

006385

CAMPUS COMMUNICATION

ANDREWS UNIVERSITY
Berrien Springs, Michigan

To: President Hammill

Date:

From: C. W. Becker

Subject:

Just as a matter of interest you might like to know the location of Elder J. N. Andrews grave in Bas^{le}, Switzerland. I spent one day with Daniel Augsburg^{er} this summer and we located it after considerable trouble.

In the cemetery, not much used anymore, it is section 50, #105.

11/3/69 write Vancouver Heritage Room

ADVENTIST
HERITAGE CENTER
James White Library
ANDREWS UNIVERSITY

006385
9/11
Elder J. N. Andrews:

God has committed to us each sacred trusts, for which He holds us accountable. It is His purpose that we so educate the mind as to enable us to bring into exercise the talents He has given us, in such a manner as will accomplish the greatest good and reflect back the glory to the Giver. We are indebted to God for all the qualities of the mind. These powers can be cultivated, and so discreetly directed and controlled as to accomplish the purpose for which God gave them.

Brother Andrews, you can so educate your mind as to bring out the energies of the soul and develop every faculty, that they may accomplish the purpose for which they were given. The intellect may be strengthened by every faculty being exercised. . . .

All the faculties should be cultivated, all the powers of the mind exercised. Perception, judgment, memory, and all the reasoning powers should have equal strength in order to have a well-balanced mind. In that case you would be a whole man. . . .If certain faculties are used to the neglect of others, the design of God is not fully carried out in us, for all the faculties have a bearing and are dependent in a great measure upon each other, and one cannot be effectually used without the operation of all the faculties, that the balance may be carefully preserved. If all the attention and strength is given to one while others lie dormant, the development is strong in that one

*Note: This testimony without date was most likely written in 1872. As was so often the case, Ellen White was called upon to give messages of counsel and correction to those with whom she worked closely and esteemed highly. Reporting to our European believers, she declared concerning Elder Andrews, "We sent you the best man among us." This letter is released because its counsels may be a help to others.--White Trustees

and will lead to extremes, because all the powers have not been cultivated. Some are dwarfed and the intellect is not properly balanced.

All minds are not naturally constituted alike. We have varied minds and strong points of character and great weakness upon some points. These deficiencies so apparent need not, and should not, exist. If those who possess them would strengthen the weak points in their characters, by cultivation and exercise they would become strong. . . .

Your power to concentrate your mind upon one subject to the exclusion of all others is well in a degree, but this faculty is constantly cultivated, which wears upon certain organs that are called into exercise to do this work, which will tax them too much and you will fail to accomplish the greatest good, and will shorten life. All the faculties should bear a part of the labor, working harmoniously, each balancing the other. You put your whole soul into the subject you are now upon; you go deeper and deeper into the matter. You see knowledge and light as you become interested and absorbed.

But there are very few minds that can follow you, unless they give the subject the depth of thought you have done. There is danger of your ploughing and planting the seed of truth so deep that the tender, precious blade will never find the surface. Your labor will be appreciated only by a few.

If you had taken hold of your Sabbath History and made that your principal but not exclusive business, but labored a portion of the time to keep up other branches of the work, it would have been better for you and better for the interests of the cause of God. You love just the kind of work you are now doing. But while you are going so thorough and covering so much ground, you are not getting out a work calculated to do the greatest amount of good by

awakening a general interest. Minds become weary in reading and following you. When you get engaged in matter that you are now at work upon, you scarcely know where to stop.

In this age, when pleasing fables are dropping upon the surface and attracting the mind, truth presented in an easy style, backed up with a few strong proofs is better than to search, and bring forth an overwhelming array of evidences. The point does not stand as distinct in many minds as before the objections and the evidences were brought so definitely before them. In very many minds, assertions will go farther than long arguments in proof. Many things may be taken as granted. Proof does not help the case in some minds. You, my brother, are in danger of carrying minds beyond their depth.

Preble* is an unprincipled, dishonest man. Those who are best acquainted with him have not confidence in him. They will take what he will say, however untruthful and unjust and even ridiculous, and make it to bear against the truth if possible. But minds that will receive and be pleased with the productions of his pen are not the ones to be convinced of the truth or that would honor the cause of God, if they should accept the Sabbath. And you are in danger of presenting objections to thousands of minds that they never thought of, and which many will use if they become disaffected.

If you and other men take a position to investigate and show the fallacy and inconsistency of men who dishonestly turn the truth of God into a lie, Satan will stir up men enough to keep your pen and the pens of several others constantly employed, while other branches of the work are left to suffer. We must have more of the spirit of those men who were engaged in building the walls of Jerusalem: "We are doing a great work and we cannot come down." If

Note*--J. N. Andrews published a series of fifteen articles answering Preble in the Review and Herald in the winter of 1871-1872.

Satan sees he can keep men's voices silenced from the most important work for the present time in answering objections of opponents, his object is accomplished.

The "History of the Sabbath" should have been out long ago. You should not wait to have everything so exactly as strong as you can possibly make it before you give it to the people. This is a busy world; men and women as they engage in the business of life have not time to meditate and read even the Word of God enough to understand it. And long, labored arguments will interest but a few. For as the people run they have to read. You can no more remove the objections to the Sabbath commandment in the minds of the First Day Adventists who oppose the law than the Saviour of the world could by His great power and miracles convince the Jews that He was the Messiah after they had once set themselves to reject Him. Like the obstinate, unbelieving Jews they have chosen darkness rather than light, and should an angel direct from the courts of heaven speak to them they would say it was Satan.

Your Sabbath work should be given to the public, if not in all that perfection you could desire. Souls need the work now. Plain, pointed arguments standing out as mileposts will do more in convincing minds generally, than a large array of arguments covering a good deal of ground that none but investigating minds will have the interest to follow. After one edition is circulating and the people have the benefits, then if greater improvements are to be made you can do it, until you are satisfied you have done all in your power. Our success will be in reaching common minds. Those who have talent and position are so exalted above the simplicity of the work and so well satisfied with themselves that they feel no need of the truth. They are exactly where the Jews were--self-righteous, self-sufficient that they are whole and have no need of the physician.

While you are following Preble so fully you anticipate that which you will never realize. Your time can be better employed in having a more general interest and giving to the people food, meat that will feed them now. While your time is employed in following the crooks and turns of Preble you are not wise. You are bringing to their notice [the common people's] a work which has but limited circulation, and interesting minds in objections that they would never have been troubled with. You manufacture a train of quibbles and doubts for thousands of people and present his work to those who would never have seen it. This is just that they [our opponents] want to have done, to be brought to notice and we publish for them. This is what Carver wants. This is their main object in writing out their falsehoods and misrepresentations of the truth and the characters of those who love and advocate the truth.

They will die out the soonest if left unnoticed, treating their falsehoods and their errors with silent contempt. They do not want to be let alone. Opposition is the element that they love. If it were not for this they would have but little influence.

The First Day Adventists are a class that are the most difficult to reach. They will generally reject the truth as did the Jews. We should, as far as possible, go forward as though there were not such a people in existence. . . . There are occasions when their glaring misrepresentations will have to be met. When this is the case, it should be done promptly and briefly, and then pass on to our work.

The plan of Christ's teachings should be ours. He was plain and simple, striking directly at the root of the matter, and the minds of all were met. It is not the best policy to be so very explicit and say all upon a point that

can be said, when a few arguments will cover the ground and be sufficient for all practical purposes in convincing or silencing opponents. You may remove every prop today and close the mouths of objectors so they can say nothing, and tomorrow they will go over the very same ground again. Thus it will be over and over, because they do not love the light and will not come to the light lest their darkness and error should be removed from them. It is a better plan to keep a reserve of arguments and reasons than to pour out a depth of knowledge upon a subject which would be taken for granted without labored arguments.

Christ's ministry lasted only three years and a great work was done in that short period. In these last days there is a great work to be done in a short time. While you are getting ready to do something, souls will perish for the [lack of] light and knowledge.--Letter 31, 1872 (To J. N. Andrews)

White Estate
Washington, D. C.
December 5, 1975

V. 171 006385
921

The Work in Europe.

ADVENTIST
HERITAGE CENTER
James White Library
ANDREWS UNIVERSITY

Geneve is the correct spelling

Vol. 45, no. 5 (January 28, 1875), p. 36

The Advent Review and Herald of the Sabbath

THE friends of the cause in America are no doubt deeply interested in the prosperity of the work in Europe. Our friends here are by no means indifferent to its advancement. In coming to Europe I have tried to prepare my heart to work for God by seeking his help and by solemnly covenanting with him to be faithful in his service. I have endeavored to review my past life, and to mark every error that if possible I may here labor for God to his entire acceptance. I feel strong assurance that he will enable me to do it.

My first important work here is to become master of the French language so as to speak it correctly and to write it grammatically. It is not a light task to accomplish this. I have toiled early and late, and have made some progress. I feel certain of success with God's help. It is now the great desire of my heart to preach Christ in the French language with freedom, and to see sinners converted to him.

