, a Polish Catholic who had been converted to Protestantism and who accepted the message in 1857. After a few years he felt a desire to return to Europe as a Seventh-day Adventist missionary, but the leaders of the Seventh-day Adventist Church thought it inadvisable to send him and he received no encouragement. However, being determined, he applied to another Adventist denomination, which sent him to Europe in 1864. Arriving at Torre Pellice in the Piedmont valley of northern Italy, he assembled a group to whom he taught the SDA doctrines. He remained in Italy about 14 months and then went to Switzerland, where he established several Sabbathkeeping groups. Financial difficulties and other troubles forced him to leave Switzerland, and he went to Romania in the winter of 1868–1869, where he continued to propagate SDA views in spite of difficulties with a new language.

Czechowski avoided giving his converts any clue as to the people from whom he received partial financial support, or as to those from whom he received his knowledge of the Sabbath and the second coming of Christ. In spite of this, some of his converts in Switzerland learned by accident the address of the Seventh-day Adventist office of publications in Battle Creek. These corresponded with the Seventh-day Adventists in America, and from the publications they received in response became acquainted with Seventh-day Adventist work, became desirous of connecting themselves with it, and sent appeals for a Seventh-day Adventist minister to come from America to teach them.

In response to these appeals, the General Conference invited the interested persons in Switzerland to send a representative to the General Conference session of 1869. James H. Erzberger (often spelled Ertzenberger) was chosen as representative but arrived too late for the General Conference. However, he remained in America nearly 16 months, learning the English language and studying SDA beliefs. Before returning to Switzerland in September 1870, he was ordained to the SDA ministry. Meanwhile Adémar Vuilleumier, leader of the Swiss Sabbathkeepers, also came to America, where he remained two years, receiving instruction similar to that given Erzberger.

Although Erzberger did not arrive in time to attend the 1869 General Conference session, the General Conference that year voted to form “the Missionary Society of the Seventh-day Adventists” for the purpose of sending the Seventh-day Adventist message “to foreign lands, and to distant parts of our own country, by means of missionaries, papers, books, tracts, etc.” (*Review and Herald* 33:197, June 15, 1869). However, it was several years before the leaders of the church united behind an overseas mission program and sent out the first SDA missionary.

In January 1874 the first issue of the *True Missionary* appeared, a magazine containing articles urging Seventh-day Adventists to send out missionaries to other countries. These appeals and those of the Swiss Sabbathkeepers were effective, for on Sept. 15, 1874, John N. Andrews, the first Seventh-day Adventist missionary to be sent to a country outside North America, sailed for Liverpool, en route to Switzerland.

In July 1876 he issued the first number of a French paper, *Les Signes des Temps* (“The Signs of the Times”), and a year later Maud Sisley (later Mrs. C. L. Boyd) was sent to Switzerland to assist in the publishing work. In 1883 Andrews died of tuberculosis and was replaced by Buel L. Whitney. In 1877 John G. Matteson went from the United States to Denmark to establish SDA work there, and in 1878 William Ings went to Great Britain.

Meanwhile Seventh-day Adventist missionaries had gone to Germany (1875), France (1876), and Italy (1877). SDA missionaries went to Norway in 1878 and to Sweden in 1880. Within the next few years missionaries were sent to open work in other parts of the world, such as Australia (1885); South America [British Guiana] (1885); South Africa (1887); Asia [Hong Kong] (1888); and South America [Argentina] (1891).

In 1886 a book entitled *Historical Sketches of S.D.A. Foreign Missions* was published by the Adventist publishing house in Basel, Switzerland, which did much to promote a missionary spirit among SDAs. In 1888 Stephen N. Haskell was sent on a two-year itinerary around the world to make a survey of the possibilities of opening mission work in various places. In 1889 a new periodical, the *Home Missionary* (called *Missionary Magazine* after 1898), designed to promote various aspects of missionary work, was launched.

