

Manuscripts — 1848 to 1864

Note 1: Gray text has been published elsewhere, sometimes noted.

Note 2: Black text not usually found anywhere else.

1848

Manuscript 1, 1848.

Written November 18, at Dorchester, Massachusetts

Statements made by Ellen White while in vision, written down by Joseph Bates. These statements are found in Joseph Bates' tract, *A Seal of the Living God, A Hundred Forty-four Thousand of the Servants of God Sealed*, pp. 24-26, 32.

Report of E. G. White Utterances During Vision, November 18, 1848

In a vision in meeting the day before, November 18th, she says: "Who has relaxed that fourth commandment? O thou foolish man! thou shalt feel the weight of this commandment when you cannot keep it. That charge shall be held up to thee in the day of judgment, and you will feel it more."

"O, thou wilt wish that those words had never passed thy lips." "Stand out from him entirely."

When she came out of vision, she said:

"I saw that he rolled, and turned on his bed, to see how he could get round this law of God."

"I saw that he would feel the weight and force of it when he could not keep it."

"I saw he did things on the Sabbath, and wished to justify himself."

Who was this you saw? answer: J. B. Cook. "For there is nothing covered that shall not be revealed, neither hid that shall not be known."—Luke 12:2. For further information see *Advent Harbinger* Sept. 30th-November 11th, 1848.

Report of E. G. White Utterances During Vision, November 19, 1848

[J. Bates introduction:] A small company of brethren and sisters were assembled in meeting in Dorchester, near Boston, Mass. Before the meeting commenced, some of us were examining some of the points in the sealing message; some difference of opinion existed about the correctness of the view of the word ascending, &c., and whereas we had made the publishing of the message a subject of prayer at the Topsham Conference (Me.) a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave Sister White the following in vision, viz: "Where did the light break out? Let thine angels teach us where the light broke out! It commenced from a little, then Thou didst give one light after another. The testimony and commandments are linked together, they cannot be separated; that comes first the ten commandments, by God."

"The commandments never would be struck against if it were not to get rid of the Sabbath commandment. That one that has relaxed it is very foolish. It was very small, and when it rose, though it rose in strength, it was weak back there, when it came up it increase, (or increased.) If they won't hear it they are as accountable as though they did hear it."

"He was well pleased when His law began to come up in strength, and the waste places began to be built up."

"Out of weakness it has become strong from searching His Word. The test upon it has been but a short time. All who are saved will be tried upon it in some way. That truth arises and is on the increase, stronger, and stronger. It's the seal! It's

coming up! It arises, commencing from the rising of the sun. Like the sun, first cold, grows warmer and sends its rays.”

“When that truth arose there was but little light in it, but it has been increasing. O the power of these rays.”

“It grows in strength, the greatest weight and light is on that truth for it lasts forever when the Bible is not needed. It arose there in the east, it began with a small light, but its beams are healing. O how mighty is that truth; it’s the highest after they enter the goodly land, but it will increase till they are made immortal. It commenced from the rising of the sun, keeps on its course like the sun, but it never sets.”

“The angels are holding the four winds.” “It is God that restrains the powers.”
“The angels have not let go, for the saints are not all sealed.”

“The time of trouble has commenced, it is begun. The reason why the four winds have not let go, is because the saints are not all sealed. It’s on the increase, and will increase more and more; the trouble will never end until the earth is rid of the wicked.”

“At that time neighbor will be against neighbor. That time has not yet come, when brother against brother and sister against sister; but will come when Michael stands up.”

“When Michael stands up this trouble will be all over the earth.”

“Why they are just ready to blow. There’s a check put on because the saints are not sealed.”

“Yea, publish the things thou hast seen and heard, and the blessing of God will attend. Look ye! that rising is in strength, and grows brighter and brighter. That truth is the seal, that’s why it comes last. The shut door we have had. God has taught and taught, but that experience is not the seal, and that commandment that has been trodden under foot will be exalted. And when ye get that you will go through the time of trouble.”

“Yea, all that thou art looking at, thou shalt not see just now. Be careful, let not light be set aside which comes from another way from which thou art looking for.”

[Note by J. Bates:]The above was copied word for word as she spake in vision, therefore it’s unadulterated; some sentences escaped us, and some which we have not copied here. This probably is sufficient to show the answer to our prayers.

1849

Manuscript 2, 1849.

Written January 17, at Topsham, Maine. Titled “ The Sealing” . Portions of this manuscript appear in *Ellen G. White Biography, Volume 1: The Early Years*, pp. 157-158 and *Early Writings*, pp. 36-39.

At the commencement of the holy Sabbath (Jan. 5) I was taken off in vision to the most holy place, where I saw Jesus still interceding for Israel. On the bottom of His garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the most holy place until every case was decided, either for salvation or destruction. I saw that the wrath of God could not come until Jesus had finished His work in the most holy place, laid off His priestly attire, and clothed Himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer, but pour out His wrath on those who have rejected His truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet

commenced. I saw that the nations are now getting angry, but when our High Priest has finished His work in the sanctuary, then He will stand up, put on the garments of vengeance, and then will the seven last plagues be poured out.

I saw that the four angels would hold the four winds until Jesus' work was done in the sanctuary, then the seven last plagues will be poured out. These plagues enraged the wicked against the righteous, and they thought that we had brought the plagues down upon them, and if they could rid the earth of us, then the plagues would be stayed.

A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters—thou art weighed in the balance and found wanting. I asked who this company were, and the angel said, these are they who have once kept the Sabbath, and have given it up. I heard them cry with a loud voice—we have believed in Thy coming and taught it with energy. And then while they were speaking, their eyes would fall upon their garments, and see the writing—thou are weighed in the balance and found wanting. Then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting.

Then my attending angel directed me to the City again where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory; and crying with a loud voice to the other four angels and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case and while healing power came down, and the sick was healed, the power fell upon me and I was taken off in vision.

I saw the state of some who professed to stand 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 spoke 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. Then in the time of trouble I heard them cry to God in agony—why didst Thou not show us our wrong, that we might have gotten right, and ready for this time. Then an angel pointed to them, and said—my Father taught but you would not be instructed. He spoke through visions but you disregarded His voice, and He gave you up to your own ways to be filled with your own doings.

Then I saw four angels who had a work to do on the earth, and were on their way to accomplish it. **I saw** Jesus clothed with priestly garments. He gazed in pity on the remnant then raised His hands upward, and with a voice of deep pity cried—”My Blood, Father, My Blood, My Blood, My Blood.”

Then I saw an exceeding bright light come from God who sat on the great white throne, and was shed all about Jesus. I saw an angel with a commission from Jesus swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice, “Hold, Hold, Hold, Hold until the servants of God are sealed in their foreheads.”

I asked my attending angel the meaning of what I heard, and what the four angels were about to do. He said to me that it was God that restrained the powers, and that He gave His angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let them go, and while they had started to let the four winds go the merciful eye of Jesus gazed on the remnant who were not all sealed, then He raised His hands to the Father, and plead with Him that He had spilled His blood for them. Then another angel was

commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed in their foreheads.

I saw that the nations had not power to hold themselves. I also saw that we were not to cry to God to hold the four winds, nor to the nations, but one angel was to cry to other angels equal in power, to hold until the servants of God were sealed in their foreheads.

In hope of being one of the 144,000.

Manuscript 3, 1849.

Written January 18, at Topsham, Maine

Titled "Our Duty in View of the Time of Trouble", this manuscript takes the form of a letter. Portions of this manuscript appear in *Manuscript Releases, Volume 5* p. 200 and appear similar, though not identical, to *Early Writings*, pp. 56-58.

Dear Brethren & Sisters:

The Lord has shown me in vision that it is contrary to the Bible to make any preparations for our temporal wants in the time of trouble. I saw that if the saints have food laid up by them, or in the fields in that time of trouble, when sword, famine and pestilence is in the land, it will be taken from them by violent hands.

Then will be the time for us to trust in God, and He will sustain us. I saw that our bread and water would be sure at that time and we shall not lack or suffer hunger. The Lord has shown me that some of His children would fear when they see the price of food rising, and they would buy food and lay it by for the time of trouble. Then in the time of need I saw them go to their food and look at it and it had bred worms, and was full of living creatures and not fit for use.

About one week since the Lord showed me in vision that houses and lands will be of no use in the time of trouble; and that in that time they could not be disposed of. I saw that it was the will of God that the saints should cut loose from every encumbrance, dispose of their houses and lands before the time of trouble comes, and thus make a covenant with God by sacrifice. I saw they would sell if they laid their property on the altar and earnestly inquired for duty. God will teach them when to dispose of these things. Then they will be free in the time of trouble and have no clogs to weigh them down.

I saw if any held on to their property and did not inquire duty of God, He would not make duty plain and they would be left to keep their property, and then in the time of trouble their property would come up before them like a mountain to crush them. Then they tried to get rid of it, but could not. I heard them mourn like this:—God's people were suffering for truth, the cause was languishing; but we made no effort to supply the lack, and now our property is useless. Oh! that we had let it go, and laid up treasure in heaven. I saw that a sacrifice did not increase, but decreased, and was consumed.

I also saw that God had not required all of His people to dispose of their property at the same time, but in a time of need He would teach them, if they desired to be taught, when to sell, and how much to sell. I saw that some had been required to dispose of their property in past time to sustain the Advent cause; while He had permitted others to keep theirs until a time of need. Then as the cause needs it their duty is to sell.

To the church of God who keep the Sabbath—the seal of the living God.

Manuscript 7, 1849.

Written March 24, at Topsham, Maine

Formerly designated Manuscript 3, 1850, this Manuscript is titled "Affliction of Mrs. Hastings". This manuscript has never been published.

While engaged in prayer at the house of Brother Leonard Hastings of New Ipswich, N. H., the Holy Ghost was

breathed upon us, and I was taken off in vision and borne by an angel above this dark world. The angel showed me the afflictions of Sister Hastings. I asked the angel if it was God who had afflicted her. The angel said God suffered it to be so.

Then the angel pointed to the earth and shewed me a person who was short and thick. I saw Satan pouring upon this person a stream of darkness, as a sunbeam is poured forth from the sun, and as it came upon him he bloated. His head seemed larger than usual, and his face was red and much bloated. While in this state, Satan used this person as an agent to affect and afflict Sister Hastings. I saw that this was the cause of Sister Hastings' sickness, and that the object of this person was to afflict unto death, so that his iniquity might be covered which might otherwise be exposed.

I saw that Satan had the full control of this person, and that others beside Sister Hastings were affected by him. I saw his garments all covered over with the blood of souls. I saw that this person was a vessel of wrath fitted for destruction, reserved for the seven last plagues, if God can bear with him until that time.

I saw that the angels from God had hovered about Sister Hastings, and comforted and strengthened her, or life would have departed from her. I saw that it was time for God to work and deliver her. I also saw that if God's servants had united in prayer with strong and living faith with Sister Hastings in her dwelling, the power of the enemy would have been broken before this, and that now his power is completely broken.

Manuscript 1, 1849.

Written March 24, at Topsham, Maine

This manuscript is titled "Vision of the open and shut door". Portions of this manuscript appear similar, but not identical, to Ellen White's letter in *Present Truth*, August 1, 1849 and parts of Letter 5, 1849.

We had a sweet, interesting meeting with the brethren and sisters at Topsham, Me. The Spirit of God rested upon us, and I was taken off in the Spirit.