When I began to think seriously of this mission one of the first things which suggested itself to my mind was to advertise in the most widely circulated papers of Europe. While laboring to master French I have with the approval of our friends here begun this work. The *Journal de Geneve* is the leading French paper of Suisse. In this journal I have advertised the nature of my mission, and have invited the correspondence of any who hallow the Bible Sabbath or who are willing to investigate its obligation. My advertisement will be inserted every other day during sixty days. For this I pay 75 francs, or \$15. I have received letters from a professor of languages at Geneva, and from the proprietor of one of the largest watch manufactories in that city. I have answered these as wisely as I could, and have sent them Sabbath publications. I hope to find some seventh-day Christians by means of this journal. But if I find none now observing it, I shall at least make known the fact and object of my mission, and shall probably find some persons who may have an interest to examine the claims of God's holy law.

I wish also to advertise in the leading German paper of Suisse, for the German language is as extensively spoken in this country as is the French. I have heard that there are seventh-day Christians in Holland, and I mean as soon as possible to advertise in one of the principal papers of that country. And so with respect to Russia.

As to Prussia, something further must be done immediately. I have mentioned the fact that there is a company numbering forty who have within a short time embraced the Sabbath. These persons call earnestly for help. Nothing has held me back from visiting them except the difficulty of finding some suitable German helper to go with me. I think that within a few days this help will in some way be supplied. They are situated about two hundred and fifty miles north of this place. I should prefer to let German alone till I have mastered French; but circumstances seem to compel a different course.

The difficulties in the way of the work here cannot be fully realized in America. If each State of the American Union spoke a different language, things there would so far correspond with things in Europe. In America, the power of custom and of forms is comparatively weak. In Europe, custom and tradition are all-powerful. But here are multitudes in perishing need of the bread of life. They must have it. I cannot doubt that there is as great moral honesty with the people here as in America. They only need to understand their duty in order to obey it. I have an intense desire to witness their salvation. There can be no more precious thought suggested to my mind than that by God's help I may be the means of saving some. Our Lord is coming. I pray that he may find me faithful to the work which he has committed to my charge. If this may be my record in the coming day it will be enough.

J. N. ANDREWS.
Neuchatel, Suisse, Jan. 1, 1875.

9

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J. N. ANDREWS.

Neuchatel, Suisse, Jan. 1, 1875.

Geneve is the correct spelling

Vol. 45, no. 5 (January 28, 1875), p. 36

The Advent Review and Herald of the Sabbath

Manini's Release

you. [Calls came to us from Europe for help. We sent you the ablest man in all our ranks but you have not appreciated the sacrifice we made in thus doing. We needed Eld. Andrew here. But we thought his great caution, his experience, his God fearing dignity in the desk, would be just what you needed. We hoped you would accept his counsel, and aid him in every way possible while he was a stranger in a strange country.] But he has had to

Letter 2-a. 1878

E. G. W. Latta - To dear Brethren
in Switzerland, Aug. 29, 1878

grandes artères, 6. Requête en naturalisation. **ANDREWS UNIVERSITY**
BERRIEN SPRINGS, MICHIGAN

Le Conseil d'Etat a autorisé les autorités allemandes l'extradition d'un individu nommé Jean Bottin par le tribunal de la Cour de cassation frauduleuse. M. Bottin doit comparaître d'assises, dans la Cour de cassation, prévenu également de la fraude bancaire. La Cour de cassation sera effectuée par le tribunal de la Cour de cassation prononcé sur ce

supérieure et celui de M. le docteur Dunant sur la Physiologie et l'Hygiène, dans la première division s'ouvriront le 4 janvier 1875. Les jeunes personnes qui désirent suivre ces cours sont invitées à s'inscrire auprès de M. le principal de l'Ecole.

clarations contenues dans le Message général Grant n'ont produit aucune inquiétude dans cette Ile. Les journaux regardent une intervention mais ils croient qu'une intervention est nécessaire

VFM 006385
921

Advertisement in Swiss paper by J.N. Andrews:

"J. N. Andrews, a gospel minister, sent to Europe by Christians in America observing the seventh day Sabbath, would like to communicate with other Christians observing that day or desirous of knowing about it, and invites them to write to him at Neuchâtel." (Switzerland)

(Journal de Genève, December 20, 1874, p. 3.)

Although the same ad was run a number of times during the following weeks, the one of December 20 seems to have been the first one. Notice the Christmas ads (Noël, Weihnachten).

J.N. Andrews speaks of this ad and of some of its results: see Review and Herald, vol. 45, no. 5 (January 28, 1875), p. 36.

Nous apprenons par le journal de la pierre du no. 28 décembre

Nos lecteurs sentant récom. projet d'arrêté concours pour affecté à l'Ecole ministériel av. Conseil d'Etat la moitié de la St-Gervais, pr. lui avait été demandée dans ce but.

A la suite de recommandations formulées à ce sujet dans le sein du Conseil municipal, le Conseil administratif avait adressé au Conseil d'Etat, en date du 14 de ce mois, une lettre par laquelle il lui demandait de vouloir bien concéder à la Ville la totalité de la parcelle dont il s'agit, laquelle était en réalité

chaque soir et malgré la saison actuelle, moins favorable que l'été pour ce genre de divertissement, un nombreux public d'amateurs. Cet excellent directeur, dont nous avons déjà fait la connaissance il y a une quinzaine d'années, alors qu'il était premier écuyer, nous offre pour la seconde fois depuis deux ans un personnel composé d'artistes de mérite. De nombreux clowns parmi lesquels se trouvent

L'ordre de fusiller Vidal Llobatera, fondateur du premier journal carliste qui a été supprimé en Catalogne.

PADERBORN, 19 décembre.

L'évêque de Paderborn, Mgr. Martin

POUR LES FÊTES DE NOEL

GATEAUX DE LEIPZIG. c9723

chez ROUSSY-ALBRECHT, rue de l'Hôtel-de-Ville, 3.

On demande pour bonne d'enfants une Allemande de toute confiance, de 25 à 30 ans au moins.

S'adr. chez Mme Risler, 3, rue Saint-Victor (Tranchées), à Genève. c9530x

BAZAR ORIENTAL

30, rue du Simplon, Vevey
Articles de Chine et du Japon, cloisonnés soieries, porcelaines, laques, bronzes, ivoires, vieilles armes et antiquités.

Thé et cigares de Manille en gros et en détail. Importation directe par J.-H. Barrelet. 9650 L

Société alimentaire

MM. les Actionnaires sont convoqués pour le lundi 21 décembre, à 3 h. 1/2, au local de la Société, quai du Seujet, n° 19. Rapport du Comité. Présentation du bilan. (c9668x)

LOUVIER

Rue du Marché, 30, Genève
Reçu un grand choix d'encas et de porcelaines nouveautés pour

J. N. Andrews, ministre de l'Evangile, envoyé en Europe par les chrétiens d'Amérique observant le septième jour de la semaine, désire se mettre en communication avec tous les chrétiens observant ce jour ou désirant s'y intéresser, les prie de s'adresser à lui, à Neuchâtel (Suisse). 9658 N

Monsieur Courtheoux est prié de donner de suite son adresse, à M. de Jongh, photographe, à Lausanne. 9653L

A VENDRE

Une jument de sang, âgée de cinq ans, très-distinguée, excellentes allures, dressée à la selle et à la voiture. Hauteur, 1^m 59; bal miroitée; aucuns tares. Prix: 1200 francs. — Une jument anglo-normande, âgée de 11 ans, très-belle, trotteuse hors ligne, dressée à la selle et à la voiture. Sage et employable; bête de confiance; peut être confiée à une dame. Alezane. Prix: 800 francs. S'adresser, franco, aux initiales A E, 533, à l'agence de publicité

W. H. N. & V. VOGLER

FUR WEIHNACHTEN

LEIPZIGER STOLLEN c9723

bei ROUSSY-ALBRECHT, rue de l'Hôtel-de-Ville, 3.

Pianos d'occasion

pour étrennes, en ébène et en palissandre, neuf, gar. 5 ans, 1^{re} maison de Paris. Modèles nouveaux. Rue des Grottes, 9, 3^{me}, près la fabrique Tiffany. c9436x

Couvertures

pour lits et pour chevaux
Chez J. BOURDILLON
Rue du Marché, 24, Genève
c9351x

Jardins neufs

M. Bataillard, Jardinier-décorateur, au Presbytère, place de Beaulieu, à Lausanne, se charge tout spécialement de la création de jardins d'après les formes les plus modernes, les plus variées et du meilleur goût, ayant pratiqué pendant nombre d'années, soit à Londres, soit à Paris. (c9408 L)

A remettre un train de maître voiturier en pleine activité, parfaitement bien monté et possédant une bonne clientèle.

Pour Etrennes

Grand assortiment de jolies pendules en marbre, candélabres, coupes, flambeaux, pendules noires et grises formes nouvelles. Choix de montres en or et en argent dans tous les genres.

