



# The *W. K. Railton* Collection



## IX. SWEDEN

No less interesting than the campaigns in France and Switzerland has been The Army's entry into the north of Europe. In 1878, Mr. Bramwell Booth, utterly exhausted by the excessive labors and cares which had even then fallen upon him, went to Sweden at the kind invitation of one life-long friend, Mr. Billups, who was then engaged in making a railway in that country, for a good rest. The rest soon developed into a little campaign, meetings being held by the Chief-of-Staff often twice and thrice a day in drawing-rooms, mission-houses, or wherever else it was possible, with the result that multitudes of people sought and found Salvation, and many of those who were already saved looked to God for complete deliverance from all sin, and devoted their lives entirely to His service.

Among these latter was Hanna Ouchterlony, daughter of a wealthy family, who from those days determined never to rest until she saw The Salvation Army established in Sweden, and failing to attain her heart's desire by correspondence, she came to England in 1881, but found the General entirely unable to grant her request. "We have nobody to send," was his conclusive reply. "Go and get the people saved yourself." Miss O. returned, determined to do what she could; and, having at length broken through the great difficulty of opening her mouth in public, God soon blessed her to the Salvation of souls. A few months later she returned to England with the first of these converts, and presenting her to the General almost demanded that help should be sent to Sweden, or that after training along with this young sister she should be allowed to go on The Army's behalf herself and do what she could. There was no denying such importunity. Swedes, converted at The Army's Meetings in England, or in the United States, were found, trained, and commissioned, and in December, 1882, Miss Ouchterlony landed in Gothenburg as the Major of The Salvation Army, with power to establish it in her own country.

From the very first day the meetings in Sweden were crowded to excess, and indeed our only serious troubles there have arisen in connection with those crowds, which have given unkindly authorities here and there an excuse for putting in operation laws enacted hundreds of years ago, for an entirely different purpose, to close our meetings at a ridiculously early hour, or else to inflict fine or imprisonment upon the Officers. Within a week or two of the opening in Stockholm, the riding-school, accommodating 5,000 persons, was crammed with people, leaving



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a much greater crowd still outside. In these huge meetings there was very much disturbance – seats were broken, and everything else done in the usual style to prevent a good hearing; but in the midst of all this there was at one time to be seen "seven yards" of penitents crying for mercy.

In view of the great anxiety to get into these meetings, it was perhaps inevitable that there should be a great deal of disturbance, and that the owners of the theatre, riding-school, and other buildings, refused to let us their places any longer. But when left in the midst of a Swedish winter, without a single building of any kind to meet in, The Army appeared at its very best. Huge timber or coal-yards were lent, and thousands of people were to be seen standing for hours together on ice and snow, without any roof over them, listening patiently to the multiplied testimonies which were already forthcoming from Swedish drunkards and others who had become new creatures in Christ Jesus. In a few weeks a second Corps was established in Gothenburg, in a low music-hall, and before the end of the first year a Swedish "War Cry" was commenced; and soon after this the work was extended to Upsala.

Here was to be seen for the first time in The Army's history an assembly in which the student and the drunkard classes were equally well represented, and in which the most learned, side by side with the most ignorant, were born into the Kingdom of God, and rejoiced to serve Him together. In 1884 a fourth Corps was established in Norkoeping, where between sixty and seventy sought Salvation in the old factory, fitted up for us in two days. Since then Corps have been established in Malmo, Viborg, and Sundsvall.

In each of these places the crowding of the people to hear has been simply astounding – as many as 20,000 having, it was said, come together at one time in Malmo, and of course the usual spiritual results followed. But, taking our very success for an excuse, the enemy has been proportionately busy, and during 1886, especially, a form of persecution, such as we have never met with before, has been rapidly developed. True there had been threatening even against Major Ouchterlony herself in Stockholm, after the issue of an order to close her meeting at sunsets, but she had always escaped through the apparent reluctance of the authorities to put their threats against her into execution even after they had repeatedly called her before the Court and condemned her to fines which she was determined not to pay.



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But in these provincial towns no regard for the character of the work has prevented the authorities from condemning one Officer after another to enormous fines, with the alternative of lengthy imprisonment. In Norkoepping a notice was served on the Officers to close the meeting by ten o'clock, which of course seemed reasonable enough, although the eagerness of the people to bear in Sweden is such that having once got into a building they show no disposition to leave it even at a much later hour. But upon the ten o'clock order being complied with, in a few days another followed, requiring that the meeting should be closed at nine. This appeared so absurd that, knowing it had no legal foundation, the Officers determined to ignore it, and at nine o'clock the following evening a policeman walked up to the platform and demanded that the meeting be closed. The Captain who was leading took no notice of the interruption, and the Lieutenant patted the policeman on the shoulder saying, "God bless you." The next day these two young men were condemned to any more than £16 each, the same fine to be inflicted for every meeting they continued after nine p.m. Several other Swedish Officers have now been fined or imprisoned; but the work goes on gloriously as ever.

Miss Charlesworth visiting Sweden in the spring of 1886 held special meetings for the students of Upsala, in connection with the first of which the Army's first Latin bill was issued. It read as follows –

CIVES ACADEMICI!  
CRAS DOMINICA, HORA  
IV POSTMERIDIANA  
IN  
"SALVATIONEM"  
VOS OMNES VENITE!  
MAUD CHARLESWORTH,  
BRITTANA ILLA, QUAE GLORIA BELLI  
HELVETICI FLORET, PUBLICE  
LOQUETUR,  
NEMO NISI CIVIS ACADEMICUS IN  
"AROAM"  
ADITUM HABEBIT.

And Staff Captain Hellburg, himself recruited from this University, thus described what followed – The greater part of those who read these bills had to turn away from them without understanding the Latin contents, but those for whom they were intended, viz., members of the



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University, understood them very well, as was best shown by the numbers in which they accepted the invitation, set forth in the bill, to come to 'The Ark,' on Sunday, at four o'clock to hear Miss Charlesworth – 'that British woman famed through the honor of having taken part in the war in Switzerland' – speak to them.

"After a song and some prayer the Major made a remark and introduced Miss Charlesworth, who spoke. 'Not a whisper disturbed Miss Charlesworth's lecture,' says the newspaper 'Vart Land,' and it is certain that at times deathlike silence prevailed. In particular, when she spoke of their own hearts' need, and of the separation from loved ones by death, one could see the condition of soul in which many found themselves.

"Tears ran down many cheeks as these strong men struggled with their feelings. I will not attempt to repeat the speech, but it was said that when Miss Charlesworth sat down she had succeeded in the object of the meeting by bringing her congregation to see and feel (1st) the need of a religion which does not consist merely of a mass of theories, dogmas, and theological speculations which can hardly satisfy the intellect much less the heart; and 2ndly, there is a religion which can satisfy the heart as well as the intellect, and (3rdly) this religion is the real religion of Jesus Christ.

Already the work in Sweden has produced its effects far away into Lapland and Finland, and an immediate extension of it into Norway, will, we trust, be one of the first-fruits of the International Congress.