As the missionary spirit of the denomination grew and as opportunities for establishing missions increased, the church's educational and medical institutions were geared to supply the demands for trained missionaries. At the same time workers trained at the Review and Herald and Pacific Press publishing houses were called upon to help in establishing publishing work in Europe and Australia.

White, Ethel May Lacey (1873-1969)

Mary Kelsey, William White's first wife, died in 1890, leaving William with two young girls close to the time he was asked to travel to Australia.

May was born near Calcutta, India, and moved with her family to Tasmania at the age of nine. Her family joined the Seventh-day Adventist Church in the late 1880s. In 1894 she went to the school at Melbourne, intending to train as a Bible worker. There she met Ellen White, who took a liking to her, asking her to be a companion and nurse. May gave Ellen White assistance in several ways, including driving the carriage and horses on morning rides. She also became better acquainted with William in the White home.

One day May suggested to William that one of Ellen White's workers was in love with him. He replied, "Yes, I know that, but she's not the one I want. Every time I pray about it, you're the one I see in my mind." *Interview*, RH, July 7, 1983. Willie's comments were a total surprise to May. She was in love with Arthur Currow, but he had never asked her to marry him. May recalled, "Mother White was very anxious that I marry him [Willie]. She often asked me 'Have you decided to marry Willie?' I said I had asked the Lord for three signs and I hadn't gotten them all yet." *Ibid.*

In 1895 May finally accepted William's proposal, and Ellen White immediately started planning for the wedding. A non-Adventist minister married them because no Adventist minister was available. Ellen White offered the prayer at the private wedding in May's parents' home. In addition to the two daughters from his first marriage, Ella and Mabel, five children were born to William and May – four boys, and one girl. When May's twin boys were born April 6, 1896, Ellen White already had the four names of her own sons incorporated into their names: James Henry and Herbert Clarence.

Four years later, on June 1, 1900, May gave birth to a daughter, Evelyn Grace. When this baby was four months old, Mrs. White, her helpers, the William C. White family, and May's sister, Leonora Lacey sailed for the United States. With real regret they left the growing work in Australia, but God's servant was urgently needed in her homeland.

Soon after purchasing "Elmshaven," near St. Helena, California, Ellen White gave seven acres of the estate to William and his family. Just then the St. Helena Sanitarium moved forward with plans to erect a food factory a few hundred yards from the hilltop house site. Plans for the "White" house were enlarged to accommodate several families of workers. In this home a third son, Arthur, was born on October 6, 1907, and a fourth, Francis, on September 28, 1913. William White felt like a patriarch as he surveyed his family.

They continued a very close association for many years until Ellen White died in 1915. When asked if she believed Ellen White was a prophet, May replied: "Oh, certainly. Not a doubt in my mind. I think the Lord directed her all the time." *Ibid.* May died the day before her 96th birthday.

White, Mary Kelsey (1857-1890)

Mary Kelsey was William White's first wife. Because her father died when she was 11, Mary was required to take on adult responsibilities early. Starting at age 13 she worked at the Review and Herald publishing office, in the folding-room. She next helped in the type-setting department, then worked as a compositor, and finally became a proof-reader. In 1876, at age 19, she became assistant editor of the Signs of the Times. That year she married William C. White, Ellen White's third son. In 1879 and 1880 Mary served as one of the editors of The Youth's Instructor. When William C. White accompanied Ellen White to Europe in 1885, she went with him. While in Europe in 1887, Mary contracted tuberculosis, and died three years later at the age of 33.

William C. White was one who enjoyed traveling, and was often gone from home, either working with Ellen White, his mother, or traveling to other places. Mary was often left alone. Ellen White had a warm and personal relationship with her, as seen in their correspondence. Mrs. White had four sons and no daughters, and she often referred to Mary as a daughter. The correspondence between them is almost totally personal, and family related.