CHEZ

Dufour et Zentler frères
place du Molard, 11, au 2^{me}
9514x

J. SCHWARTZ

Confiseur-pâtissier
17, rue Rousseau, 17.
Rappelle à sa nombreuse clientèle que, dès ce jour, on trouvera chez lui tous les jours des vol-au-vent fins et mi-fins, pâtés au jus et aux anchois, pâtés hâchés. Ramequins au fromage, ainsi que bricelets et risoles aux poires.
On porte à domicile. (9488 V)

B. PRUGNIERES

Corraterie, 14, au 1^{er}
Vraie liquidation d'excellentes pendules et de quelques bonnes montres. Bronzes à bas prix. — Réparations. (9493x)

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ÉTAT NOMINATIF de la POPULATION de la MUNICIPALITÉ d

CONTRIBUABLES.	DÉSIGNATION du Quartier de la Rue.	N° de la Maison.	Numéro d'ordre.	PERSONNES			NAISSANCE (exacte pour les hommes de 19 à 44 ans).			Enfants non vaccinés.	PROFESSION. Pour les horlogers, indiquer la branche d'horlogerie.	Propriétaires d'immeubles.	ÉTAT CIVIL			SERVICE MILITAIRE.		RELIGION.			
				NOMS.	PRÉNOMS.	FILIAISON.	JOUR.	MOIS.	ANNÉE.				Marié.	Veuf.	Célibataire.	Incorporé.	Taté.	Protestant.	Catholique.	Israélite.	Diverses.
1	1	8		Audouin	Georges	J. Jacques	18	Mai	1886		Horloger	1	1				1				
					Anna	J. Pauline	17	Avril	1885			1					1				
					Lina	Georges	6	Juillet	1877					1			1				
					Pauline Emile	"	18	Avril	1873					1			1				
					Lisa	"	14	Mars	1875					1			1				
1	1	9		Berth	Louis	Jacques Louis	27	Octob.	1830		Horloger	1	1							1	
					Marianne	Joseph	11	Avril	1830		Horloger	1									1
					Arthur Léon	Léon	19	Avril	1859		Apprenti										1
					Jenny	Maria	9	Janvier	1864												1
					Paul	"															1
				Oscar	Suzanne	Joseph Louis			1864					1							1
1				Mullmann	Lise	Benoit	4	Juin	1855		Remonteur	1					1				1
					Suzette	J. Victor	16	Mars	1841			1									1
					Albert	Léon	31	Juin	1871						1						1
					Paul	"	28	Juillet	1872						1						1
					Lina	"	19	Juin	1874						1						1
					Dorine	"	24	Juin	1875						1						1
					S. Myrte	Benoit	1	Juillet	1871						1						1
1				"	Albert Fernand	Fredéric Louis	8	Mai	1835		Tableur	1					1				1
					Wilma	J. Victor	19	Janvier	1838			1									1
					Jean	Albert Richard	2	Sept.	1864						1						1
					Julie Gin	"	1	Octob.	1865						1						1
					Marthe	"	14	Mars	1873						1						1
					Myrte	"	21	Juin	1874						1						1
					Pierre	"	10	Avril	1876						1						1
1				Steine	Marie	Elisabeth			1851		Remonteur			1							1
1		14		Louisa	L. Constant	Paul L.	1	Mai	1824		Peintre	1	1				1	x			
				"	Caroline	Joséph. Charles	16	Avril	1821			1						1	x		
1				"	Marianne	L. Louisa	3	Janvier	1855		Horloger			1				1	x		
					Lina	"	19	Mai	1861					1				1	x		
				Berth	Edmond	J. Joseph			1859		Remonteur			1				1	x		
1		15		Meyna	Mélodie	Antoine	27	Janvier	1876		Peintre		1					1			
1		16		Hubert	Ernest	Philippe Louis	1	Avril	1820		Horloger	1	1					1			
					Julie	Joséph. Auguste	13	Mai	1836		Remonteur	1						1			
					Léonie	Ernest	5	Janvier	1862					1				1			
					Marianne	"	19	Juin	1877					1				1			
1		17		Jenny	Julie Louise	Louis	29	Juillet	1830		Horloger	1						1		1	1
					Lina	Lucienne Louis			1834			1						1	x		1

VFM 006385
921

HERITAGE ROOM

April 7, 1978

Paul Clere
30 Barenweg
4158 Reinach
Switzerland

Chere soeur Clere:

Daniel Augsburgger vient de me remettre votre gentille lettre du 18 Mars ainsi que les xerox copies relatives au décès de John N. Andrews.

Merci infiniment pour tous les renseignements que votre lettre contient. Ces informations seront ajoutées au dossier de J. N. Andrews.

Je serais très heureuse de recevoir une copie des photos que nous proposez dans votre lettre. Tous les documents et photographies concernant Andrews nous intéressent beaucoup non seulement pour nos archives, mais aussi pour nos étudiants. Il va sans dire que je vous rembourserais pour les frais de reproduction.

Il est un autre document, ou plus exactement un périodique, auquel nous attachons beaucoup d'importance. Il s'agit de l'Évangile éternel, édité par M. B. Czechowski.

Auriez-vous connaissance d'une personne à laquelle nous pourrions nous adresser pour obtenir ce périodique, ou tout au moins une bonne copie de celui-ci. Je vous serais vivement reconnaissante si vous pouviez nous aider dans ce domaine.

Merci infiniment pour tout ce que vous faites pour nous à Andrews University.

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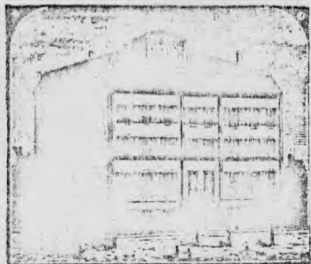


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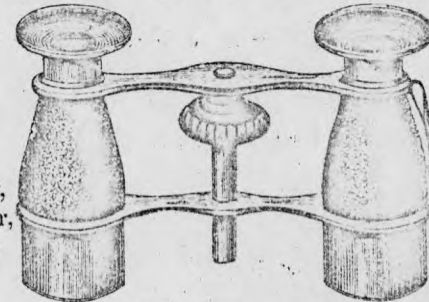
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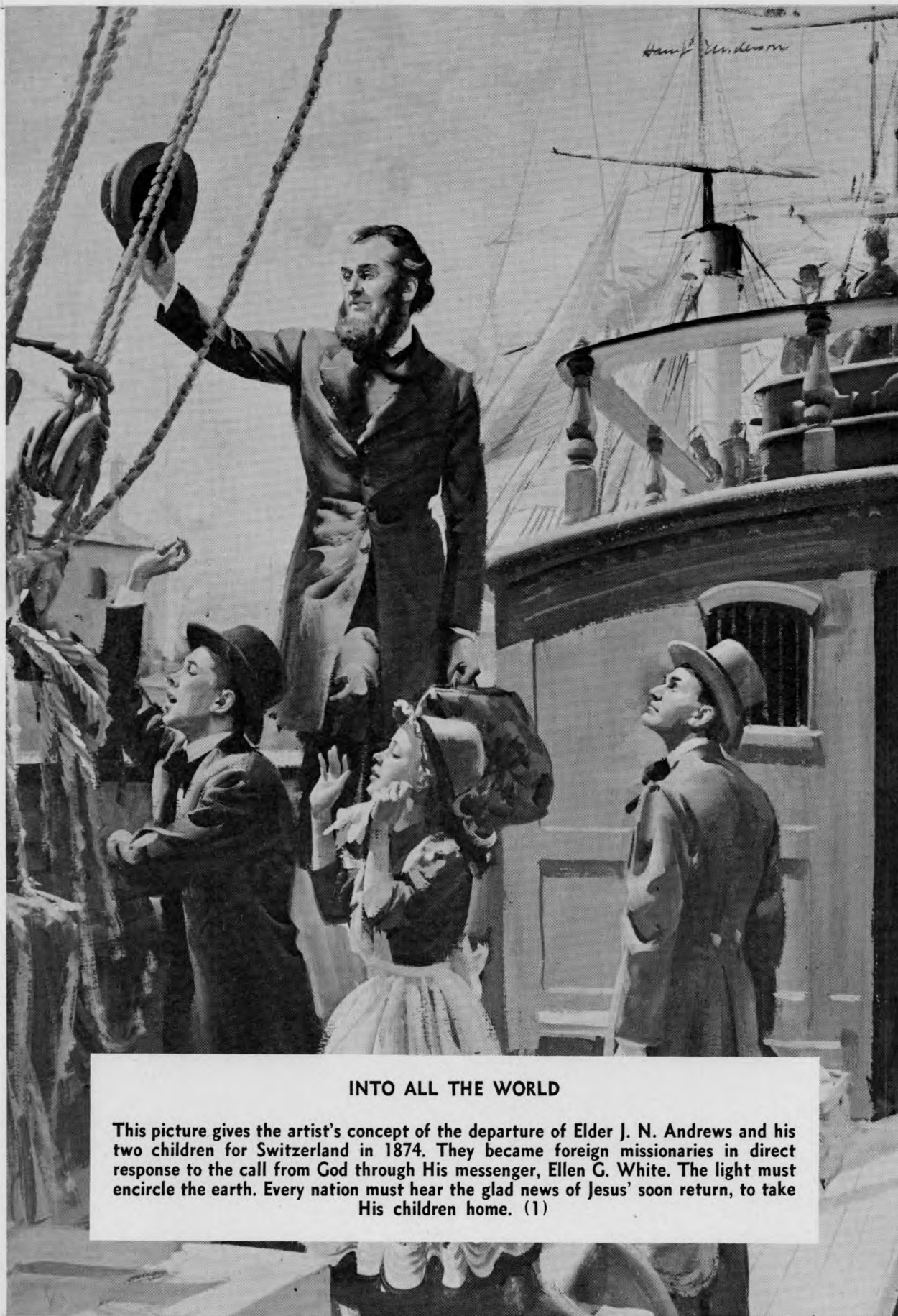
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INTO ALL THE WORLD