I saw that the commandments of God and the shut door could not be separated. I saw that the time for the commandments of God to shine out to His people was when the door was opened in the inner apartment of the heavenly sanctuary where the ark is containing the commandments. This door was not opened until Jesus' mediation was finished in the outer apartment of the sanctuary in 1844.

Then Jesus rose up and shut the door in the outer apartment and opened the holy; and the faith of Israel now reaches within the second veil where Jesus now stands by the ark. I saw that Jesus had shut the door in the Holy Place, and no man can open it. And that He had opened the door in the Most Holy place, and no man can shut it. And that since Jesus has opened the door in the Most Holy place, the commandments have been shining out and God has been testing His people on the holy Sabbath.

I saw that the test on the Sabbath could not come until the mediation of Jesus in the Holy was finished, and He had passed within the second veil. Therefore Christians who died before the seventh month 1844, and had not kept the Sabbath, rest in hope; for there was no condemnation until the true light on the Sabbath came. I saw that Satan was tempting God's people on this point because so many good Christians had died in the hope, and had not kept the true Sabbath.

I saw that our adversaries had been trying to open the door in the outer apartment and to close the door in the inner apartment where the ark is containing the two tablets of stone on which were written the ten commandments by God's own finger. I saw that Satan was using every device in this time to keep the minds of God's people from present truth and cause them to waver. I saw a covering that God was drawing over His people to protect them in the time of trouble, and every soul that was decided on the truth was to be covered with this covering of Almighty God. Satan knew this and was also at work in mighty power.

I saw that the mysterious knocking in N.Y. was the power of Satan clothed in a religious garb to lull the deceived to more security and to draw the minds of God's people, if possible, to look at that and cause them to doubt the

teachings of God among His people. I saw that Satan was working through agents in a number of ways. He was at work through ministers who had rejected God's truth, and had been given over to strong delusions to believe a lie that they might be damned. While they are preaching or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed on these agents and through them to the people.

I saw some professed Adventists who had rejected present truth while preaching, praying, or in private conversation used mesmerism to gain adherents; and the people would rejoice, thinking it was the power of God; and some that used it were so far in the darkness and deception of the devil that they thought it was the power of God given them to exercise. I saw that these men had made God altogether such an one as themselves and valued His power as a thing of naught. I saw that some of these agents of the devil were affecting the bodies of those that they could not deceive and draw from the present truth. Some of these were even trying to affect some of the saints unto death. Oh, that all could get a view of it as God revealed it unto me,—that they might know more of the wiles of Satan so as to be on their guard.

I saw that Satan was at work in these ways to distract, draw away, and deceive God's people just now in this sealing time. I saw some who were not standing stiffly, their knees were trembling, their feet were sliding because they were not planted on the present truth, and the covering of Almighty God could not be drawn over them while they were thus trembling. Satan was trying his every art to hold them where they were until the sealing was over, and the covering drawn over God's people, and they were left without protection in the time of slaughter. God has begun to draw the covering over His people; therefore it will very soon be drawn over all those who are to have a shelter in the day of the Lord.

I saw that as God worked in power for His people, Satan would also work, and that the mysterious knocking, and signs and wonders of Satan and false reformations would increase and spread. The reformations that were shown me were not reformations from error to truth; no, no; but from bad to worse, for those who professed a change of heart had only wrapped about them a religious garb which covered up the iniquity of a vile heart. Some appeared to have been really converted so as to deceive God's people. But if their hearts could be seen they would appear as black as ever. My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time of their salvation is passed.

Manuscript 6, 1849.

Written June 30, at Rocky Hill, Connecticut.

This manuscript contains a summary of remarks made during Ellen White's vision, June 30, 1849, taken down by Brother Chamberlain. This manuscript has never been published.

Chief among ten thousand—hallelujah—glory. Look ye, heaven is in commotion. What is the matter? Just about to bathe His sword in heaven. How long? How long? How long? In commotion, the throng. Swift messengers of Almighty God, withhold not [the means, I suppose]. Speed the messengers, speed the messengers (still repeated), speed the messengers. Last work.

Pray for the covering. God cannot be trifled with. Look ye, be careful how thou treadest. The angels are letting go; the sword, famine, and pestilence coming speedily. Cut it down. Is there any danger? None for God's people. Eternal weight of glory (repeated). Little idols must be dropped in the pathway. There will not be disunion much longer. The sealing work will soon be done. Press together (repeated). Love one another as I have loved you. Lay down your life for the brethren. Deny self; it is not dead; it has got to die throughout the camp. He loves His brethren as Himself. If they cannot agree together here, they cannot reign together in heaven.

Have pity; speed them on. There is commotion in heaven! No more proclamation; every case fixed. My Lord and my God! Speed Thy messengers (repeated many times). The mansions are about ready. Heirs of God and joint heirs with Christ. It is high time that self was denied. The mind will be clearer. They are to be done away. The time of trouble is coming; who will stand?

Deny self (repeated) to do others good. Have the eyes wide open; see on the right and on the left, and see if you cannot do someone good. The latter rain is coming; a few drops have fallen (healing the sick). It is coming; open

thine eyes. Let the angels hover. Serve God perfectly. It is a great thing to be a Christian, a great thing to be swallowed up in God. They (the wicked) shall not fear as much as they do now. Expect they will make light of it.

He has not forgotten His people. He will place crowns on their heads. That company have denied self—(repeated). Nothing to do with them. Israel brought them away from the Egyptians (meaning the children), while the destroying angel passed by. Their blood shall be upon their garments. Although Noah, Job, and Daniel were in the land, they could deliver but their own souls. God's people are a peculiar people, not like the world—it's poison, it's like an adder. Look ye well lest blood be found upon thy garments, lest thy children be cast down before thine eyes. Have pity, have compassion, spare a little longer. "Have pity" (repeated).

"The light is almost gone. You have no desire to meet with them." (Sister Anderson). The jewels are almost made up. They are made up but they do not shine. It is the swift messengers that are to do the work. Think that the reward will not be great enough to pay for all the trials. Yea, God sent thee to that work [meaning Brother Chamberlain]. Can the leopard change his spots? Hide it from me; take it away that my eyes may not behold. Hide it away. Thou hast lain the burden on me once, twice, and thrice, and has sent Thy servants 100 miles.

O spare (repeated). Think ye that the ark will move there? It is not a holy place. Look, God will not bear always (repeated). He is great. He is mighty. He has been trifled with; will not bear always. The work will be done up speedily; the burden may be 100 miles off. Look, a little. Spare (repeated). Hide away under the covering. Get beneath it. Do not stand outside. Hide away quickly. The four angels are about to let go; then the time of trouble.

Everything has got to be proclaimed upon the housetops. If the sins are confessed before that time. That time will be an awful time. If confessed, it must be done right early. Every secret thing must come to light. If confessed before that time, thy sins will be placed on the scapegoat and borne away.

Time of trouble, it will come right early. The signs shall be reacted over again; the day and hour will then be known. The sea will boil like a pot. Their faces will then shine like Moses'. He appears in the east; His sword girded on His thigh. Then deliverance comes, perfect and entire, and God's people will be caught up on the white cloud.

I see it. (Says Brother Chamberlain: Here was silence for some ten minutes, her eyes going quickly each way as if looking at angels. When she came out of vision she accounted it thus: "I saw a large company of angels moving. I was not permitted to tell what they said to me. Each one had a round rod in their hand ten inches long. Think they had something to do with the time of trouble, etc.")

How long shall these things be? Where art thou? Do not know. How does thou stand? Don't know. Isn't it thy privilege to know? Every servant can know whether their lives are hid with Christ in God. Did ye not see them speeding quickly? Speed God's people to save all that can be saved. Move, move, move. Not rashly; be sure God sends thee. The work is for God and then nothing can touch thee.

What? Don't thou turn an eye to please self. Live for God. If God's people do not go along, something is wrong. The four angels just ready to let go. His strength will save. Get hold of Jesus. Dark. Lonely. Thou knowest the sadness of the heart. How long shall it be so? Sadness. Have pity, have pity.

Manuscript 5, 1849.

Written September 23, at Topsham, Maine

This manuscript contains a summary of remarks made in vision. The words in parentheses appear to have been added later for clarity. This manuscript has never been published.

Beautiful and glorious, lovely, lovely, lovely. Haughtiness must come down, pride must fall. Holy, holy, holy, holy. Who shall be able to stand? He that hath clean hands and a pure heart: to those who take Him for the man of their counsel there is salvation. Who hath directed the mind of the Lord, or being his counselor hath taught him? In infinite wisdom He hath established the Sabbath in Eden. Behold ye, be careful how ye treat the Sabbath of the Lord your God. It is holy, it is holy to the Lord.

Everything must be sacrificed this side of the (loosing) the four winds. Should anything be considered too dear to sacrifice for God? Behold ye, can ye not see them just ready to let go? Speed thee, hide, beneath the covering. The mind is perplexed. The mind is troubled. Break away (her parents and others).

That seal must be implanted in a clear mind. It is so engrossed there is no place for the seal. Who hath the image of the lovely Jesus? Holy God have mercy, have mercy upon Thy Zion. Heal them, heal them. Watch them carefully, have everything done this side of the standing up of Michael. Those that now get established get fully established not to falter.

Do ye see those men?—1, 2, 3, 4, 5 (pointing to angels who were waiting to write on their rolls the names of those established, and those separated from us). Do you not see those bloody men with their weapons coming on as soon as the last name is enrolled? Do ye not see the pestilence wasting at noonday? Look ye, look ye, some have been leaning, and they have leaned too long, presumed when the commandments of God were plain in His Word they have leaned on something else. Beware they have presumed on the mercy of God. God save, closing up, closing up, closing up, closing up. But two things—heaven or hell, life or death, now, now.

Behold ye, pleading that blood and after that work is finished. He will hold out no longer. Girds His sword upon His thigh and rides forth for the deliverance of the captive, the destroying angels! Then there will be no buying or selling. He will spread a table in the wilderness faithful just and true. It's the life of the saints they are after, they have not got the seal, it is something else, it's the mark of the beast, and his image. They cry they agonize. (Who? those who were right once, then they all join with the others, the wicked.) It's too late, too late. Every idle word put a watch before thee.

(Putting the Bible on Augusta Stowell:) Study it, study it, take it, believe it, walk out on it, the Word of God, faith, the Book of books, the all-seeing eye! Tremble before the Lord of hosts. Look ye, the mind has been filled, it has been engrossed with trash. Cast it off, bear it away. Walk carefully before thy God. Keep thine eye steady upon thy God, faith, faith, faith, faith, faith, faith. Take it as the man of thy counsel, take it as a hammer, a fire it will consume the dross, it will consume the tin, too much trash, cast it out.

(Taking the large Bible containing the apocrypha:) Pure and undefiled, a part of it is consumed, holy, holy, walk carefully, tempted. The Word of God, take it (Marion Stowell), bind it long upon thine heart, pure and unadulterated. How lovely, how lovely, how lovely. My blood, My blood, My blood. O the children of disobedience, reprov'd, reprov'd. Thy word, thy word, thy word, a part of it is burned unadulterated, a part of the hidden book, a part of it is burned (the apocrypha).

Those that shall despitefully tread that remnant would think that they are doing God service. Why? because they are led captive by Satan at his will. Hidden book, it is cast out. Bind it to the heart (4 times) bind it, bind it, bind it, (laying the Bible on Oswald Stowell) let not its pages be closed, read it carefully. Snares will beset on every side, take the strait truth bind it to the heart (3 times) let everything be cast out.