In 1882 Mary gave birth to Ellen White's first grandchild – Ella. Another sister, Mabel, followed in 1886, born in Europe. After Mary contracted tuberculosis, Ellen White's letters to her often spoke of praying for her healing. One said: "Believe in the promises of God and let nothing, nothing, disturb you. We are all praying for you." *Letter 23a*, 1887. See *Selected Messages*, book 2, page 246-250 for other letters written by Ellen White during Mary's illness.

Ellen White bought property in Burrough Valley, California, hoping the climate there would improve Mary's health. But their prayers were not answered in the way the family hoped. Still, Ellen White did all she could for Mary. The year Mary died, Mrs. White wrote: "We want to comfort you and bring all the sunshine into your life that is possible ... Do not worry. Do not think God has forgotten to be gracious. Jesus lives and will not leave you." *Letter 56*, 1890.

White, William Clarence (1854-1937)

William (or "Willie") was the third son of James and Ellen White, born August 29, 1854, at Rochester, New York. His first appointment to church work was at the age of 20, in Oakland, California, where he did general work around the publishing office. In 1876, at age 21, William was elected president of the board and business manager. In the same year, he married Mary Kelsey, a worker at the press. He attended Battle Creek College in 1877 with plans to go to Europe to help John N. Andrews establish the publishing work. However, he was soon appointed director of the Health Reform Institute, and was unable to go to Europe at that time.

When his father, James, died in 1881, William became the publishing manager for his mother, Ellen White. In 1882 he helped to establish Healdsburg College in California. The next year he was ordained to the ministry. At the same time he was elected to the General Conference Committee, a position he held through most of his life. In 1885 William traveled to Europe with his mother, Ellen White, spending two years there, assisting in building up the publishing work at Basel, Switzerland, and in other organizational tasks. Upon his return in 1887, he was elected to the

office of General Conference foreign mission secretary. When O. A. Olsen was elected president of the General Conference in 1888, he was delayed six months in taking over the office. William served as acting president for those months. In 1890 his wife Mary died from tuberculosis that she had contracted while in Europe a few years earlier.

When Ellen White was called to Australia in 1891, William C. White was asked to accompany her. In Australia he helped to expand the work of the church. In 1894 he was called to head the Australian Union Conference, and continued with this responsibility until 1897. He also helped to locate the property for Avondale College. In 1895 William married Ethel May Lacey, and brought his two daughters from Michigan to join him and his new bride. Five children were born to them. In 1900, when Ellen White returned to the United States, and settled at Elmshaven, William acquired property nearby and built a home there. During the following years, he continued to work closely with her in many enterprises. He was chairman of the committee on reorganization at the 1901 General Conference session. He also worked closely with his mother in the establishment of the Loma Linda medical school.

William was named in Ellen White's will as one of five trustees to care for her writings after her death. As secretary of the Board of Trustees of the Ellen G. White Estate, he led out in the publication of several posthumous books compiled in response to her will. He assisted in plans to transfer her files and the White Estate to Washington, D.C., which was done shortly after his death in 1937.

William C. White was deeply involved with many denominational activities during his lifetime. His close association with his mother in later years, was also vitally important to her. At one time she indicated that she had been shown in vision that he was to be a special assistant to her in her varied responsibilities. William served in this role for 34 years while Ellen White was alive, and another 22 years after her death. One of his seven children, Arthur, served as secretary of the White Estate for more than forty years following his death. William had four sons and three daughters, the only grandchildren of Ellen White.