This picture gives the artist's concept of the departure of Elder J. N. Andrews and his two children for Switzerland in 1874. They became foreign missionaries in direct response to the call from God through His messenger, Ellen G. White. The light must encircle the earth. Every nation must hear the glad news of Jesus' soon return, to take His children home. (1)

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[From what God has shown me from time to time, Brother Andrews was his chosen servant, to do a work others could not do. I have testimonies where the most distinct reference is made to his precious gift. The experience he has obtained has qualified him for the important work for these last days.]

Letter 13, 1871

E. G. White, to James White

Sept. 2, 1871 about J. N. Andrews

Canton District de Neuchâtel Dressé du 2 au 6 Janvier 1876.

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CONTRIBUABLES.	DESIGNATION du Quartier de la Rue.	N° de la Maison.	Numéro d'ordre.	PERSONNES			NAISSANCE (exacte pour les hommes de 19 à 44 ans).			Enfants non vaccinés.	PROFESSION. <small>Pour les horlogers, indiquer la branche d'horlogerie.</small>	ÉTAT CIVIL			SERVICE MILIT. de l'année passée.			RELIGION.				
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			267	Bider	Albertine Anna	Theodor	25	Novemb.	1838		servant				1							1
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VOL. 12.

BATTLE CREEK, MICH., APRIL, 1877.

NO. 4.

Life Sketches.

ELDER J. N. ANDREWS.

JOHN NEVINS ANDREWS was born at Poland, Maine, July 22, 1829. His paternal ancestors landed at Plymouth eighteen years after the arrival of the Mayflower, and settled at Taunton, Mass. In the Indian wars that followed, some time after, nearly the entire family were massacred. All of the male members of the family, with the exception of one sick boy who remained at the house, were at work together in a field when the Indians surprised them and got between them and their guns. They were men of great stature, and of great physical strength; and in their determination to sell their lives as dearly as possible, they tore up trees of considerable size and used them as weapons. But the contest was unequal, and the well-armed Indians killed them all.

"Both of my grandfathers," says Eld. Andrews in a sketch from his own pen, "served in the Revolutionary war. Their names were David Andrews and John Nevins. The name of the latter was given to me. As he had no son,

my father was given to him at the age of seven years. Grandfather Nevins was a man remarkable for his piety and kindness of heart. He lived to be very aged.

"My earliest religious conviction was at the age of five years, when I heard a discourse by Daniel B. Randall from these words:



'And I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away.' Rev. 20:11. So vivid was the impression made upon my mind that I

have rarely read the passage without remembering that discourse. But it was not until I was thirteen years old that I found the Saviour. This was in January, 1843. I then became deeply interested in the doctrine of Christ's near coming, and I have ever since cherished this faith."

Elder Andrews entered upon the work of the Christian ministry in 1850, at the age of twenty-one, and for twenty-seven years has been a close fellow-laborer and an intimate friend of the writer. He is tall, with slender chest and massive brain, requiring a seven and three-fourths hat. When he entered the ministry he was afflicted with sore throat and cough, and it was the general opinion among his friends that consumption would terminate his life in a few years. His thirst for education was great, yet he could spare neither the time nor the means to take a regular course in school.

His labors as a preacher and writer have been excessive. In connection with his labors as a minister and an author he has taxed his strength severely with the study of Latin, Greek, Hebrew, French, and German. And now in old Basel, Switzerland, he dares not trust the proof-sheets of his French paper, *Signes Des Temps*, with educated men who have spoken the language all their lives, so thorough and critical is he in all his literary work. At the same time, he is perfecting his knowledge of the German with a design to start a paper in that language in a few weeks.

And we are happy to here state that Elder Andrews' health has been improving during all the years of his hygienic life since his attention was called to the subject of health reform in 1864. As we have before stated, his prospects for life and health when he entered the ministry in 1850 were most gloomy. And that he should recover his health while laboring intensely hard, depriving himself of seasons of recreation and frequently cutting short the proper periods of sleep, furnishes the strongest proof of the benefits of the restricted diet. He gives the experience of himself and family in these words:—

"My attention was especially called to this subject in the early part of 1864. At that time my son Charles, who was then six years of age, was in a very sad situation. His left leg was withered its entire length and was

at least one-fourth smaller than the other leg. Fortunately, however, it was not shorter than the other. But his ankle joint was greatly enlarged and quite stiff. When he walked, he turned his foot so far that the toe was something more than at a right angle with the other foot, and actually pointed back.

"This difficulty commenced when he was about two years of age, and gradually reached the sad state which I have described. Myself and wife were deeply distressed. We often prayed God to teach us what to do. We had our son examined by physicians and surgeons, but they were quite at a loss what to say to us.

"In the early part of 1864, while bowed in anxious, earnest prayer in regard to his case, I received clear light that I should place him under hygienic treatment. I had not supposed this kind of treatment sufficiently powerful to effect a change in so desperate a case. But my light was so clear that I determined to act upon it. And now mark the result. Fifteen weeks of strict hygienic living and of judicious water treatment wrought a change in my son little short of miraculous. He walked in a natural manner; the enlargement of the ankle joint had nearly disappeared, and the withered leg had begun to grow.

"He continued to gain in health and strength, for his mode of life at home was the same as that under which such great changes had been wrought. His health became firm, and his left leg became equal in size and strength to the right. He has possessed vigorous health to the present time. When we placed him under hygienic treatment, his mother and myself determined to fully adopt the principles of health reform, and this we did in serious earnest.

"At this time my health was totally broken down. I had labored beyond my strength until I was quite exhausted. I had catarrh in its worst and most offensive form, so that life itself seemed a burden. I suffered at times with salt-rheum, so that my hands seemed to be on fire. I suffered greatly from headache, and almost always in the morning found myself unable to work till after I had eaten something. I supposed the distress in my stomach to proceed from lack of food.

"Now mark the change which followed

when I adopted the principles of hygiene. I substituted graham flour for fine flour; I left off eating butter and meat and all unhygienic articles of food; and I ceased to eat the third meal. One of the first results which I noted was this: I had no more morning faintness, and, I may add, I have not had it since that time. My headache ceased, and has never once returned during all these years. Within six months I found that my catarrh had sensibly abated; another six months gave me entire deliverance from it. The salt-rheum disappeared, and has never troubled me since. I felt like a new man from head to foot. It was evident that God had given me a new lease of life, and I determined to devote that life to him.

"I have since been placed, at certain times, under circumstances which have constrained me to labor far beyond my strength, and have experienced the most intense anxiety. These things have at times told severely upon my strength. But with the blessing of God which has attended my manner of life, I have been able to stand up under all, and to perform a large amount of labor, with a cheerful and buoyant spirit.

"I thank God for what the health reform has done for me and my family. It is his blessing upon the principles of right living which has wrought such important changes in our behalf. I hope to walk worthy of the principles of Christian temperance while I shall live in the world; and I hope to impress the excellence of these principles upon my fellow-men."

No parent has greater cause to thank God for the health reformation than Elder J. N. Andrews; and no son has greater reasons for love and gratitude to his father and his God than Charlie Andrews, who has grown to be a strong, healthy young man. One of the most touching scenes we ever witnessed was the meeting of Elder Andrews and his little son, after an absence from his family of several months; Charlie, in the joy of his young heart on seeing his father, came hopping across the street dragging his crippled limb after him, exclaiming, Father! father! As he reached his father's arms, we heard a deep groan of anguish from that fond parent that told the sorrow of his heart. But, thank God help came to both father and son; and

now, with a good hold on both worlds, they are laboring side by side in the cause of truth and reform, and together are studying the languages, and devoting their lives to the cause of Christ and humanity. J. W.

Wine in the Bible.