It is the youth (here and other places). Critical place. Satan is tempting them, if they go back, if they give up there is, will be no more hope. They have received the knowledge of the truth. Souls hither and thither are hungry, Oh how they would eat the truth. Fly swiftly. It is of God, lay aside the idols, can ye not see it? He is well pleased in giving up the idols (tobacco &c) and calling upon Him. Cut loose from everything that hinders thy progress, too late to be entangled, the Jubilee is coming.

God's people are a tried people. Been trials, large blocks to get over. He is frowning; that's why the wheels could not go. Some are breaking the holy commandments. Since the door was shut those that broke them are in an awful place. After the light shone upon the Sabbath those that have received it and cast it away, there is no hope for them. The condemnation was great for breaking the nine commandments.

(Out of vision she said, but when the light comes on the fourth it would be greater if rejected.)

Press together, press together, how much? to lay down thy life for one another. Money nor nothing should be spared,

live for God. Keep the mouth, keep the mouth, light, trifling, wicked conversation. Satan tempts thee, need much grace to stand. Keep thy finger on thy mouth, too apt to speak, lacking in faith, he loves thee (Sister Curtis). Take it as the man of thy counsel, let not thy mouth be closed (Henry Nichols). (Not in vision said, he believes the promises are for every one else but for him.) Glory the rich reward, the rich reward, glory.

Going to another place or planet.

Majestic, lovely and beautiful, they know the redeemed in that dark spot (this earth) that they shall soon behold them. Hallelujah, lovely as in the garden of Eden of all sizes, as they pass around by the gates they behold their image. They meet every Sabbath holy unto the Lord. It was not there they had never changed it. How could it be? The Pope changed it.

Lovely and majestic person (Christ) comes unto this place. How holy, how holy, holy, how beautiful is His countenance. They can embrace him. Hallelujah, hallelujah. Beautiful and lovely, brighter than the sun at noonday. Behold put it in the most holy place, in heaven those two lovely angels looking down into the commandments and the golden pot of manna. If Israel had kept them there they would have been as strong as an army with banners. Jerusalem would have stood until now if they had not broken them. O let me remain; go forth quickly. When the law is sealed up and closed with His disciples then He will let go. Drop the curtain, I cannot see it. I cannot behold it, save, save, save, O God have pity, have mercy, save O save.

1850

Manuscript 2, 1850.

Written January 9, at Oswego, New York.

This manuscript is titled "The Need of Present Truth". This manuscript appears in full in *Ellen G. White Biography, Volume 1: The Early Years*, p. 172.

I saw the paper and that it was needed. That souls were hungry for the truth that must be written in the paper. I saw that if the paper stopped for want of means, and those hungry sheep died for want of the paper, it would not be James' fault, but it would be the fault of those to whom God had lent His money to be faithful stewards over, and they let it lie idle; and the blood of souls would be upon their garments. I saw that the paper should go, and if they let it die, they would weep in anguish soon. I saw that God did not want James to stop yet, but he must write, write, write, write, and speed the message and let it go. I saw that it would go where God's servants cannot go.

Manuscript 4, 1850.

Written January 28, at Oswego, New York.

This manuscript is a copy of Ellen White's vision, January 26, at Oswego, New York. This manuscript appears in full in *Manuscript Releases, Volume 16*, pp. 30-35.

Last Sabbath evening the Lord gave me a view of many things, which I will now try to relate. I saw the people of God—some were dormant and stupid, they were but half awake, and did not realize the time we were living in. I saw that the man with the "dirt brush" had entered, and some were in danger of being swept away. I begged of Jesus to save them—to spare them a little longer, and to lift them up so that they could get a sight of their situation, before it should be forever too late. The angel said destruction is coming like a mighty whirlwind. I begged of the angel to pity, to save those who were attached to their possessions, and were not willing to cut loose from them, and distribute them to speed the messengers on their way to feed the hungry sheep, who were dying for want of spiritual food.

I could hardly bear the sight of the sheep dying for the want of saving, present truth, while some who professed to believe the present truth, were holding on to their property, and were letting them die, by withholding the necessary means to carry forward the work of God. As it was held up before me the sight was too painful, and I begged of the angel to take it away, and remove the painful sight from me. I saw that when the cause of God called for their

property, they were sorrowful; as the young man was who had great possessions, and who inquired what he should do to inherit eternal life. I saw that very soon the overflowing scourge would pass over, and sweep their possessions all away; and then it will be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely. That He left the realms of glory, and came to this dark and lonely world, to give His precious life and die, the Just for the unjust. He bore the cruel mocking, and scourging, and wore the plaited crown of thorns, and sweat great drops of blood, while the burden of the sins of the whole world were upon Him. The angel asked, what for? I saw, I knew it was for us; for our sins He bore all this, that by His precious blood He might redeem us unto God.

Then again was held up before me those who were not willing to sell their possessions, to save one fainting, starving soul; while Jesus stands before the Father pleading His blood, His sufferings and His death, for those souls, and while God's servants were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God, and yet it was hard for some who profess to believe the present truth to even do so little as to hand the messengers God's own money, that He had lent them to be stewards over.

Then the suffering Jesus, His sacrifice, and love so deep as to give His life for them was again held up before me,—and then the lives of those who profess to be His followers: who had this world's goods, and counted it so great a thing to help on the cause of salvation. The angel said, can such enter heaven? Another answered, No never! never! never! Those who are not interested in His cause here below, can never sing the song of redeeming love above. I saw that the quick work that God was doing on earth would soon be cut short in righteousness; and that the swift messengers must speed on their way. I heard the angel say, are all messengers? No! no! God's messengers have a message.

I saw that the cause of God had been hindered and dishonored by some going who had no message. Such will have to give an account to God for every dollar they have used in traveling, where it was not their duty to go; for that money might have helped in the cause of God. And for the lack of that very means which has been wasted, souls have starved to death, for the want of spiritual food, that might have been given them by God's called and chosen messengers.

The mighty shaking has commenced, and is going on, and all will be shaken out, who are not willing to take a bold and unyielding stand, and sacrifice for God and His cause. The angel said, think ye He will compel any to sacrifice and give up their possessions? No! no! It must be a freewill offering: it will take all to buy the field. While viewing these things, the burden seemed too heavy to be borne. I felt that I could have given my life, if it could be the means of helping any to see their awful situation.

I saw that professed friends had wounded the cause. Again I was compelled to cry for God to spare His people some of whom were fainting and dying. Then I saw the judgments of Almighty God were speedily coming. I begged of the angel to speak in his language to the people,—said he, all the thunders and lightnings of Mount Sinai, cannot move those who will not be moved by the plain truths in the word of God; neither would an angel's message move or awake them. I saw that the rebels must and will be purged out. The angel said, get ready, get ready, get ready. I saw that the judgments were just upon us, and that the trouble would soon be to this land, and that blood would flow in streams. The angel said it will soon be even to the horses' bridles. That was an awful time.

I saw that we must be willing to go alone, and that we must cut loose from every one that will not walk godly in Christ Jesus. I saw that the unbelief of brother or sister, father or mother, husband, wife or children was no excuse for any, to hinder them from doing their duty. And that those will lose their souls, if they seek to please their unbelieving friends, more than God, and they will be counted unworthy to be partakers of Christ's glory. I saw that Jesus was rejected by His own nation, and if Jesus suffered we must be partakers of His sufferings. Said the angel cut clear, cut clear, cut clear from everything or anyone that hinders thy progress. I saw that the ties of nature between man and wife, parents and children need not be severed. Still those who believe God and His truth, must obey God even if it displeased their nearest and dearest friend.

I saw that there would be no chance to get ready after Jesus leaves the most holy place, therefore we must get right

now, while there is a chance, very soon it will be too late. I saw that God's people must press together and not be too willing to see faults in each other for where there is union there is strength. I saw that the people of God were generally too dull, too dormant and unbelieving. The angels said, watch, watch, watch. I saw a crown of glory laid up for those who make a covenant with God by sacrifice. I saw that a sacrifice would not increase, but decrease and consume. I was then pointed to him who had defied the armies of Israel, that truth would overcome error, and that light would shine out of darkness.

I was then pointed to the beauty and loveliness of Jesus. Upon His head were crowns, a crown within a crown. His robe was whiter than the whitest white. No language can describe His glory, and His exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of that lovely Jesus whose countenance shines brighter than the sun at noon day.

I then saw the Word of God pure and unadulterated, and that we must answer for the way we received the truth proclaimed from that Word. I saw that it had been a hammer to break the flinty heart in pieces, and a fire to consume the dross and tin, that the heart might be pure and holy. I saw that the Apocrypha was the hidden book, and that the wise of these last days should understand it. I saw that the Bible was the standard book, that will judge us at the last day. I saw that heaven would be cheap enough, and that nothing was too dear to sacrifice for Jesus, and that we must give all to enter the kingdom. I heard an angel say, think ye God will place His seal where there is an idol? No, no.

Then I was pointed to Adam and Eve in the garden of Eden. They partook of the forbidden tree and then the flaming swords were placed around the tree of life, and they were driven out of the garden of Eden, lest they should partake of the tree of life and be immortal sinners. I saw that the tree of life was to perpetuate immortality. I heard the angel say, who of the family Adam have passed those flaming swords, and partaken of that tree. I heard another angel answer not one of the family of Adam have passed those flaming swords and partaken of the tree of life, therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death, a death that lasts forever, where there is no hope of a resurrection, and then the wrath of God will be appeased.

I then saw the holy city, and that we should rest in the city, through the 1000 years, and reign as kings and priests unto God. Then Jesus will descend upon the Mount of Olives, and the mount will part asunder and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised and come up around the city at the end of the 1000 years. Then fire will come down from God out of heaven and devour them, burn them up root and branch. Satan is the root, and his children are the branches. Then the same fire that will devour the wicked will purify the earth. I saw that the feet of the wicked would never desecrate the earth made new. All the immortality we now have is by faith in hope of immortality at the appearing of Christ.

Manuscript 5a, 1850.

Written sometime in July, at East Hamilton, New York.

This manuscript is a vision sent to the church at Madison, New York. This manuscript appears in full in *Manuscript Releases, Volume 21*, p. 237-238.

To the church in your place. What God showed me while I was with you. I saw that you had been sinking, growing dormant and unbelieving. I also saw that you have not glorified God as you should have done, by offering praise. I saw that the powers of darkness had been getting the victory over you.

I was then pointed to Sister Abbey's mother and saw she had never been one of us. I saw her approaching Brother and Sister Abbey and saying "The Lord saith" when He had not spoken, and telling things which she said God had shown her, that she had spun out of her own bowels to get her desires accomplished. I saw she had laid her hand upon everything like the power of God, especially singing and shouting. This troubled the evil spirit in her, and she had laid her hand upon it to stop it.

I saw Satan had worked through her effectually to bind God's children. When one had attempted to make an effort to rise and get the victory, the rest were like loadstones to drag him down. I saw you should rise together, and unitedly

get the victory over the powers of darkness and sing and shout to the glory of God.

I saw that we are the only people upon earth from whom God is to get glory, and if we should hold our peace the very stones would cry out, for God must receive glory from some of those who dwell upon the earth. The only company who can praise and honor God, I saw, are those who are keeping the commandments of God and have the faith of Jesus.