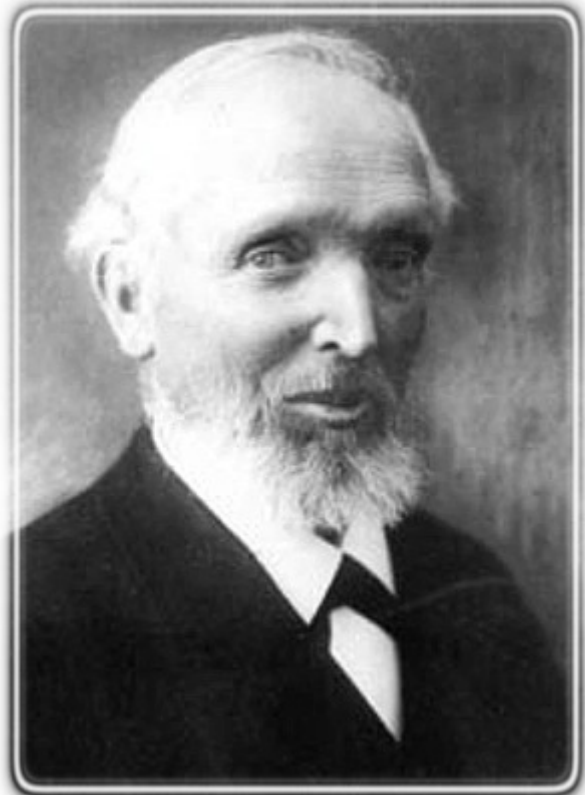
Whitney, Buel Landon (1845-1888)

One of the pioneer Seventh-day Adventist workers in Europe. He was born in Vermont and at the age of 12 moved to New York with his parents, where soon afterward he, his mother, and his brother joined the SDAs. He began to preach at about 29 years of age, and in 1875, when he was elected

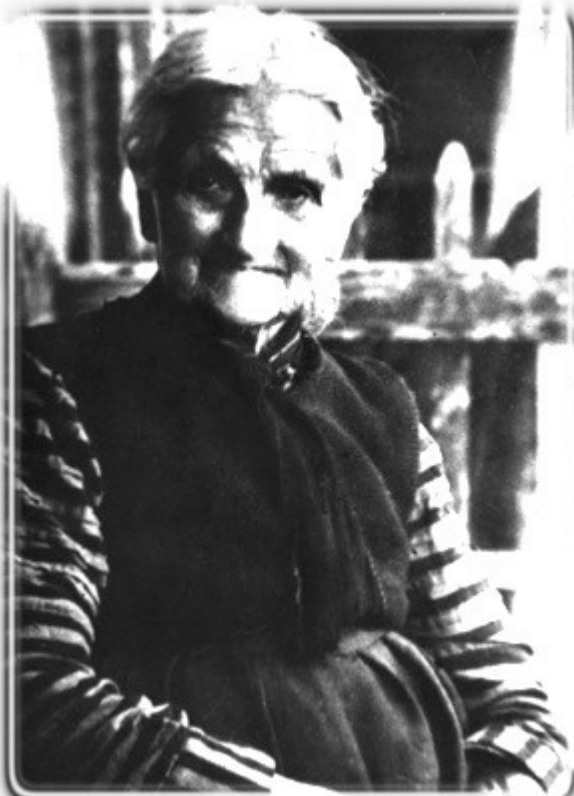
president of New York and Pennsylvania Conference, he was ordained. He continued with the conference until he was sent to Europe in 1883 to relieve ailing John N. Andrews. There he served as head of the Swiss Conference and supervised the establishment of the Basel Publishing House. Suffering from intestinal ailments, he returned to the United States in 1887.



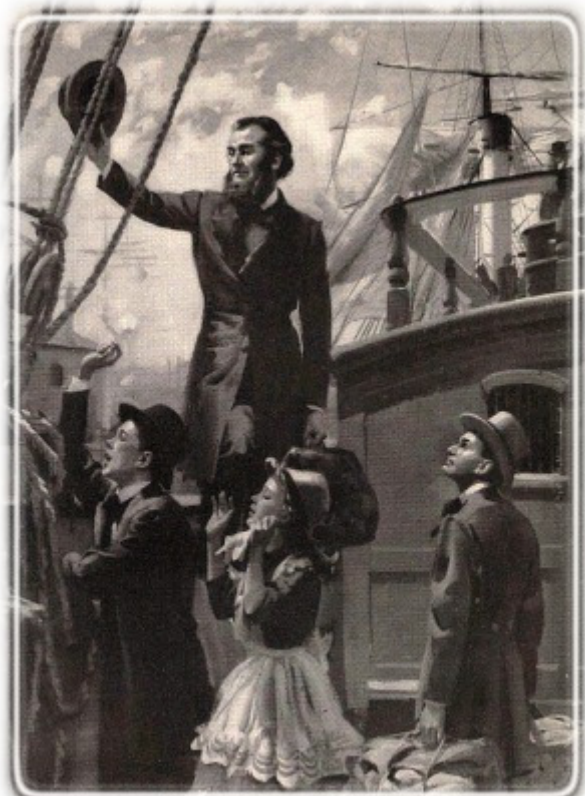
Michael B. Czechowski (1818-1876)
Europe: 1864-1876