MUCH controversy has arisen concerning the bearing of certain texts of Scripture on the question of temperance, or total abstinence. The advocates of moderate drinking claim that the Bible abounds with evidence in favor of the moderate use of alcoholic drinks. Other very able linguists and Bible commentators affirm that the apparent sanction which is given the use of alcohol in a few instances is entirely due to an erroneous or defective rendering of the original. As is well known, the Bible was not written in any modern language. The Old Testament was written in Hebrew, and the New Testament in Greek. The exact meaning of words employed in these languages is not always so easily arrived at as in the case of terms employed in a living language. Yet, by a careful comparison of the use of a word in a great variety of ways and connections, its meaning may usually be ascertained with a great degree of accuracy. An investigation of this kind requires an exhaustive knowledge of the original languages, together with other dead Oriental languages. We lay no claim to the possession of linguistic ability, and are content to rest the matter with the results of the labors of those who have devoted their lives to the subject. We have given a summary of these results in the work entitled, "Alcoholic Poison," and in the tract, "Wine and the Bible."

An esteemed correspondent has recently called our attention to what seems to be a disagreement between some of the lexicographers and the statements in the works noticed. The chief difficulties to which he calls attention are respecting the Hebrew words *shachar* and *tirosk*. Perhaps our correspondent's difficulty will be somewhat relieved by the following paragraphs from various able critics:—

The Rev. Wm. Ritchie, of Scotland, remarks as follows on the subject: "*Shachar* means luscious drink, or sweet syrup, especially of sugar or honey, of dates, or of the palm-tree. The Hebrew word is usually rendered by the translators of our English Bible '*strong drink*.' This is not a happy rendering of the original term. The epithet '*strong*,' for which there is nothing equivalent

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Ammann A. Maria, Näherin, 8 Hebelstr.

— Bader Jb. Georg, Lehenmann, 55 Schützenmattstr.

— Elisabeth, Zettlerin, 11 Ulmenweg.

— Fehrenbach Bened., Wagnerges., 141 Bläsiringweg.

— Ferd., Tapeziermstr., 66 Gerberg.

— Fischer Pet., Part., 54 Aeschenvorst.

— Georg Fr., Landwirth, 55 Schützenmattstr.

— Gloor Johs., Färberges., 26 Riehen-thorstr.

— Gust., Commis, 66 Gerberg.

— Häring Leonhard, Packer, 1 Breisacherstr.

— Hill Jos., Färberges., 22 Spalenvorst.

— Hupfer Ferd., Wagnermstr., 44 Hammerstr.

— Jac., Tagl., 11 Ulmenweg.

— Jb. Edm., Tapeziermstr., 26 Gerbergässl.

— Juggi Aug., Wirth, 2 Rheing.

— Johs., Silberbergarb., 9 Unt. Rheing.

— Neidhard Wwe. A. M., Siebmachers, 66 Gerberg.

— Rickli Aug., Schriftsetzer, 1 Schnabelgässl.

— Schmidhauser Adolf, Hutmachermstr., 18 Gerberg.

— Schmidt Joh., Wirth, 35 Clarastr.

— Schmidt Wilh., Färberges., 33 Spalenberg.

— Schneider Alb. Rud., Lithograph, 17 Spalenberg.

— Stücklin Johs., Bierwirth, 36 Freiestr.

Ammon-Reichel Conr., Kfm., 28 Petersg.

C. Ammon, Petersgasse 28. Dépôt von Exportbier. E. Conrad Ammon-Reichel.

Amrein-Eiholzer Fz. Jos., Wirth, 72 Gartenstr.

— Ludw., F. Dienstmann, 3 Teichgässl.

— Meschenmoser Jos. Lor., Tabak- und Cigarrendet., 66 Johannvorst.

Amsler-Brüschwyler J. J., Posam., 39 Uteng.

— Carl, Arb., 43 Albanvorst.

— Frey Jac., Brieftr., 12 Fischmarkt.

— Vögelin Jac., Wischsefabrikt, 17 Birsigstr.

— Wenk Rud., Schreinerstr., 7 Augustinerg.

— Wirz Wwe. Barb., Fabrikarb., 43 Albanvorst.

Amstein Ernst, Chirurg, 1 Petersberg.

— Hugelhofer Fr., Mechanikermstr., 1 Petersberg.

— Schäfer Wwe. Marg., Badinhaberin, 1 Petersberg.

Amweg Joh. Jac., Commis, 10 Weberg.

— Wälelli Sam., Posam., 67 Amerbachstr.

von Anacker-Dietler Emil, Sub-Direct. d. Basl. Lebensvers.-Ges., 27 Kohlenb.

Anatomie, Rheinsprung 7.

Andeer-Müller J. Justus, Arzt, 7 Eiseng.

Anderegg Jac., Färberges., 10 Uteng.

— Müller J. J., Heizer, 39 Rheing.

Andersen-Iselin Ole, Zimmermstr., 61 Zürcherstr.

Anderwert-Holzappel Herm., Buchbinder-ges., 61 Albanvorst.

Andres-Cherno Wilh., Asphaltarb., 23 Herrengrabenweg.

— Dalang Luc., Postbureauchef, 56 Rheing.

— Gottfr. Fr., Commis, 11 Rheing.

— Nägelin Wwe. M. Magd., Part., 33 Nonnenweg.

Andrews John N., Missionar, 68 Müllerw.

Andrist-Hunziker Joh., Schmiedges., 36 Sternengässl.

Angly-Müller Heinr., Maurerges., 38 Rheing.

Angst-Jörgen Rol., Bandagist, 1 Schwanneng., Gl. Blumenrain 1.

— Klingler Heinr., Landjäger, 7 Lindenberg.

Anklin-Doyon Joh., Schreinerstr., 13 Nauenstr.

— Jos., Schreinerstr., 10 Steinenvorst.

Anliker Elis. Magd., Matratzenmacherin, 62 Spalenberg.

— Lienhard Gottl., Uhrmachermstr., 43 Spalenberg.

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Aneller Ernst, Chemiker, 44 Rheing.

Anselm-Eckerter Carl, Obmann b. d. bad. Güterexped., 113 Itelpfad.

Auslinger-Megnet Andr., Zuschneider, 41 Gerberg.

Anstalt zur Hoffnung, Elsässerstrasse 9.

Anstein-Burckhardt Rud., Spitalpfarrer, 6 Nadelberg.

— Hel. Elisabeth, Lehrerin, 97 Engelg.

— Wölflin Wwe. Marg., Part., 97 Engelg.

Anstett-Hall Jac., Schuhmachermstr., 3 Rheinsprung.

Antener-Sommer Joh., Schriftgiesser, 23 Holbeinstr.

Antiquarische Sammlung, Augustinerg. 2.

Antoine-Camus Aldonce, Färberges., 99 Klybeckstr.

Antoni Maria, Part., 11 Fischmarkt.

Antony-Eger Carl, Bereiter, Pferdhandl., 41 Klybeckstr.

C. Antony, Klybeckstr. 41. Pferdehandl. E. Carl Antony.

— Merkt Paul, Malermstr., 37 Bahnhofstr.

— Olsen Carl, Bereiter, Pferdhandl., 41 Klybeckstr.

Apel-Pfister C. Jul. Aug., Schneiderges., 23 Imbergässl.

Appellationsgericht, Bäumleing. 1 u. 3.

April-Waldmeier Gg. Jb., Wirth, 15 Unt. Rebg.

Arbeiterbibliothek, Freiestr. 33.

Arbeiterstätte, Nadelberg 4 u. Stiftsg. 1.

Arber-Müller Joh. Jac., Fabrikarb., 61 Klingenthalstr.

— Thuet Wwe. Elisabeth, Winderin, 13 Maulbeerweg.

Arendt-Häffelfinger Frau, Part., 31 Mittlerestr.

Arff-Burckhart J. S., Buchbinderstr., 50 Albanvorst.

Argast Alois, Maurerges., 47 Klingelbergstr.

— Frz. Joseph, Maurerges., 47 Klingelbergstr.

— Göpfert Fz. Xav., Maurerges., 47 Klingelbergstr.

Arles Gust., Seidenhandlung, 27 Elisabethenstr.

Arles Odouf & Cie, St. Elisabethenstr. 27. Rohseide und Seidenabfälle.

Armbruster-Bachmann Tob., Kutscher, 88 Albanvorst.

— Herm., Commis, 3 Maulbeerweg.

— Hermann Lud., Pfästererges., 98 Hammerstr.

Armenarbeitsanstalt, Utengasse 14.

Arnet Jos., Commis, 15 Kohlenberg.

Arnitz Jul., kath. Pfarrvicar, 12 Lindenberg.

Arnold-Ambeis Wend., Mechanikerges., 127 Bläsiringweg.

— Burkhalter Jb., Commis, 60 Müllerweg.

— Eisenmann Friedr., Wirth, 113 Dornacherstr.

— Ernst Jb., Magazinknecht, 60 Müllerweg.

— Gottfr., Färberges., 25 Greifeng.

— Hagist Wwe. Barb., Tagl., 63 Bläsiringweg.

— Kiefer Reinh., Schlosserges., 69 Klingenthalstr.