Then a kernel of corn was held up before me with the chit gone. The body of the corn I saw was there, but the life was gone. Said the angel, "It can produce no fruit because the life is gone. There is danger of having the form without the power. A theory of faith will not save you; vital godliness you must have, the life and power of religion in the soul."

I saw that Satan had agents to work through, and his angels to operate upon these agents that they might receive strength from Satan to get the victory over God's people and triumph over them. I saw that the powers of darkness are rising constantly, for Satan has come down in great power knowing that his time is short, and I saw that unless you are rising daily, and growing in grace, strength, and knowledge of the truth, the powers of darkness will get the victory over you. If ever there was a time when we should be wide awake in the cause of God it is now; you must keep the ascendancy above the powers of darkness.

Singing, I saw, often drove away the enemy and shouting would beat him back. I saw that pride had crept in among you, and there was not childlike simplicity among you. The fear of man, I saw, must all go.

I saw that the reason you have been in such bondage is that you are under the influence of the spirit of Grandmother, some more and some less, and that you must go down into the water and be baptized and live in newness of life unto God.

You must rebuke every particle of that spirit and come out entirely from it, assert your liberty in the name of the Lord, be free, and stand in the liberty of the sons of God.

I saw that you should take hold of the work of the Lord with as much energy as you would take hold of your daily labor, and serve God heartily as though you loved to serve Him and as though it was your delight. When you get down before God, wrestle with Him until you get the victory and can shout victory over the powers of darkness.

This is the amount of the vision. Some parts of it might have escaped my mind, but I have written all I could remember except the individuals' cases; them I delivered when with you, and you will remember them no doubt. Now do, do stand in the liberty. Some of you I feel are free, and I hope if you are not all free, that you will rise now and lift up your heads and rejoice in God.

Praise the Lord, dear children, as much as you please, for praise is comely for the upright. You have enough to praise Him for; He has redeemed you by His most precious blood, and is soon to save you with an everlasting salvation. Finally, Brethren, be at peace among yourselves.

Manuscript 5, 1850.

Written July 29, at Oswego, New York.

This manuscript is a copy of Ellen White's vision, July 29, at Oswego, New York. This manuscript appears in full in *Manuscript Releases, Volume 18*, pp. 10-13.

I saw some in Zion that were languishing; they were dormant and unbelieving. I asked the angel if Zion should languish. Said the angel, She is rising never to fall again. God has stretched out His hand the second time to recover the remnant of His people. I saw some that meet together at the conferences at Oswego and vicinity were not right. They do not partake of the spirit of the lovely Jesus; they have not vital godliness, and unless they soon partake of the spirit of Jesus and have their hearts sanctified by the truth they profess to believe, they will be purged out of the camp of Israel. I saw there needed to be a searching of heart among them.

Said the angel, Thou art upon the enchanted ground. Dost thou not see it? Awake and arise and put on the strength of the Lord. The powers of darkness are rising. Art thou rising? Is it not getting the victory over thee? I was pointed back to the children of Israel in Egypt. I saw when God worked through Moses before Pharaoh, the magicians came up and said they could do the same, (that they could work the same miracles). I saw the same work was going on now on the earth that the magicians carried on anciently. I saw the signs and mighty wonders of the devil have increased within a few months ten fold and it will still be on the increase and spread. And unless Israel is constantly rising and is growing in grace and in the knowledge of the truth, the powers of darkness will get the victory over them.

I saw we must be daily rising and keep the ascendancy above the powers of darkness. I saw singing to the glory of God often drove the enemy away and shouting would beat him back and give us the victory. I saw there was too little glorifying God, too little childlike simplicity among the remnant. I asked the angel why there was not more faith and power in Israel. Said he, Ye let go of the arm of God too quick. Press your petitions to the throne and hold on by living faith. Believe ye receive the things ye ask for, and ye shall have them.

I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen. I saw we had doubted and wounded Jesus by our unbelief. God's people are rising, said the angel, never to fall again. Be careful said the angel, lest the branches be cut off and others are raised up in their stead. I saw some would bear fruit and work to the glory of God. I saw we must keep close to Jesus and fast and pray if we could not get the victory over the powers of darkness.

I then saw Brother Gorsline, that he had wounded and torn the hearts of God's people. I saw he had been stubborn and rebellious, and unless he changed his course entirely, the church should disfellowship him for he has been a dead weight to the church.

Said the angel, Jesus' work is almost finished in the sanctuary. It is no time to be stupid now; a quick work will the Lord do upon the earth, the four angels will soon let go the four winds. Said the angel, Beware how thou treadest enchantment all around thee, East and West, North and South. If Satan can get thee to slumber now he is sure of his prey. I saw some in Israel had been half starved for food and when the present truth was presented to them, they ate it with thankfulness and gratitude like half-starved children.

Said the angel, Can ye stand in the battle in the day of the Lord? Ye need to be washed and live in newness of life. (Then I saw those whose hands are now engaged in making up the breach and are standing in the gaps that have formally, since '44, broken the commandments of God and have so far followed the Pope as to keep the first day instead of the seventh, would have to go down into the water and be baptized in the faith of the shut door and keeping the commandments of God, and in the faith of Jesus coming to sit on the throne of His father David and to redeem Israel. I also saw those who have been baptized as a door into the professed churches will have to be baptized out of that door again, and into the faith mentioned above, and all who have not been baptized since '44, will have to be baptized before Jesus comes, and some will not gain progress now until that duty is done and then they must live anew unto God and serve him faithfully.)

Said the angel, Will ye sink and let others take the stars to your crown? I told the angel I could not endure to see any in Israel sinking. Thou Advocate, save the purchase of Thy blood. What more can we do for Thee? O, that we had more to give to the lovely Jesus; more to render to Him for His merciful kindness unto us. We will do anything, we will go anywhere, only lend us strength from the Sanctuary.

The angel said, Some tried too hard to believe; faith is so simple ye look above it. Satan has deceived some and got them to looking at their own unworthiness. I saw they must look away from self to the worthiness of Jesus and throw themselves just as they are, needy and dependent and unworthy, upon His mercy and draw by faith, strength and nourishment from Him.

Said the angel, The desolations of Zion are accomplished. I saw he took away the first and established the second, that is, those who were in the faith would become rebellious and be purged out and others who had not heard the Advent doctrine and rejected it would embrace the truth and take their places.

Said the angel, Will ye lack faith? Climb up; take hold; never let go of the promises of God, for they are sure. Ye have been discouraged too quick.

I begged strength of the angel as I saw I must come back to this world. I covenanted to live unto God. I begged of the angel not to let me feel again the awful anguish of seeing some in Israel sinking. He said strength should be given me to endure all that God should lay upon me.

I then saw Brother Chapin that he had been rescued from the jaws of the lion as a bird is rescued from the snare of the fowler. I saw God had felt after him while he was in darkness and he had but just escaped with the skin of his teeth and all his work at Hamilton must be taken back before he can gain progress. I saw he must make square work for eternity. I saw his soul was worth more than ten thousand worlds like this. I did praise and adore God that He had borne with Bro. Chapin and finally had stretched out His arm in that dark spot and brought him to the light that he might discover the darkness he had been in.

This is written in haste. Excuse bad writing.

Manuscript 6, 1850.

Written August 22, at Centrepont, New York.

This manuscript is a copy of a dream Ellen White had, at Oswego, New York. This manuscript appears in full in *Manuscript Releases, Volume 16*, pp. 171-172.

A dream the Lord gave me August 22. I dreamed of being in a wagon with Bro. Rhodes and James and we were to pass a bridge covered with water. As we passed over the bridge I was much frightened for the water came into the body of the wagon and it seemed that we were sinking. I had my babe with me and I was so frightened I almost let him fall into the water. Brother Rhodes assured me a number of times that there was no danger and that we must necessarily pass through the water over the bridge.

After we had passed safely through the water, my eyes were attracted to something strange in the air. I saw angels marching through the air singing with solemn, clear voices. "For the great day of his wrath is come and who shall be able to stand?" Their voices rang through the air. They had mantles upon their shoulders that reached to their feet. Brother Rhodes began to shout with a loud voice and said, and shall I see Him whom my soul loveth?

James was counting the angels and I stood trembling with fear. My life came up before and looked so full of wrongs. I could not see how I should be able to stand. Just then Satan came where I was and said to me, You are lost; you are now my property, will go with me to the dark regions. My feelings I cannot describe; to be separated from the Jesus I had loved and to take up my abode with those that I abhorred looked dreadful to me. At the same time I felt unworthy to be with the lovely Jesus.

While in this dreadful perplexity one of the angels came where I was and said to Satan, She is not your property for she has been redeemed unto God by the precious blood of Jesus. She is the purchase of His blood. Satan fled. My feelings changed. My soul was overflowing with gratitude and thankfulness to God. I saw the saints as light fell and was reflected from the face of Jesus. Their faces would light up as they rose to meet the angels.

Many I saw sleeping. I said as I saw those poor souls, they have heard of Jesus' coming and that great day of God's wrath just upon them, but as time went on a little longer than they expected it would, they have lost their interest. Stupidity has crept over them and now they slumber never to awake. They ought to have watched and then they would have seen the angels. This dream has made quite an impression upon my mind.

Manuscript 7, 1850.

Written August 24, at Port Byron, New York.

This manuscript is a copy of a vision Ellen White received at Brother Harris' home, August 24, 1850. Portions of this manuscript appear in *Manuscript Releases, Volume 6*, pp. 250-251, *Manuscript Releases, Volume 8*, p. 220, *Ellen G. White Biography, Volume 1: The Early Years*, pp. 183-184.

I saw the cruel power of Satan that has afflicted us of late and bound us to keep the truth from coming out in the paper, that meant to have taken the life of little Edson, but our united prayer drove him back and weakened his powers; and when James and myself went to Port Byron with Brother Rhodes, Satan stepped in, because some of the strength of faith was gone, to take the life of the child; when we came back he was at the point of death.

I saw our acting out faith and sending for Brother Rhodes after he had started on his journey saved the life of the child for God heard the prayers of Brother Rhodes and healed Edson.

I saw the child was not afflicted because I held him dear, as an idol, but Satan wanted to sadden our hearts and cause the nominal Adventists to triumph and say, where is their God and to hinder the work of God in papers coming out.

When Satan saw his power was broken upon the child, he laid hold of James and afflicted his body, and he would have afflicted him unto death but God put bounds to his power and would not suffer it. The angels of God were hovering over us, and thus far could the enemy go and no farther. I saw his affliction had been the means of drawing us nearer to God to feel our dependence upon Him, and He heard our prayers for James although we were weak, and answered them, and the balm of Gilead was applied and the sick was made whole, and others who had been bound and oppressed were set free and James was raised up so that he could go on with the paper.

Then I saw it was the work of the enemy as we were going from Oswego to Volney to destroy us on the way by our being thrown from the wagon. I saw the angels of Satan triumphed as they were carrying out their purposes, but I saw the angels of God were around, and as we fell their arms were put beneath us that we might not be injured. I saw the hands of one of the angels were busy at work and wrought for us or we should have been destroyed by Satan. I saw had we gone back to Oswego, we should have pleased the enemy; our going on gave us the perfect victory.

I saw these efforts of Satan were to hinder the paper from coming out, for the lines that were being published were written in the Spirit of God, and would rejoice the hearts of the trusting ones. Satan knew it would hurt his cause because it would be seen by these testimonies that most of the Advent people once believed as we do that there was a shut door in '44, and to have the plain, clean truth come out in the paper would cause many to decide for the truth and to take a firm and unyielding stand for God and His truth. I saw that the paper would strengthen the things that remain and would help build up God's people in the most holy faith.