Jakob Erzberger (1843-1920)
Europe: 1870-1920



Catherine Revel (1830-1930)
One of the earliest, if not the very first,
to accept the Sabbath in Europe (1865).



Elder John N. Andrews, his son Charles,
his daughter Mary and Ademar
Vuilleumier, leave on board the Cunard
Liner "Atlas" from Bosten for Europe.



John N. Andrews (1829-1883)
Europe: 1874-1883



Mary F. Andrews (1861-1878)
Europe: 1874-1878



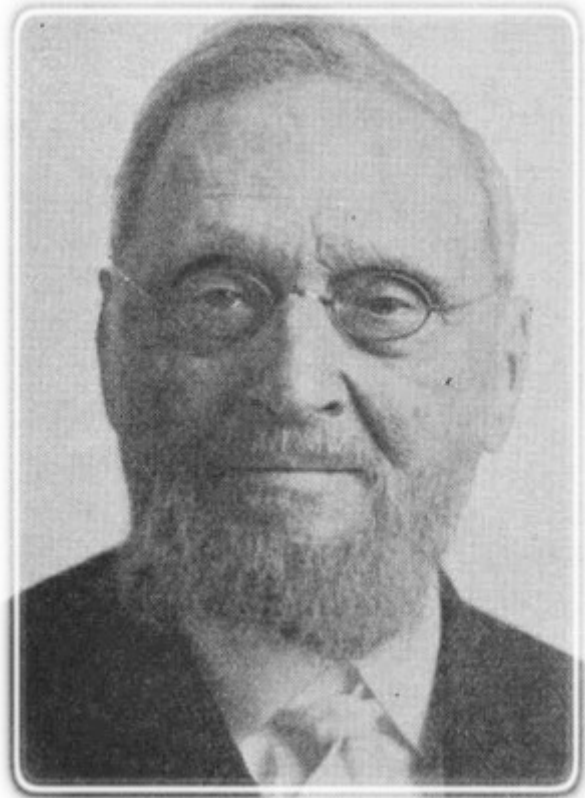
Martha Andrews (1842-1901)
Europe: 1883-1888



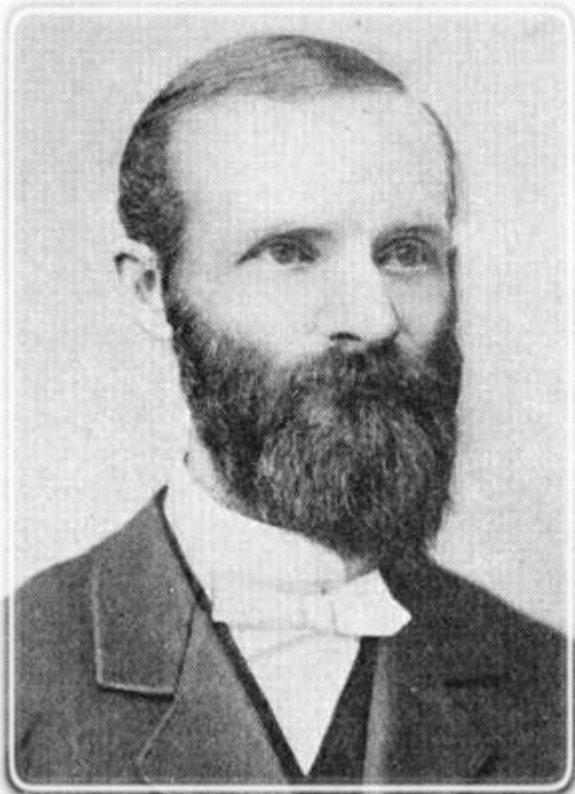
Edith Andrews (1863-1885)
Europe: 1879-1885