— Lutz Dan., Materialwaarenhandl., 81 Freiestr.

J. D. Arnold, Freiestr. 81. Droguerie u. Materialwaaren. E. Joh. Daniel Arnold-Lutz. P. Joh. Heinar. R. Hofacker.

— Mack Jb. Fr., Ausläufer, 11 Petersberg.

— Mart., kath. Pfarrvicar, 12 Lindenberg.

— Rappard Wilh., Pfarrer, 30 Albanvorst.

— Reinhardt Christian, Milchhandl., 76 Rheing.

— Renk Chr., Wirth, 59 Riehenstr.

— Wilh., Schriftsetzer, 25 Greifeng.

— Zurfluh Balth., Färberges., 25 Greifeng.

Asal-Wolfensberger Wilh., Zimmerges., 61 Allschwilerstr.

Asch-Knecht J. Jb., Knecht, 28 Weberg.

— Maag Wwe. Barb., Part., 17 Augustinerg.

— Rickenbach Wwe. Anna Cath., Part., 21 Unt. Heuberg.

— Trübner C. J., Agent, 17 Augustinerg.

J. C. Asch, Augustinerg. 17. Agenturen. E. Joh. Carl Asch.

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V. 11
921
Covenant Concerning the
French Language made between
Charles, Mary and their Father.

We hereby covenant together
that we will use only the French
language in our conversation
with one another. We will not
depart from this arrangement
except by mutual consent when
there shall exist good reasons for
so doing. We will try in the fear
of God to keep this covenant
and we ask his help that we
may fulfill it faithfully. But
it shall be our privilege to use
the German language whenever
we can speak a word or sentence
of it.

Bâle, Suisse, Dec. 24 1846

J. K. Andrews
C. M. Andrews.
Mary J. Andrews.

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 French Language made between
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 of it.

Bâle, Suisse, Dec. 24 1876

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 C. M. Andrews.
 Mary J. Andrews.

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Bâle, Suisse, Dec. 24 1846

J. N. Andrews
C. W. Andrews.
Mary J. Andrews.

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Voici donc les résultats =
Frere Andrews a été enterré
au cimetière Kanuenteld,
en pleine ville - Dans les an-
nées 50 (le 20-7 1951), quand ce cimetière
a été recouvert en face, la tombe
a été haussée dans un cime-
tière à la périphérie (du y es allé,
je crois?), qui s'appelle Wolf-
Ci joint un extrait du registre
du cimetière Wolf-

L'exposition fut faite par Fr.
Niederwieser et Jacques Frei con-
jointement un extrait du registre des
décès de l'Etat - Civil de Bâle,
avec le nom de Fr. Andrews. Cette
exposition a été faite il y a
plus de deux ans à Montfelières
et... n'est jamais revenue! Tu
pourras de flauindre à ton beau
frère! Nous n'avons donc pas
pu photocopier pour vous cette
page.

Fr. Nied. a réfléchi pour les
jours suivants de l'époque - aucun
n'a consacré le moindre entre-
-filés à Fr. Andrews, les photo-
copies ci jointes, comme de la
voilà tout - une double page
d'un livre d'adresses, avec celle de
Fr. Andrews (Fr. Nied.) de vous
le désirez, fait faire photogra-
phier la photo que j'ai possédée de
la maison de Fr. Andrews est
mort ainsi que la photo de sa
tombe dans le fronton ci joint -
ci joint encore une annonce
pour des travaux de l'impri-
merie polyglotte" y une an-
nonce de décès de Fr. Wag-
goues dans le journal "Baden
Nachrichten"; 3/ deux feuilles du
registre de l'église de Bâle avec
des notes qui peuvent vous
intéresser - Voilà tout ce que
nous pouvons faire, je crois.
D'ailleurs, Dederer a aussi

il est à la queue. Frier, faisait-il.
Comment allez-vous, vous?

Aussi bien que possible, j'espère, j'
confirmerai les petits enfants. Au-
rout- vous le plaisir de te voir
à l'occasion de séjour à Nuremberg?

Nous serons à la maison tout
l'été, car nos vacances auront
lieu du 8 au 22 mai, Dieu vou-
lant, en Turquie avec un groupe
"Bible et Archéologie" de France
(direction J. P. Fauchet).

Toute la famille va bien -
Paul et moi nous venons à

Crest (Drôme) pour Pâques. Anne-
Fr. et son mari veulent visiter

Rome à ce moment, Pascale elle-
même va aller à Paris, puis en Israël
avec la femme de France, puis
affranchira l'italien de mai à

septembre à Florence. Béatrice et
Willy sont ici en ce moment (va-
cances universitaires) et reprendront
leurs études à Heidelberg après

Pâques. Chacun vous aime, tous les
membres de la famille affectueusement -
Bonne nuit
Nicole et Cie

Mme Paul Clerc 30 Bannenberg
4153 Reinach, le 18.3.78

Bien cher David,
Merci pour les lignes, adressées
à Paul et moi.

Le nom du cimetière de Rolle
où Fr. Andrews est enterré
n'était pas difficile à trouver -
je me suis adressé à notre pasteur,
Fr. N. des vœux pour ce qui
concernait un éventuel entre-
filiat dans les journaux de
l'époque. En effet, il s'était
occupé de l'iconographie
qui accompagnait la com-
mémoration de l'année Andrews
il y avait tout une exposition
de documents à cette occasion

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Name of the Cemetery
where J. N. Andrews is buried.

Dreispitz Friedhof.

J.
From Augsburg

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CAMPUS COMMUNICATION

ANDREWS UNIVERSITY
Berrien Springs, Michigan

To: Mrs. Louise Dederen

Date: November 5, 1969

From: Dr. Richard Hammill

Subject: Grave of J. N. Andrews

You may wish to put somewhere in a folder under J. N. Andrews that his grave is in Basel, Switzerland, in a section of the cemetery not used much any more, section 50, plot number 105.

RH
RH:jo

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The Wolffriedhof Cemetery is just by Munchensteinstrasse

J. N. Andrews Tomb

Basel

According to an official map of
Basel, 1974 edition.

See Dr. J. C. Smoot article
on Andrews in Focus Oct. 1978?

Take the Tramway no. 4 at the Railroad
Station to Aschenplatz. From that
place on, take tramway no. 13, stop
at Dreispitz on the road to Reinach.

When you enter in the cemetery, turn right
and go down. J. N. Andrews Tomb is in
the section 50, plot number 105.

It is not easy to find J. N. Andrews' tomb
due to the fact that the monument is
surrounded by bushes.

If you need assistance, you may call
Paul Clair (Tele. 764910) in *Switzerland*

I hope that this information will be of
help to you,

Louis
May 30, 1975

P.S. Information kindly provided from
Dr. Daniel Augburger.

Register of the Wolf Cemetery prepared when the
remains were moved from KANNENFELD Cemetery,
to WOLF Cemetery.

*The grave was transferred from
the K. ... to the Wolf's Cemetery
on 20 July, 1951.*

Das Grab wurde vom Kannenfeld-Friedhof nach dem Friedhof 'Wolfs-Gottesacker'
am 20. Juli 1951 verlegt

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1489		Hq. Eveline		Barcl
	27	Kind des Haltet Hq. Bartholomäus, d. Vater's Kaufm. Angestellter		
Kul.	Kul.	Früh-Johannes, Wilhelm	19.9.1850 -	14.4.1894
Horburg Kopf	172	Holstein-Johannes, Johanne	2.12.1852 -	15.1.1901
Kul.	Kul.	Gutknecht-Spiri, Wilhelm	12.7.1860 -	29.5.1927
Horburg Kopf	171	Gutknecht-Spiri, Friedrich	1.1.1859 -	13.10.1937
Kul.	Kul.	Brenner-Bär, Heinr. August	28.1.1816 -	23.11.1888
Kann. Kopf	169	Brenner-Bär, Barbara	20.9.1821 -	2.11.1916
Kul.	Kul.	Andrews-Stevens, John ✓	22.7.1829 -	21.10.1883
Kann. Kopf	180	Oyer, Anna Margaretha	31.11.1852 -	26.11.1883
		Andrews, Edith x	27.9.1863 -	24-12-1885
		Kayroner-Hall, Joseph x	29.6.1820 -	17.7-1889
Kul.	Kul.	Bräun-Vryl, Heinrich	31.12.1849 -	5.4.1913
Horburg Kopf	173	Bräun-Vryl, Maria	17.5.1846 -	7.1.1920