I saw that Satan had entered the dwelling of Bro. Harris to take the life of some one of us, but God had through Jesus given us the victory, perfect and entire. Said the angel, Gird it about thee; buckle on every piece of the armor, but above all take the shield, for the shield of faith guards the heart, the very life, from the darts of the enemy.

I saw Satan would work more powerfully now than ever he has before. He knows that his time is short and that the sealing of the saints will place them beyond his power, and he will now work in every way that he can and will try his every insinuation to get the saints off from their guard and get them asleep upon the present truth or doubting it so as to prevent their being sealed with the seal of the living God; and that Satan will ere long come almost in human shape and that his angels were all around them seeking some way that they might devour them. But I saw that God had His angels and they were hovering around the saints and their wings were wafting over them to keep off the unhallowed influence and to protect them from the power of Satan and his angels.

I saw that God wanted His people to be separated from the world, for wicked persons were the lawful prey of the enemy and he would work through them in every way to perplex and destroy the saints, and if we were obliged to be in company with the wicked persons we must pray and watch every moment lest we should partake of their spirit, for they corrupted the atmosphere where they were and their very breath was darkness, and that the wicked would wax worse and worse, and we must cut loose from them and be free and free indeed, and God does not want His people to mingle with the wicked more than they are obliged to.

I saw that the rapping was the power of the devil. Some of it was directly from him and some indirectly, but it all proceeded from Satan. It was his work that he accomplished in different ways and the nominal churches and world were so covered up in gross darkness that they thought and held forth that it was the power of God. Said the angel,

Should not a people seek unto their God for the living to the dead? Should the living go to the dead for knowledge? For the dead know not anything. For the living God, do ye go to dead? They have departed from the living God to converse with the dead who know not anything.

I saw it would soon be considered blasphemy to speak against the rapping and it would spread more and more, and Satan's power would increase and some of his devoted followers would have power to work miracles, and to bring fire from heaven and they would claim to accomplish all the miracles that Jesus did when He was upon earth, by the power of spiritualism and mesmerism. I saw that time was soon to come in the future we should have to keep hold of the strong arm of Jehovah, for I saw all these great signs and mighty wonders of the devil were to deceive God's people and to overthrow them, and our minds must be stayed upon God, and we must not fear the wicked, but be bold and valiant for the truth.

Could our eyes be opened, we should see forms of wicked angels around us, trying to invent some new and effectual way to annoy and destroy us, and we should also see angels of God guarding us from their power, for I saw that God's watchful eye was over Israel and that He would protect and save them if they would put their trust in Him, and when the enemy should come in like a flood, the Spirit of the Lord would lift up a standard against him.

I saw we must buckle on the whole armor and take the shield of faith and we should be enabled to stand and the fiery darts of the enemy could not move us, and should be mighty and terrible as an army with banners. I saw we are on the enchanted ground and we must watch lest we should fall asleep. Said the angel, Remember, beware of the enchanted ground.

I then saw Brother Edson that he must gird on the whole armor and stand in readiness to go for a journey was before him, and that souls needed help and that Jesus' work was almost finished in the Sanctuary, and that we must work while the day lasts and when Satan comes up with his power to oppress us, we must have faith in God and beat him back, and if we could not get the victory, we should fast and pray and we should surely get the victory and triumph over Satan.

I saw that Bro. and Sister Edson would have to move soon from the place where they now live, for there was enmity enough in the hearts of the wicked there to take their lives for they hated them for the truths they believed and have advocated for it condemned them, and a number of times the wicked had it in their hearts to take the lives of Brother and Sister Edson; but God had defeated the wicked, and guarded their lives. I saw the Lord wanted Sister Edson to be free before He leaves the sanctuary. I saw that their children had perplexed and troubled them, for they had none of God's grace to assist them to resist the devil and to overcome their evil tempers and dispositions; therefore they were lawful prey of the enemy and he could work through them as he chose to accomplish his purposes.

And as the hearts of the saints are the temples for the indwelling of the Holy Ghost, so when their hearts are temples for Satan's spirit and all evil to dwell in they would act worse and worse, for they could not help acting out what was in their hearts. I saw Ophelia had partaken of the spirit of the wicked children, but if her parents watched over her carefully and would keep her from the influence of the wicked and would have strong and living faith for her, their faith would save her and the grace of God would operate upon her heart and she would go with them into the kingdom.

Manuscript 7a, 1850.

Written August 24, at Port Byron, New York.

This is a variant of Manuscript 7, 1850. Portions of this manuscript appear in
Manuscript Releases, Volume 7, p. 318.

I saw the cruel power of Satan that had afflicted us of late, and bound us to keep the truth from coming out in the paper. I saw he meant to have taken the life of little Edson, but our united faith drove him back, and weakened his power. And as James and myself went to Port Byron with Bro. Rhodes, Satan stepped in because some of the strength of faith was gone, to take the life of the child and when we came back he was at the point of death, where no human power could save him. I saw our acting out faith and sending for Bro. Rhodes after he had started on his journey saved the life of the child. For God heard the prayers of Bro. Rhodes and saved the life of the child.

I saw the child was not afflicted because I held him dear as an idol, but to sadden our hearts, and to cause the nominal adventists to triumph and to say where is their God, and to hinder the work of God in preventing the papers coming out.

When Satan saw his power was broken on the child, he laid hold of James and afflicted his body. And he would have afflicted him unto death but God put bounds to his power and would not suffer it. The angels of God were hovering and thus far the enemy could go, and no farther. I saw his affliction had been the means of drawing us nearer to God to feel our dependence upon Him. God heard our prayers for James although we were weak, and answered them and the balm of Gilead was applied. The sick made whole and others who had been bound and oppressed He set free, and James was raised up so he could go on with the paper.

Then I saw it was the work of the enemy as we were going from Oswego to Volney to destroy us on the way by our being thrown from the wagon. I saw the angels of Satan triumphed as they were carrying out their purpose, but I saw that the angels of God were around to protect us. As we fell their arms were put beneath us that we should not be injured. I saw that the hand of one angel was busy at work and wrought for us or we should have been destroyed by Satan. I saw had we gone back to Oswego we should have pleased the enemy, our going on gave us the perfect victory over him.

All these efforts of Satan I saw were to hinder the papers coming out, for the lines that were being published were written in the Spirit of God and would rejoice the hearts of the trusting ones. And Satan knew it would hurt his cause because it would be seen by these testimonies that most of the advent people once believed as we do that the door was shut in '44. And to have the plain clear truth come out in the paper would cause many to come out in the truth and take an unyielding stand for the truth. I saw that the paper would strengthen the things that remain and would help build up God's people in the most holy faith.

I saw Satan had entered the home of Brother Harris to take the life of some one of us but God had through Jesus given us the perfect, entire victory. Said the angel, gird it about thee, buckle on every piece of the armor and above all take the shield of faith, for the shield of faith guards the heart, the very seat of life, from the darts of the enemy.

I saw that Satan will work more powerfully now than ever before for he knows that his time is short, and that the sealing of the saints will soon be over. And he will now work in every way, and try every insinuation to get the saints off their guard, and get them to [fall] asleep upon present truth, or doubting it, so as to prevent their being sealed with the seal of the living God. I saw that Satan would now come in almost human shape and that his angels were all around seeking some way that they might devour them. But I saw that God and His angels were hovering around the saints and their wings were wafting over them to keep off the unhallowed influence and to protect them from the power of Satan and his angels.

I saw that God wanted His people to be separate from the wicked, for every wicked person was the lawful prey of the enemy and he would work through them in every way to perplex and destroy the saints. If we were obliged to be in company with a wicked person we must—pray, pray, pray, and watch every movement lest we partake of their spirit for they corrupted the atmosphere where they were: and their breath was darkness. I saw the wicked would wax worse and worse and that we must cut loose from them and be free, free indeed. I saw that God did not want His people to mingle with the wicked.

I saw the rapping spirit was the power of the devil. Some of it was directly from him, and some indirectly, but it all proceeded from Satan. It was his work that he accomplished in different ways. And the nominal church and the world were so covered up in gross darkness that they thought and held forth that it was the power of God. Said the angel should not a people seek unto their God for the living to the dead? Should the living go to the dead for knowledge? The dead know not anything. For the living God do ye go to the dead to inquire? They have departed from the living God to converse with the dead that know not anything.

I saw it would be considered blasphemy to speak against the rapping. And it would spread more and more, and Satan's power would increase, and some of his devoted followers would have power to work miracles and to bring down fire from heaven. I saw they would account for all the miracles that Jesus did when He was upon the earth by the rapping and mesmerism. I saw that time was soon to come, and we should have to keep hold of the arm of

Jehovah. For I saw that all these signs and mighty wonders of the devil were to deceive God's children and overthrow them. I saw that our minds must be stayed upon God and we must not fear the face of the wicked but be bold and valiant for the truth.

Could our eyes be opened we should see forms of wicked angels around us trying to invent some new way to annoy and destroy us. And we should also see the angels of God guarding us from their power. I saw God's watchful eye was over Israel and He would protect and save them if they would trust in Him. And when the enemy should come in like a flood the Spirit of the Lord would lift up a standard against him.

I saw we must buckle on the whole armor and take the shield of faith and we should be enabled to stand, all the fiery darts Satan could not move us. We should be mighty and terrible as an army with banners. I saw we were on the enchanted ground, and we must watch lest we fall asleep. Said the angel remember the enchanted ground.

I then saw Sister S. Peckham that she would have to break loose from her husband for he has no part nor lot with the saints. I saw he had sapped her strength, and that he had a fire of her kindling, that she would talk the truth with him and try to impress him with it. He would appear to have a love for the truth and a little feeling. I saw all his care was to get this world, and to lay up a treasure upon the earth. I saw she must look to Jesus and draw strength and grace from Him or she would fall right upon the borders of Canaan. I saw she had been losing her life and strength of late, for the weight of her husband has dragged her down, and the company of the wicked has opened a wide door for the devil to hit her with his darts. I saw she must shake off these shackles and go free or she will fall. I saw that the time had come when though Noah, Daniel, and Job were in the Land they could not save son or daughter, husband, or any one but their own souls by their own righteousness.

In love and sorrow.

Manuscript 14, 1850.

Written September 26-29, at Sutton, Vermont.

This manuscript is an account of Ellen White's vision at Sutton, Vermont. This manuscript appears in full in *Manuscript Releases, Volume 12*, pp. 246-252, and some parts are similar to Present Truth, November 1, 1850.

I saw the loveliness of Jesus and the love that the angels have for one another. Said the angel, Can ye not behold their love? Follow it. Just so, God's people must love one another. Rather let blame fall on thyself than on a brother.

I was then pointed back to western New York and saw that Bro. Bates did not give the message—"Sell that ye have and give alms"—in its clear light. It caused some to follow for the loaves and fishes, and now they are ready to be purged out. Falsehoods have been in their mouths. I saw that Bro. Bates' holding up "sell that ye have &c." in a wrong light had caused those who had been coveting others' property to take lenity from it and to rejoice and triumph, and had also caused those who had property to hold on to it. Those who had been coveting were zealous to attend conference with their families, not to glorify God, but for the loaves and the fishes. They had better remained at home and worked with their hands to supply the wants of their families and to have something to give to sustain the cause of truth.