Daniel T. Bourdeau (1835-1905)
Europe: 1875-1877; 1882-1888



Augustine C. Bourdeau (1834-1916)
Europe: 1884-1888



Buel L. Whitney (1845-1888)
Europe: 1883-1887



George I. Butler (1834-1918)
Visits Europe as GC President in 1884



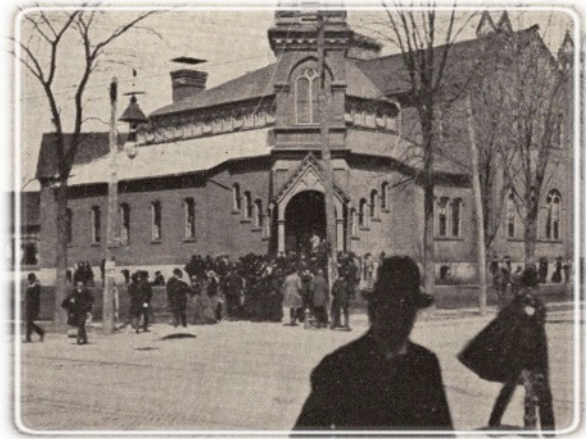
First Adventist church in Tramelan, Switzerland, founded by Czechowski and nurtured by Erzberger.



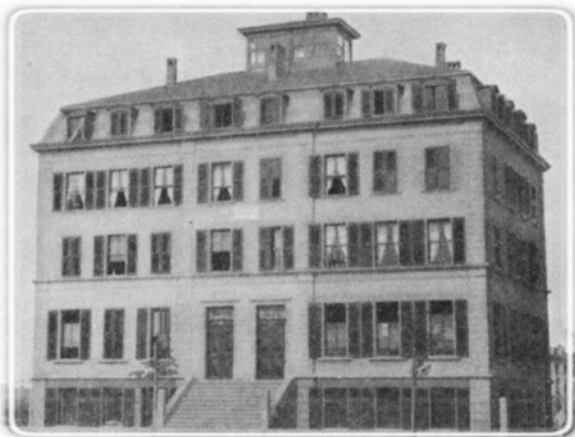
Jakob Erzberger founded the first official Adventist church in Germany in Vohwinkel.



On Sunday afternoon, April 20, 1879, was the dedication of the “Dime” Tabernacle in Battle Creek, Michigan.



Elder John N. Andrews gave the dedicatory sermon – described by some of the about 5,000 people who heard it as the best he ever gave.



Central European Publishing House in Basel, Switzerland.



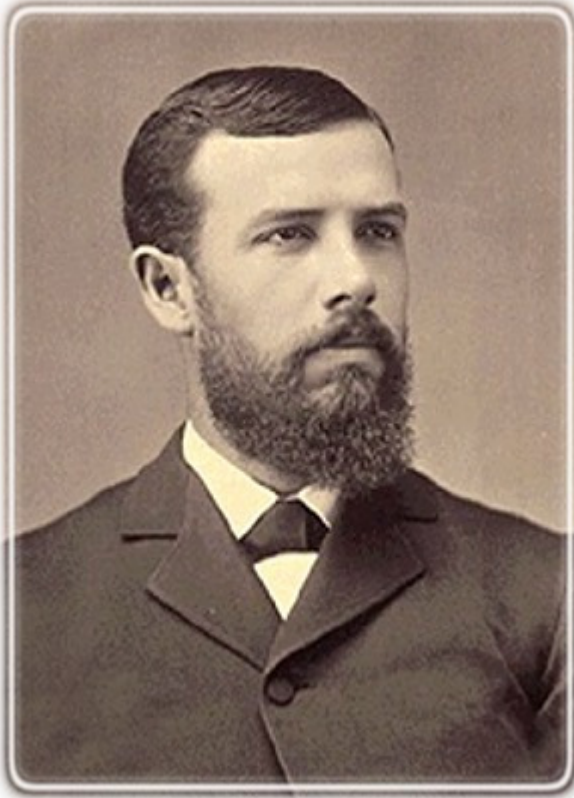
Ellen G. White speaking in the Battle Creek Tabernacle at the 1901 General Conference.