1489		Hög, Eveline		Basel
	27	Kind des Haltet Hög-Banholzer, d. Vater's Kaufm. Angestellter		
Kul.	Kul.	Kütz-Johannes, Wilhelm	19.9.1850 -	14.4.1894
Horburg	ges.	Holstein-Johannes, Johanne	2.12.1852 -	15.1.1901
Kopf	172			
Kul.	Kul.	Gutknecht-Spini, Wilhelm	12.7.1860 -	29.5.1927
Horburg	ges.	Gutknecht-Spini, Friedrich	1.1.1859 -	13.10.1937
Kopf	171			
Kul.	Kul.	Brenner-Bär, Mein. August	28.1.1816 -	23.11.1888
Kann.	ges.	Brenner-Bär, Barbara	20.9.1821 -	2.11.1915
Kopf	169			
Kul.	Kul.	Andrews-Stevens, John	22.7.1829 -	21.10.1883
Kann.	ges.	Oyer, Anna Margaretha	31.11.1852 -	26.11.1883
Kopf	180	Andrews, Edith	27.9.1863 -	24-12-1885
		Kayroner-Hall, Joseph	29.6.1820 -	17.4.1889
Kul.	Kul.	Bräm-Vogel, Heinrich	31.12.1849 -	5.4.1923
Horburg	ges.	Bräm-Vogel, Maria	17.5.1846 -	7.1.1920
Kopf	173			

92 You need not be afraid to give your-
 self without reserve to God. If Christ
 loved you well enough to give ^{his life for} you, are
 you unwilling to accept his yoke with-
 out making conditions that he shall
 not ask too hard things of you? We
 should be ashamed to say to the Lord
 "we will serve thee if too hard things
 are not required." And yet this is what
 we ^{do} say when we refuse to surrender
 all to him. It is your privilege to be
 a strong young man in the cause of
 God. You need not aspire to great things.

cheerfully take hold as a man, count
 yourself as a boy.
 Come to man's years, you
 get the responsibilities of a
 man in helping in the cause of God.
 Counsel with Bro. Haskell and help
 in all you can. I am very anxious
 for Albert and Willie. You can greatly
 help them if you will. If you cease to be
 a boy and accept the responsibilities of man-
 hood as a Christian, you can greatly help
 them, and you will elevate in true digni-
 ty both them and yourself. May God bless
 you and them and each of you three better and better.

La Coudre Neuchâtel Sept. 30

Dear Chapin: Your letter has just come
 to hand. I am very grateful for what you
 write. You see things in the true light with
 regard to our case. I have long felt
 that your real difficulty lay in the very
 thing which you mention - viz. a desire
 to shun responsibility. Now dear Cha-
 pin this may not be so bad as that won-
 der which causes some young men to think
 themselves wise enough to manage every
 thing, but it is for all that a great
 of Satan. It keeps you from work
 and it causes you to hold back
 unceremonious surrender to God.

7-9-75
 92
 you if you do actually
 to God you will have to
 responsibilities in ways that may
 feel to you, and so the fear of
 causes you all the time to stand upon
 your guard lest the yoke of Christ really
 be fixed upon your neck. Now dear Bro-
 ther this principle is really one of rebel-
 lion against God. It displeases God and
 it leaves your own soul dark, barren & unfruitful.

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my answer to prayer, which
has given me some degree
of hope in her case. Even
now she balances between
life and death and unless
God interposes we can not
hope for her recovery.

As long as Mary continues
thus feeble it will be im-
possible for me to leave her.

But as soon as her condi-
tion is changed, either by
partial recovery, or by death
I will immediately leave
for Europe. I will if I can
visit Lancaster on my way.

Under the circumstances
you will please excuse
this short letter, and accept
our Christian salutation.

J. N. Andrews.

per Mo.

162
Battle Creek, Mich. Oct. 29th

Dear Sr. Harris,

I have
received your letter and
invitation, and thank you
for them very much.

Since we came here
Mary has lost strength
so much it is altogether
out of the question for her
to take any journey. I have
even, during a part of the
time, despaired of her life.
Since the 22^d of Oct. we
have had some marked
tokens of God's favor in

Rattle Creek, Mich. Oct. 29th

Dear Sr. Harris,

I have received your letter and invitation, and thank you for them very much.

Since we came here Mary has lost strength so much it is altogether out of the question for her to take any journey. I have even, during a part of the time, despaired of her life. Since the 22^d of Oct. we have had some marked tokens of God's favor in

my answer to prayer, which has given me some degree of hope in her case. Even now she balances between life and death and unless God interposes we can not hope for her recovery.

As long as Mary is confined thus feeble it will be impossible for me to leave her.

But as soon as her condition is changed, either by partial recovery, or by death I will immediately leave for Europe. I will if I can visit Lancaster on my way.

Under the circumstances you will please excuse this short letter, and accept our Christian salutation.

J. N. Gardner.

per Mo.

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981

J.N. ANDREWS, FIRST S.D.A. MISSIONARY TO SWITZERLAND

articles authored by J.N. Andrews until otherwise indicated.

Title			
Subject: Biography, Uriah Smith, Editorship of Review and Herald	" " " " " " " "	" " " " " " " "	" " " " " " " "
Vol. 35	Mar. 29, 1870		p. 116
Title			
Subject: Field Reports--Europe--S.D.A. in Eleven Countries			
Vol. 52	Sept. 12, 1878		p. 96
Across the Atlantic			
Vol. 54	June 26, 1879		p. 4
Acknowledgment			
Vol. 55	Apr. 8, 1880		p. 233
Vol. 33	May 11, 1869		p. 160
An Appeal for Our French Paper			
Vol. 51	May 9, 1878		p. 3
Appeal from Italy			
Vol. 51	June 6, 1878		p. 180
Arrival at Bale			
Vol. 54	Sept. 11, 1879		p. 92
Arrival at Southampton, England			
Vol. 54	July 17, 1879		p. 28
Arrival of Brother Bordeaux			
Vol. 47	Feb. 10, 1876		p. 44
Arrival of Our Friends from America			
Vol. 51	Jan. 3, 1878		p. 4
Arrival at Southampton, England			
Vol. 56	Aug. 19, 1880		p. 140
Bale, Switzerland			
Vol. 55	May 20, 1880		p. 332
Vol. 57	Jan. 4, 1881		p. 9
Vol. 57	Mar. 29, 1881		p. 200
Brother Haskell's Visit to Europe			
Subject: Divine Healing--Andrews, J.N.			
Vol. 59	Nov. 14, 1882		p. 712
Canton Vaud			
Vol. 52	July 25, 1878		p. 37
The Case of Elder M.B. Czechowski			
Subject: Swiss Mission--Financial Difficulties			
Vol. 42	July 8, 1873		p. 29
The Cause in Europe Onward			
Vol. 45	Feb. 25, 1875		p. 70

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Report from Switzerland

Subject: Conference Sessions--Europe, Switzerland
 Vol. 55 Jan. 1, 1880 p. 13

Correction

Subject: Biography, Andrews, J.N.
 Vol. 44 June 23, 1874 p. 16

Correction

Subject: Europe, Switzerland--Correction in Report
 Vol. 59 Mar. 7, 1882 p. 160

Death of Sister Andrews

Vol. 39 Apr. 2, 1872 p. 124

Departure (second) for Europe

Vol. 53 June 5, 1879 p. 180

Editorial Correspondence

Subject: Evangelism in Europe, Urgent need of
 Vol. 45 Apr. 15, 1875 p. 127

Editorial Correspondence

Vol. 45	Mar. 4, 1875	p. 76
Vol. 45	Mar. 11, 1875	p. 84
Vol. 46	July 8, 1875	p. 12
Vol. 45	Apr. 29, 1875	p. 140
Vol. 45	Apr. 8, 1875	p. 116
Vol. 45	Apr. 1, 1875	p. 108
Vol. 45	June 24, 1875	p. 204
Vol. 45	Mar. 18, 1875	p. 92
Vol. 46	Sept. 23, 1875	p. 92

The European Mission

Vol. 54 Oct. 30, 1879 p. 149
 Vol. 49 June 21, 1877 p. 196

A False Charge Exposed

Vol. 53 Apr. 17, 1879 p. 124

General Business Meeting at La Coudre, Switzerland

Vol. 49 Jan. 25, 1877 p. 30

Meetings at Lode, Switzerland

Vol. 44 Dec. 15, 1874 p. 196

Meeting of Sabbathkeepers in Neuchatel

Vol. 44 Nov. 24, 1874 p. 172

Missionary Work in Switzerland

Vol. 55	June 17, 1880	p. 395
Vol. 55	Apr. 22, 1880	p. 266
Vol. 56	July 8, 1880	p. 36
Vol. 55	Feb. 5, 1880	p. 90