I saw that Bro. Bates erred again in praying for the sick before unbelievers. I saw if any among us were sick and called for the elders of the church to pray over them we should follow the example of Jesus. He went into an inner chamber, and we should go into a room by ourselves separate entirely from unbelievers, and then the atmosphere would not be polluted by them. By faith we could take hold on God and draw down the blessing. I saw that God's cause was dishonored and reproached in W. New York at the general conference by praying for the sick in the midst of unbelievers.

I also saw that Bro. Bates erred in attending the washing of saints' feet and the communion among unbelievers. It only caused reproach to come on the cause of God. I saw that the example of Jesus should be followed. He took His disciples away alone, separate from the wicked, and first washed their feet, and then gave them to eat of the broken bread to represent His broken body and gave them to drink of the juice of the vine to represent His spilled blood.

I saw that Bro. Bates and all the shepherds should be careful in these things, and move understandingly, and follow the example of Jesus in these things. I saw that a Judas might be among us from time to time, that would appear to be with us, but they would eat and drink to their own damnation, but God would make them manifest quickly, and they would be purged out from among Israel.

I saw that the above named errors of Bro. Bates, and others more dangerous, brought confusion and had destroyed James' confidence in Bro. Bates; I saw that James at first had godly jealousy for the truth, then other jealousy crept in until he was jealous of most every move Bro. Bates would make. These wrongs I saw must be taken out of the way.

Then I saw Bro. Bates. Said the angel, Be not quick to receive error, nor too slow to receive the truth. I saw that the women of Revelation 14:4 meant the churches and that we were bid to "come out of her" that we be not defiled, partake of her sins, and receive of her plagues. I saw that Bro. Bates had not applied Revelation 14:4 correctly, and his error had caused confusion. Then I saw that after Jesus leaves the sanctuary the plagues will be poured out. Said the angel, It is the wrath of God and the Lamb that causes the destruction or death of the wicked.

I saw that at the voice of God the saints will be mighty and terrible as an army with banners, but they will not then execute the judgment written. But after they are changed in a moment, in the twinkling of an eye, and are caught up with the sleeping saints, and receive their harps, crowns, &c, and enter the city, Jesus and the saints sit in judgment, the books are opened, the book of life and the book of death. The book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the statute book—the Bible—and according to that they were judged. The saints in unison with Jesus passed their judgment upon the wicked dead. Behold ye, said the angel, the saints sit in unison with Jesus and mete out to each of the wicked according to the deeds done in the body, and it is set off against their names what they must receive at the execution of the judgment. This I saw was the work of the saints with Jesus through the 1000 years.

At the end of the 1000 Jesus, with the holy angels and all the saints, leave the city, and while He is descending with them the wicked dead are raised, and then the very men that pierced Him, will see Him afar off in all His glory, and all the holy angels and the saints with Him. They will see the prints of the nails in His hands and in His feet, and where they thrust the spear into His side, and they will wail because of Him. I saw that the prints of the nails and of the spear were His glory.

Then it is that Jesus stands upon the Mount of Olives and the Mount parts asunder and becomes a plain, and the city comes down from God out of heaven and settles on the plain. Then Satan imbues the wicked that have been raised, with his spirit, and he flatters them that the army in the city is small and that his army is large and that they can overcome them and take the city.

While Satan is rallying his army the saints are in the city beholding the beauty and glory of the paradise of God. Jesus was at their head leading them. All at once the lovely Jesus was gone from our company, but soon we heard His lovely voice saying, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

We gathered about Jesus and just as He closed the gates of the city the curse from God was pronounced upon the wicked. The gates are shut. Then the saints use their wings and fly to the top of the wall of the city. Jesus is also with them. His crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the purest gold, and were decked with stars, and shone like the sun, as they moved all together to the top of the city.

Their faces shone with glory, for they were in the express image of Jesus.

Then the wicked saw what they had lost. And fire was breathed from God upon them and consumed them. Then was the execution of the judgment. The wicked received according as the saints in unison with Jesus had meted out to them through the 1000 years. The same fire from God that consumed the wicked purified the whole earth. The mountains melted with fervent heat, the atmosphere also, and all the stubble was consumed. Then our inheritance

opened before us glorious and beautiful. Then we inherited the whole earth made new. We shouted with a loud voice, Glory Alleluia.

Then I saw that God had not given to Bro. Bates the gift of discernment; but his gift was to talk the Word. None had a gift like his. He could talk to a small company when there was not more than two present, as well as to a large company. This gift is greatly needed in the church. I saw that he had prepared the way in many places for the Lord to speak through visions. The angel then pointed to Bro. Bates and said, Be careful how thou treadest, lest the flock be torn. Draw near to God. Thou hast been in danger. Can ye not see it? That must be healed every whit. This people must be humble.

I begged of Jesus to forbid that there should be any discord among the shepherds, for then the flock would be scattered as sheep without a shepherd. I prayed Jesus to encircle them now in His lovely arms. I saw that the disunion between the shepherds had affected the flock. Then I saw that in the scattering time when paper after paper was dying, Bro. Bates wrote for them until the last, and now in the gathering time when precious souls that have been hid beneath the rubbish and have not had the privilege of hearing the truth, need light from different ones, his testimony has been withheld. I saw that if ever the saints could be benefited by comforting words and the truth made clear in the paper, it is now in the gathering. God wants the papers to cease in the scattering time, but now the truth should be sung, preached, prayed, and published. Then I saw we must drink deep, deep from the water of the fountain. Said the angel, Ye must reflect the lovely image of Jesus more and more. I saw that we were almost home, to rest in the city 1000 years. Said the angel, Ye must love one another as Jesus hath loved you.

I saw that Bro. Bates' heart must be open, ready to yield up a dear point when the clear light shines. I saw that we must be more like Jesus. Everything in heaven is in perfect order, and the events of the judgment will come in perfect order. Then I saw James and Bro. Bates. Said the angel, Press together, press together, press together, press together, ye shepherds, lest the sheep be scattered. Love one another as I have loved you. Swim, swim, swim, plunge deep, deep, deep in the ocean of God's love. Come into a nearness with God. I saw that we must overcome perfectly and get the victory over the powers of darkness.

I saw that Bro. Bates with the other shepherds should consult those in whom they have reason to have confidence, and who have been in all the messages, and are firm in all the present truth, and have not wavered upon it, before they receive and advocate any new point of importance which they think the Bible sustains. Then I saw that all the shepherds would be perfectly united, and that union the church would feel and the shepherds would be strong, and each one would know just what work the other was doing, and thereby they could hold up each other's hands, and the church would be benefited, and then there would be but little danger of any of the shepherds receiving dangerous error with which to divide the precious flock.

Manuscript 15, 1850.

Written October 23, at Dorchester, Massachusetts.

This manuscript is an account of Ellen White's vision at Dorchester, Massachusetts. This manuscript appears in full in *Manuscript Releases, Volume 6*, p. 249, and some parts are similar to Present Truth, November 1, 1850.

A vision the Lord gave me October 23, 1850, at the house of Bro. Nichols in Dorchester, Mass. I saw that we must redouble our efforts now in this gathering time. I saw it was a shame for us to refer to the scattering time for examples to govern us now in the gathering time, for if God does no more for us now than He did then, we never shall be gathered. In the scattering Israel were torn and smitten, but now God will heal and bind them up.

I saw that God had stretched out His hand the second time to recover the remnant of His people. They are those who have been covered up beneath the rubbish since 1844. I saw that efforts to spread the truth should now be made, such as were put forth in 1843 and '44. In the scattering efforts made to spread the truth had but little effect—accomplished little or nothing—but now in the gathering time when God has set His hand to gather His people, efforts to spread the truth will have their designed effect, and all should be zealous and united in the work.

I saw that a paper was needed and that all should be interested in it. I saw that the burden of the paper was laid on James, and that it is as important to publish the truth as to preach it. I saw that James should not be discouraged if all did not feel the interest in the paper that he did. I saw that Bro. Bates had not the interest in the paper that he should have, and that his lack of interest had discouraged James. I saw that James should set his face as a flint, and go forward. I saw the flock looking for the paper, and were ready like hungry children to eat the truth published in it.

I saw that the truth should be made plain on tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the angels' messages made plain, would have effect. I saw that the old chart was directed by the Lord, and that not a peg of it should be altered without inspiration. I saw that the figures on the chart were as God wanted them, and that His hand was over and hid a mistake in some of the figures so that none could see it until His hand was removed.

I saw that the two-horned beast had a dragon mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the mother of harlots, that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, protestant sects, were next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power the daughters have been growing, and soon they will exercise the power once manifested by the mother.

I saw that the nominal churches and nominal Adventists, like Judas, would betray us to the Catholics, to obtain their influence to come against the saints. The saints will be an obscure people, but little known to the Catholics, but the church and nominal Adventists will know of our faith and customs, and will betray the saints and report them to the Catholics, as those who disregard the institution of the pope, that is they keep the Sabbath and disregard Sunday.

Then the Catholics bid the Protestants to go forward and issue a decree that all who will not observe the first day of the week instead of the seventh shall be slain, and the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast and then Protestants will work as their mother worked before them to destroy the saints. But before their decrees bring forth or bear fruit, the saints will be delivered by the voice of God.

Then I saw that Jesus' work in the sanctuary was almost finished, almost finished, and after His work there is finished He will come to the door of the tabernacle, or door of the first apartment, and confess the sins of Israel upon the head of the scape goat. Then He will put on the garments of vengeance. Then the plagues come upon the wicked, and they do not come until Jesus puts on the garments of vengeance and takes His seat upon the great white cloud. Then while the plagues are falling the scape goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that bears him away. If he should effect his escape Israel would be destroyed (or slain). I saw that it would take time to bear him away into the land of forgetfulness after the sins were put upon his head.

Jesus clothes Himself with the garments of vengeance and takes His place upon the great white cloud before the plagues are poured out. The great white cloud, I saw, was not in the holy place but entirely separate from the holy and most holy, entirely separate from the sanctuary.

As Jesus passed through the holy place or first apartment, to the door to confess the sins of Israel on the scape goat, an angel said, This apartment is called the sanctuary. Then the angel repeated these words and said this is the time spoken of, and he saw that there was no man and wondered that there was no intercessor; we had no mediator between God and man and the plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of Almighty God and lived in His sight, and those who were not covered felt the plagues, for they had nothing to shelter them.

I saw that there was a cherub sitting on either end of the mercy seat with their wings spread over the ark. There also stood two angels, one by either end of the ark, with their wings spread out on high and touching each other, while their other wings reached to each side of the apartment. I saw that the wings of the angels did not reach above the Father, for that would bring Him too low. I saw that the Father was in the midst above the cherubims, and His glory

is shed down upon the ark, and the train of His glory fills the temple.

Then I saw the daily, that the Lord gave the correct view of it to those who gave the first angel's message. When union existed before 1844, nearly all were united on the correct view of the daily, but since, in the confusion other views have been embraced and darkness has followed. I saw that God had not made a test of time since 1844, and that time never again will be a test.

Then I had a view of Sister Minor and others with her, that their visions were not true, that God had not spoken by them. I saw that if we are to go to Jerusalem, then the truth should not be made plain upon tables, for our minds should be turned towards Jerusalem and our means should be reserved to get the saints to Jerusalem. I saw that the faults and errors of Sister Minor and those with her in past time had not been confessed. This is the reason why they have been left to run into great errors. I saw that Bro. Bates must be careful and be willing to receive light that comes in other ways besides through visions. I saw that he was too slow to receive light from his brethren.