Ellen G. White at the Third European Missionary Council (1885)

1. European Council: 1880 in Denmark
2. European Council: 1884 in Basel
3. European Council: 1885 in Basel

Some names listed: (1) Elder M. C. Wilcox; (2) Elder S. H. Lane; (3) Elder R. F. Andrews; (4) J. Curdy; (5) Emile Dietschy; (6) Charles Vuilleumier; (7) Ademar Vuilleumier; (8) Mrs. Ademar Vuilleumier; (9) Mrs. Albert Vuilleumier; (10) Elder Albert Vuilleumier; (11) R. H. Coggshall; (12) J. E. Dietschy; (13) Ella May White (now Mrs. D. E. Robinson); (14) Elder W. C. White; (15) Elder D. T. Bourdeau; (16) Patience Bourdeau (now Dr. Bourdeau Sisco); (17) Mrs. E. G. White; (18) Mrs. D. T. Bourdeau; (19) Marie Dietschy (now Mrs. C. M. Andrews); (20) C. M. Andrews; (21) Edith Andrews; (22) Elder A. B. Oyen; (23) Elder K. Brorson; (24) Elder J. J. Matteson; (25) Jean Vuilleumier; (26) Elder J. Erzenberger; (27) Sarah McEnterfer; (28) Mrs. W. C. White; (29) Mrs. Edward Andrews (mother of Elder J. N. Andrews); (30) Mrs. J. E. Dietschy; (31) Bertha Stein; (32) Jennie Thayer; (33) Mrs. B. L. Whitney; (34) Elder B. L. Whitney; (35) Elder A. C. Bourdeau; (36) Mrs. A. C. Bourdeau; (37) Miss Noualy; (38) A. J. S. Bourdeau; (39) Sarah Andrews; (40) Elisa Dietschy (now Mrs. H. Revilly); (41) Lenna Whitney (later wife of Prof. H.R. Salisbury); (42) Jean Whitney (later Dr. Whitney Morse); (43) P. Aufranc.



William C. White (1854-1937)



Mary Kelsey White (1857-1890) with Ella



William C. White Family (1896)

William C. White with his second wife, Ethel May Lacey White (1873-1969), whom he met when visiting Tasmania in 1892. Mabel (10) is standing next to May, and Ella (14) is between May and her father. The twin boys, James Henry and Herbert Clarence, were born April 6, 1896.



The White Family at "Elmshaven" (c. 1907)

Left to right, standing: Ella White-Robinson (W. C. White's oldest daughter), Dores Robinson (Ella's husband), Wilfred Workman (husband of W. C. White's second oldest daughter), Mabel White-Workman (W. C. White's second oldest daughter); seated: Ethel May Lacey White, Ellen G. White, William C. White; seated on rug: J. Henry White (one of W. C. White's twin sons), Evelyn Grace White (W. C. White's youngest daughter), Herbert C. White (W. C. White's other twin son).



The White Family at "Elmshaven" (1913)

Left to right, standing: Mabel White-Workman, Wilfred Workman, Henry White, Herbert White; seated: Dores Robinson, Ella White-Robinson, Ellen G. White, May White, William C. White; seated in front: Virgil Robinson, Mabel Robinson, Arthur White, Grace White.



Ellen G. White (1827-1915)
Europe: 1885-1887