My Work on the Sabbath History

Vol. 40 Sept. 17, 1872 p. 108

Naples, Italy			
Vol. 50	Sept. 13, 1877	p. 92	
Vol. 50	Oct. 11, 1877	p. 116	
The New German Paper			
Vol. 54	Aug. 28, 1879	p. 76	
New History of the Sabbath			
Vol. 32	Nov. 24, 1868	p. 252	
General Business Meeting in Switzerland			
Vol. 47	Jan. 27, 1876	p. 30	
Germany and Switzerland			
Vol. 47	May 25, 1876	p. 164	
The Health Reformer in Neuchatel			
Vol. 44	Nov. 17, 1874	p. 164	
History of the Sabbath			
Vol. 42	Oct. 28, 1873	p. 157	
Incidents			
Subject: Publishing Work in Europe			
Vol. 49	Mar. 8, 1877	p. 76	
Letters			
Vol. 18, July 16, 1861	July 16, 1861	p. 55	
Notices			
Vol. 52	Oct. 24, 1878	p. 136	
Our Arrival at Switzerland			
Vol. 44	Nov. 17, 1874	p. 166	
Our Embarkation			
Vol. 44	Sept. 22, 1874	p. 112	
Our French Paper			
Vol. 48	June 29, 1876	p. 204	
Our New Paper			
Vol. 48	July 20, 1876	p. 229	
Our Situation and Prospects			
Vol. 50	Nov. 22, 1877	p. 164	
Our Work in Europe			
Vol. 50	July 12, 1877	p. 20	
Vol. 51	Apr. 18, 1878	p. 124	
New Office Building			
Vol. 36	June 28, 1870	p. 16	
Northern Italy			
Vol. 50	Sept. 20, 1877	p. 100	

Note from Brother Andrews

Vol. 7	Oct. 2, 1855	p. 56
Vol. 53	Jan. 23, 1879	p. 32
Vol. 23	Feb. 9, 1864	p. 88
Vol. 16	May 29, 1860	p. 9
Vol. 25	May 23, 1865	p. 200
Vol. 32	Aug. 18, 1868	p. 144
Vol. 9	Feb. 5, 1857	p. 108
Vol. 54	Aug. 7, 1879	p. 52
Vol. 54	July 24, 1879	p. 36

Notice

Vol. 28	Nov. 6, 1866	p. 184
---------	--------------	--------

The Preparation of the Sabbath History

Vol. 42	Dec. 2, 1873	p. 196
---------	--------------	--------

Progress of the Work

Vol. 43	Mar. 10, 1874	p. 100
---------	---------------	--------

The Providence of God

Vol. 35	Mar. 29, 1870	p. 116
Vol. 37	June 13, 1871	p. 205

Report from Bale, Switzerland

Vol. 59	Jan. 31, 1882	p. 72
Vol. 58	Aug. 23, 1881	p. 138

Report from London

Vol. 44	Oct. 27, 1874	p. 142
---------	---------------	--------

Report from Switzerland

Vol. 47	Mar. 2, 1876	p. 70
Vol. 48	Nov. 23, 1876	p. 364
Vol. 48	Dec. 7, 1876	p. 182
Vol. 49	Jan. 25, 1877	p. 30

Response to a Pastor

Vol. 56	July 15, 1880	p. 49
Vol. 56	July 22, 1880	p. 65

Return to Europe

Vol. 52	Dec. 12, 1878	p. 192
---------	---------------	--------

The Sabbath Cause in Great Britain

Vol. 44	Nov. 3, 1874	p. 148
---------	--------------	--------

The S.D.A.'S of Europe

Vol. 34	Nov. 30, 1869	p. 181
---------	---------------	--------

Sickness of Elder Andrews

Vol. 49	Feb. 22, 1877	p. 60
---------	---------------	-------

Sickness of Sister Andrews

Vol. 39	Mar. 5, 1872	p. 92
---------	--------------	-------

Swiss Watches

Vol. 41	Jan. 14, 1873	p. 40
---------	---------------	-------

Switzerland Vol. 47	June 22, 1876	p. 196
Switzerland, Alsace, and France Vol. 48	Aug. 24, 1876	p. 269
Things in Europe Vol. 52	July 4, 1878	p. 12
To Correspondents (Biography) Vol. 34	Nov. 9, 1869	p. 160
Various Testimonies Respecting the Waldenses Vol. 14	Oct. 13, 1859	p. 164
Visit to America Vol. 52	Sept. 26, 1878	p. 109
Visit to Naples, Italy Vol. 50	Aug. 9, 1877	p. 52
Wants of the Cause in Europe Vol. 46	Oct. 14, 1875	p. 116
The Work in Bale Vol. 56	Aug. 19, 1880	p. 138
The Work in England and Switzerland Vol. 56	Sept. 9, 1880	p. 185
Vol. 56	Oct. 28, 1880	p. 280
The Work in Europe Vol. 56	Oct. 21, 1880	p. 264
Vol. 46	Aug. 26, 1875	p. 60
Vol. 45	Jan. 28, 1875	p. 36
The Work of Elder Wm. M. Jones Subject: Field Reports, Europe, England Vol. 44	Dec. 15, 1874	p. 197

(Different authors) Andrews, J.N. (M.D.) Elder J.N. Andrews Vol. 121	May 11, 1944	p. 11
Dunbar, E.W. Seventy-fifth Anniversary of the Swiss Conference -----	June 18, 1959 (back cover)	
Riemers, D. Adventist Centenarian in Switzerland -----	July 21, 1955	
Wild, Winifred C. Switzerland--S.D.A. History Tour -----	June 10, 1965	p. 18

VFM 006385
921

RÉGISTRE DE L'ÉGLISE ADVENTISTE DE BALE

NOMS	ENTRÉES			SORTIES		
	BAPTÊME	LETTRE	VOTE	MORT	LETTRE	APOSTASIE
Jacques Eymenberger			Oct. 29-83 +			30 septemb 87
Louis Aupranci			" +			
Adolphe Keller			" +			6 Oct. 89 x
Charles Andrews			"			avril 21-86 x
Paul Vuittrunier			"			6 Oct. 89 x
E. de Corle			"			Sept. 8-88 x
E. L. Whitney			"			April 8-1888 x
Marie Eymenberger			" +			30 septemb 87
Charlotte Aupranci			" +			Juillet 30-90 x
Edith Andrews			"			Décemb. 24-85 x
Suzanne Versin			" +			Jan. 2-86 x
Adolphe Keller			"			Décemb. 24-85 x
Marie Keller			" 270			
Catherine Winder			" +			19 Juin 1890
Anna Rosenfelder			" + W			
Barbara Eger			" +			
Anna Bruner			"			Oct. 4-85
Henr Whitney			"			Jan. 13-89 x
Charles Bin			Oct. 15-1884			Oct. 21 1899 x
Karl Hinny			"			Oct. 4-85
St. Sig. Dietschy			" +			April 4-85 x
Marie Dietschy			"			April 21-86 x
Jos. G. Dietschy			" x			
Albert Dietschy			" + 1/2			

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A DOCUMENTED CHRONOLOGICAL OUTLINE OF THE LIFE AND

WORK OF JOHN NEVINS ANDREWS

1879

- January 7 H. P. Ribton arrived at Alexandria, Egypt. Review, 53:76, March 6, 1879.
- January 19 Andrews was not well but felt that the work in Europe demanded his return. Review, 53:32, January 23, 1879.
- February 15 Andrews attended meetings held at Newfane, N. Y. Review, 53:80, March 6, 1879.
- April 17-22 Special Session of the General Conference. Battle Creek, Michigan. Andrews present. General Conference voted that J. N. Andrews visit England on his return trip to Switzerland. Later he was to visit Italy, Egypt, and possibly Denmark and Norway. Review, 53:132, April 24, 1879.
- April 20 Andrews preached dedicatory sermon at Battle Creek Tabernacle. Review 53:132, April 24, 1879. Review, 53:146, May 8, 1878.
- April 29 Andrews left Battle Creek for Europe. Review, 53:140, May 1, 1879.
- May 3-4 Andrews attended Pennsylvania quarterly meetings. Review, 53:158, May 15, 1879.
- May 29 J. N. Andrews departure for Europe from New York, on "Virginia" First cabin passage to London, \$55.00. Preached both Sundays on the boat. Sailed via Glasgow. "still in feeble health." Review, 54:4, June 26, 1879.
- June 9 Andrews arrived at Greenoch, Scotland. Review, 54:4, June 26, 1879.
- June 24 Andrews arrived at Southampton. Very ill, stayed at the home of J. N. Loughborough. Review, 54:28, July 17, 1879.

- July 3 Andrews wrote from Southampton that he had been ill for fourteen days. Review, 54:36, July 24, 1879.
- July 17 Andrews reported "strength slowly returning." Review, 54:52, August 7, 1879.
- August 11 Andrews left Southampton for Switzerland. Review, 54:93, September 11, 1879.
- August 14 Andrews arrive at Basle, Switzerland. Review, 54:93, September 11, 1879.
- November 7 Eighteenth Annual General Conference Session. Battle Creek. Conference lasted until December 1. Report read from Andrews on the work in Europe. Committee to be appointed by the chair to have oversight of foreign missions. Review, 54:161, November 20, 1879.
- November 14-16 Sixth Annual Swiss Conference, Locle, Switzerland. Review 55:13, January 1, 1880.
- December General Conference Committee recommended that a general meeting of all the workers in Europe be held in February, 1880. Review, 54:189, December 11, 1879.

Gordon Balharrie, "A Study of the Contribution made to the Seventh-day Adventist Movement by John Nevins Andrews" p. 136-137.