Manuscript 10, 1850.

Written December 24, at Paris, Maine.

This manuscript is an account of statements made during Ellen White's vision, December 24, at Paris, Maine. This manuscript has never been published.

Great and holy. Walk carefully before Him. High and lifted up. Everything in perfect order, know what thou doest. Must be so. Move in order, move in order. A meaning to everything. Yea how perfect, how beautiful, how lovely, is this order.

Let them go, let them go. Souls are coming to the knowledge of the truth. The burden not on him alone (James White). Look ye, let them go. They have not moved in God at all times. Encourage it not for it will tend to destruction. There has been a stretching beyond. Look beyond the mortal. God will teach by His Word and Spirit.

Hast thou had compassion? God suffered him to go where none had confidence in him. God loves him still, make him to hope and all will be well. (Heman S. Gurney) She must make thorough work (Sally Chase) O how mighty, how glorious would Israel be if they would go according to the Word of God. Hast thou thought all was unadulterated? How liable is the enemy to work there. Does He frown upon His people, because they are jealous with a godly jealousy? What then? Truth, truth, present truth, the Word of God. Hold it before them, how beautiful to hold the Word of God. Thy ways are past finding out. He never erred in wisdom.

Strive to lift the mind from self. Strive to let it dwell on high and lofty things. They need help. Souls who are honest need their prejudices torn away. What will stand the present position. Have that the whole burden of the message. First, Second and Third angels' messages. They must yield. The force of it how mighty it is the mighty truth.

O we thank Thee that we have received the truth.

A poor, despised company, but how honored of God. Should one tarry that has the message? Fly, fly. Buckle the armor on. Do we expect to be free. Fight the good fight of faith. The Laodiceans will make a struggle. Will they [obtain] the victory? One will chase a thousand and two put ten thousand to flight. Coming to conclusions. They know not where they are. Lost in the fog. Terrible fear shall take hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? They said it was of the devil, a sin against the Holy Ghost. To admit it is against their own life. They shall die the death. Look ye at the pattern. Follow Him, meek and lowly. Shut your eyes to everything but the truth.

Manuscript 11, 1850.

Written December 25, at Dorchester, Massachusetts.

This manuscript is an account Ellen White's vision, December 24, at Paris, Maine. This manuscript appears in full in *Manuscript Releases, Volume 13*, pp. 299-302.

We were united in praying last evening for the Spirit of the Lord to fall upon us. God heard our earnest cries. I was taken off in vision. I saw how great and holy God was. Said the angel, "Walk carefully before Him, for He is high and lifted up and the train of His glory fills the temple." I saw that everything in heaven was in perfect order. Said the angel, "Look ye; Christ is the head; move in order, move in order. Have a meaning to everything." Said the angel, "Behold ye, and know how perfect, how beautiful the order in heaven; follow it."

Then I saw that the papers would go and that it would be the means of bringing souls to a knowledge of the truth. I saw that James had not borne the burden alone but that the angels of God had assisted and had oversight of the paper.

Then the angel pointed to Fairhaven, and said, Ye have not moved in God at all times. There has been a stretching beyond the movings of God, and have moved in self. I saw that the mind should be taken from mortals and be raised to God.

I saw that the exercises were in great danger of being adulterated, and their former opinion and knowledge governing in a measure their exercise, therefore implicit confidence could not be placed in these exercises, but if any one was lost to everything around him, and he should be in the state that Paul was in, whether in the body or out of the body, he could not tell, and God communicate to him through His angels, there would be then no danger of a mistake.

I saw that we should strive at all times to be free from unhealthy and unnecessary excitement. I saw that there was great danger of leaving the Word of God and resting down and trusting in exercises. I saw that God had moved by His Spirit upon your company in some of their exercises and their promptings; but I saw danger ahead.

Then I saw Bro. Gurney, that there was hope for him, that God loved him still, and that before he left Fairhaven he was not humble as he should be, and did not feel his wrong, and He suffered him to take a course that would cause nearly all to let him drop. I saw that he had suffered intensely on account of his former course, and he was much humbled. He must be made to hope and all would be well.

Then I saw a faint hope for Sally Chase. I saw that the course that had been taken toward her by disfellowshipping her had been right, for her jealous, evil surmising, and self breaking out every little while was enough to drag down and oppress a whole meeting. Yet I saw she loved the truth and cause better than anything else, although she had often wounded it and caused it to be reproached. I saw she must take thorough work speedily, and confess humbly her errors and wrongs to the children of God, and then she could be healed. I saw that the church in Fairhaven should not fellowship her unless she makes an entire reformation.

I saw that the burden of the message now was the truth. The Word of God should be strictly followed and held up to the people of God. And it would be beautiful and lovely if God's people would be brought into a strait, to see the workings of God through exercises of visions. But I saw in our conference meeting, some laid out the work that God was to give exercises, and rebels were to be purged out in the meeting. Then the honest, conscientious ones began to tremble. I am afraid I shall be purged out, and they take their minds from Jesus, and fix them upon themselves and others, and the meeting leaves them lower than it found them. I saw that we must try to lift our minds above self and have them dwell upon God, the high and lofty One.

Then I saw souls that were needy. They were honest and they needed the prejudice torn from them that they have received from their leaders and then they can receive the truth. I saw the burden of the message should be the first, second, and third angel's messages, and those who had any hope in God would yield to the force of that truth. How mighty and glorious it looked to me. O what a privilege is ours, that of being among the children of God and believing the mighty truth—a poor, despised company, but how honored of God.

I saw if Israel moved steadily along, going according to Bible order, they would be as terrible as an army with banners. Said the angel, Should any tarry that have the truth and can give an explanation of it from the Word of God? No, no! They must go quickly.

Then I saw Bro. Bates, that he must buckle on the armor. Said the angel, Dost thou expect to be free from trials? Fight the good fight of faith. The angel of God will go before thee, and some souls will be benefitted and receive the truth.

Then I saw Laodiceans. They will make a mighty effort. Will they get the victory? One who has the truth will chase a thousand, and two will put ten thousand to flight. They are coming to conclusions that bring them into close quarters, and they can not tell where they be themselves, for they are lost in the foggy, terrible fear that takes hold of them. Anguish of spirit will seize them. Dare they admit that the door is shut? The sin against the Holy Ghost was to ascribe to Satan what belongs to God or what the Holy Ghost has done. They said the shut door was of the devil and now admit it is against their own lives. They shall die the death. Look ye at the Pattern. Follow Him, for He is meek and lowly in heart. Shut your eyes to everything but the present, saving truth.

1851

Manuscript 5, 1851.

Written May 18, at Paris, Maine.

This manuscript is titled "Opposition to the Sabbath" and is an account of a vision from May 14, sent to Samuel Rhodes. Portions of this manuscript appear in *Manuscript Releases, Volume 6, pp. 168-172.*

I will now write you the vision that the Lord gave me May 14. I saw the great goodness of God to us, that while we have been passing through the deep waters, they have not overwhelmed us. I saw the beauty and loveliness of Jesus, and it seemed as though I could never bear to be parted from His lovely presence. Then I saw a light coming from the excellent glory that encircled the Father. It approached nearer and nearer unto me. I began to tremble, my body shook like a leaf; it seemed to me if that light came close to me, I should be dissolved or struck out of existence, but the light passed me. Then could I realize what a terrible God we have to do with, and that we must be so holy that we can live in His sight.

Then I saw how little some realized the holiness of God, and what they must be in order to live in His sight, through the time of trouble. I begged of Jesus to make those who were believing His appearing like Himself.

Then I saw how the blind guides were trying to make souls as blind as themselves, and they knew not what was coming upon them. I saw that they were exalting themselves against God and His truth, and as the truth triumphs, souls who have believed these teachers to be men of God and have looked to them, inquire of these teachers what it means, for they are troubled. And these teachers, with the object of getting rid of the law of God or the seventh day Sabbath, will answer them thereto. I saw that there was no honesty in them in taking their position against the Sabbath of the Lord God. All they wanted was to get around the Sabbath of the Lord, and keep some other day than the one sanctified and set apart by Jehovah.

For (the angel said) they are not subject to the law of God neither indeed can be, and if they are driven off of one position they will take an opposite one, (but equally as weak as the first). I saw that there was no strength in their arguments.

I saw that God's people were coming into the unity of the faith, and those that believe that the seventh day is the Sabbath, are united in their views and understanding of the Bible truths in all important points and that they believe and speak the same things. But those who oppose the seventh day Sabbath are cut up and divided, there are hardly two agreed; one comes forward in opposition to the Sabbath commandment and declares it to be thus and so, and at the conclusion calls it settled; then a second comes up and tears the first down, and declares it to be some other way. But they will not have it, any of them, that the seventh day is the Sabbath, and they do not agree among themselves, but are blind and dishonest and are standing out against the Sabbath commandment. They want to silence the flock, therefore they get up something to silence them and lull them to sleep upon these truths which condemn them and cut them off. Their followers read their Bibles so little that error could be easily made by these blind leaders to

appear like truth, and the followers receive it as such, not looking any higher than their leaders, and they, having a disposition to get rid of the fourth commandment, love these errors and love to have it so.

Then I saw those at Milton, that they need help, and that they had called loud for it, and we should not disregard their call, for souls could be benefited there, and that we must go and visit them. They were looking to the visions and were anxious to know more about them. Then I saw that Bro. John must stay but a short time in Paris, that he must go and write. And I saw that one could not always bring out clear light upon every point in a subject, as two could who understood the same subject, and that John should watch carefully and if he could make any other point in the subject of the parable, or any other subject, clearer, it was his duty to do so. Then I saw that this band must have steady, living faith, more faith, and draw down the blessings from God. I saw that faith had been but little in exercise among the band, and that they must get ready, for the clouds are gathering and will soon burst upon us.

I saw that this world was rocked in the cradle of security so that communications might not be cut off from place to place, and that messengers might have full time to carry the message to the children of God, that they receive it and be sealed with the seal of the living God, and be prepared to pass through the time of trouble such as never was. I saw that it must be a time of peace in order for the servants of God to do their work for souls.

Then I was shown concerning the wicked who now die and are happy. I saw in their sickness and death if they should once realize their awful condition they would die in such agony of mind, and would make such appeals, as would frighten some to profess the truth that did not love it, that never could be saved, and go through the time of trouble, and others would be deranged. And again if they felt their lost condition, it would show that Satan had not power enough over them to blind their minds so they could not feel their own condition. I saw that the wicked were Satan's lawful prey, and that they were completely deceived by him, therefore now is the time when there are no bands in the death of the wicked.

Then I saw that we must work fast while the days last. I begged God to let His messengers go and work fast for the salvation of souls. I saw that God was willing to give us great blessings, if we would only have faith, and when we went out among the people we must go in the name of the Lord, for without Him we can do nothing.

Then again I saw the goodness of God to us in giving us a baptism of His Spirit, before we had waded through the deep waters. I saw how busy Satan had been. He saw that the nominals could not overthrow us, so he began to put prejudices in the minds of our dearest brethren, so as to hinder the work and overthrow James, and also to cause the faith in the visions to be destroyed. But he failed in his endeavors, and then he attacked his body, but by faith James was wrenched from his grasp and placed in the hands of the Great Physician who applied the balm and set him free. I saw that Satan's darts were hurled at us more than at others so as to destroy the confidence of God's children in the visions, and to get down James so as to stop his work on the paper.

I saw that each one of us must labor for the salvation of souls, that we all can do something. I saw that this band should not rest unless they had the abiding witness that their ways pleased God. I saw that they had not seen their true state, and I prayed the angel to unfold it to them, that they might see themselves as God sees them.

I saw that there was a lack of their studying their Bibles as they should, but let their minds run upon other things, and reading that did not profit. I saw that the Bible was the statute book that was to judge us in the last days, and that it should be studied much and carefully to know whether our lives will compare with the Word of God. I saw that if any should lose their love for the Word of God, that they should not rest, but pray very earnestly for God to baptize them with His Spirit into an understanding of His Word that they may love it better than anything else.

I also saw something concerning you, that you had no wrong intentions in your heart when you said what you did at Bro. N's, but that you were under a wrong influence, and that Satan was striving with all his power to get you to give up in discouragement now, and get you looking to yourself. I saw that you must not give way to him one moment, but look to your compassionate, tender High Priest, for He loves you. We love you, Bro. Rhodes. Do not sink down. Press against the temptations of Satan. E. G. White

Manuscript 1, 1851.

Written June 21, at Camden, New York.

This manuscript is titled "Time Setting" and contains a 2nd version edited at a later time. Portions of this manuscript are similar to *Review and Herald*, July 21, 1851.

The Lord showed me that the message must go, and that it must never be hung on time, for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power and do its work, and will be cut short in righteousness.

I saw that some were making everything bend to the time of this next fall, that is, making their calculations and disposing of their property in reference to that time. I saw that this was wrong, for this reason: instead of their going to God daily, and earnestly desiring to know their present duty, they looked ahead and made their calculations as though they knew the work would end this fall, without inquiring their duty of God daily.

E. G. White

[As later edited by E. G. White at an unknown date.]

Copy of Vision the Lord Gave Sister White, June 21, 1851, at Camden, N. Y.

The Lord has instructed me that the Message must go, and that it must not hang on time, for time never will be a test again. I saw that some were getting up a false excitement from preaching time; the Third Angel's message can stand on its own foundation, and it needs not time to strengthen it, and that it will go in mighty power and do its work and will be cut short in righteousness.

I saw that the First Day Adventists are setting the time and some of our own people were making everything bend to this next fall—that is—making their calculations and disposing of their property in reference to that time and some of our people are in error here. I saw that this was wrong for this reason: instead of their going to God daily and earnestly, desiring to know their present duty, they looked ahead and made their calculations as though they knew the work would end this fall without inquiring their duty of God daily. E. G. White

Manuscript 2, 1851.

Written June 23, at Camden, New York.

This manuscript is a testimony regarding the Company at Camden, New York. This manuscript has never been published.

The Lord shewed me the company in Camden. I saw that Sister Almira Preston was a child of God and that the band had been very wrong and had not stood in the light of God's countenance. I saw that the destiny of a soul should never hang on dreams or impressions, that these two things have governed the band much.

I saw that Sister A. Preston was in the midst of perfect darkness, none to help or encourage her. Her being in the midst of wicked influences had weakened and discouraged her. When she came among the brethren, then was the time for to strengthen her, and pray for her, and call down the blessings of God upon her, and to try in every that they could to encourage her. But instead of that, they had pushed her off into the jaws of the lion because she did not appear to be as strong as others. I saw that God loved her and frowned upon the course of the band; that if God bore no more with them than they had borne of some of their numbers He would long since have withdrawn His mercy from them and left them wholly to themselves.

I saw that if Sister A. Preston would be humble and hold this faith before God, that would keep her and among all her trials bring her off victorious.

Manuscript 2a, 1851.

Written June 23, at Camden, New York.

This is a variant of Manuscript 2a containing additional testimony. This manuscript has never been published.

The Lord showed me the company in Camden. I saw that Sister Elmira Preston was a child of God, and that the band had been very wrong and had not stood in the light of God's countenance. I saw that the destiny of a soul should never hang on dreams or impressions, that these two things have governed the band much.

I saw that Sister E. Preston was in the midst of perfect darkness none to help or encourage her, and her being in the midst of wicked influences had weakened and discouraged her. When she came among them, then was the time for the brethren to strengthen and pray for her and to call down the blessings of God upon her, and to try in every way that they could to encourage her. But instead of that they had pushed her off into the jaws of the lion because she did not appear to be as strong as others.

I saw that God loved her and frowned upon the course of the band. [I saw] that if God bore no more with them than they had borne of some of their number, He would long since have withdrawn His mercy from them and left them wholly to themselves. I saw that if Sister E. Preston would be humble and hold fast her faith before God, that would keep her, and among all her trials bring her off victorious.

I then saw Brother and Sister Prior, that God had not left them. Their brethren cutting them off had driven them to distraction and despair, and they had yielded the Sabbath on this ground that it would be of no value for them to keep it, for all their endeavors to get into the kingdom would be useless.

I was pointed back and saw that Brother and Sister Prior had been wrong, that bitter words had often passed between them, and that they must get the victory over every wrong word and action and be united with each other, bear with each other, and try to help each other along to the kingdom; then they could have strength. I saw that they must be very humble before the Lord and pray much to Him for grace. When they felt wrong they must not talk but go to God and pray for strength and grace to overcome.

I saw that they had suffered much bodily and mentally since the band cut them off. I saw unless the band were more careful and strengthened the weak among them, God would give them to feel, as they have caused others to feel, what it is to be lost or left of God, without a hope. I saw if the band had done wrong willfully, God would have withdrawn His Spirit from them. I saw that they had erred greatly in judgment and had not stood in the light of God. If they had, they would not have moved so wrongly, for it was an awful thing to reject one of God's children. In love.

Manuscript 9, 1851.

Written at an unknown date in 1851, at Paris, Maine.

This manuscript is a testimony to believers in Paris, Maine. This manuscript appears in full in Pamphlet 16, pp. 31-32.

I was shown that there had been but little carefulness to follow the pattern. I was shown that there was a link between Brethren Andrews' and Stevens' families that would have to be broken. This link did not tend to make them strengthen each other in the most holy faith, or to cause one another to grow in grace, but it did tend, if they were wrong, to make them build one another up in that wrong and hide each other's faults that needed to be brought out and got rid of in order to have the approbation of God and His free, strengthening Spirit among them. This attachment that bound one to the other was not formed because each family was so holy and reflected the image of Jesus so fully.

If you stood more separate and had an eye single to the glory of God, you would be much stronger and God would be honored much more. I saw that you did not love Jesus as well as you loved each other, and you were more zealous to please each other than you were to please Jesus who died for you. I saw that if you studied more daily to glorify God and to have the abiding witness that your ways please Him, you would be strong and valiant in the truth and would carry a holy influence with you.

I saw that you have a knowledge of the truth and a form of godliness, but the power has been lacking. You have not had faith in God as you should have had, and when you have obtained the victory it has lasted you but a short time. I saw that we must have victory every day and come up steadily. I saw that our keeping house has discovered selfishness in your families, and I saw that there has not been true faith in the visions—that some have doubted them and still have not true faith in them and if they remained where they were they would doubt them still more. I was shown the danger of doubting the visions. Had you believed the visions in time back, you would not have been left to go into the error you did. I saw that we must have vital godliness and heart holiness if we would be covered with the covering of Almighty God.

1852

Manuscript 2, 1852.

Written March 14, at Ballston, New York.

This manuscript contains extracts from a vision at the General Conference in Ballston, New York. This manuscript has never been published.

“If the sins do not go beforehand to judgment they will never go. Thy people (repeated four times) not ready (three times). In that time one sin uncovered will crush the soul. Heaven will give no answer. That time will try men’s souls. Confusion will take place and their desire will not be accomplished. Can ye not see?—subjects of grace in that time of trouble one, or once sealed, sealed for heaven. Get ready! Get ready! Get ready! Get ready, almost finished.

“Look ye! Light all the way that is given, must be acted upon. If that light is rejected, then stupidity will increase. Look ye! The ark of God can abide. The Most Holy is above the ark. Why cannot that ark abide there? The heart is not right with God. Ye I behold (repeated). Those that have that excellent reward sacrifice to obtain it. How afraid to die that they may live. Die to self, it is the hardest thing. Can ye not see that the people of God will be one when that unity prevails? Then will ye see His stately steppings even among you. The angels of God will behold it.

“The sword cannot touch them. Can ye not see that prayers are going up from that company? His ear is heavy. That fountain is open for Judah and Jerusalem to wash in. Think ye that they can cover up the least sin and yet get in where the angels are? That sanctuary a great High Priest. Israel is not right. Why? O why are ye not in love to plunge-bring them up, get ready (four times). He is coming. Unless you get ready, others will go in before you. Suffer them not to blind their eyes to their own destruction. Help the children to get ready, the four angels holding for Israel to get ready. Will the angels wait? No, look ye! Can ye not see? Not ready, something to be done. Self! Self! O Jesus, pity and forgive thine erring children.”

After she came out of vision some things were more fully explained. Respecting that time will try men’s souls, confusion will take place and their desire will not be accomplished.

That desire was with the people to dethrone their kings, but it would not be accomplished, for kings would reign until Christ begins to reign. Said she, I saw away off there in Europe just as things were moving to accomplish their desires there would appear to be a slacking up once or twice. This would serve to harden the hearts of the wicked, but the work would not settle down, only appear to; for the minds of the rulers were as intent in sustaining themselves, as were the minds of the people to get the ascendancy. I saw that each party ruled and rulers were stretching their thoughts intensely on this work before them. The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary. Then the work will move, it must be done now (“Now” probably referred to some present.) The remnant in the time of trouble will cry, “My God, my God, why has Thou forsaken me?”

Manuscript 1, 1852.

Written March 18, at Ballston, New York.

This manuscript contains remarks about “The Nations” made in vision at Ballston, New York. This manuscript appears in full in *Spalding and Magan Collection*, pp. 2A-3.

Thou wouldest not want him to step out if thou knewest thy situation. That desire was to disenthroned these kings, but that could not be, for kings must reign till Christ begins to reign.

I saw in Europe just as things were moving to accomplish their desires, there would seemingly be slacking up once or twice, thus the hearts of the wicked world would be relieved and hardened, but the work would not settle down (only seem to), for the minds of kings and rulers were intent upon overthrowing each other, and the minds of the people to get the ascendancy.

I saw that all minds were intensely looking and stretching their thoughts on the impending crisis before them.

The sins of Israel must go to judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God! my God! why hast Thou forsaken me?

The latter rain is coming on those that are pure—all then will receive it as formerly.

When the four angels let go, Christ will set up His kingdom.

(None receive the latter rain but those who do all they can & to water others with truth, eternal truth.) Christ would help us. All could be overcomers by the grace of God through the blood of Jesus. All heaven is interested in the work. Angels are interested.

Think ye that He will bring His hand to Himself until He has accomplished the object for which He stretched it out? Yea, more bitter hatred against those that keep the law than against the Catholics. Truth, the truth, let it shine. Hold them by the side of truth. What are they rich in? They seek falsehood, deception and cunning. Behold! where is their strength? Is it in the truth? A mere knowledge of the truth will never save.

How long then, angel of God, before the message will go with a loud voice? Other things to be accomplished. They must make themselves more vile. If Jesus should make His appearance in their midst, they would despise Him. They advocate their errors for a while, until the people get disgusted with it, then they add another. Nights upon their beds, horror gets hold of them. Can ye not see it? Live unto God. He has gotten them safe in the snare. The honest are getting disgusted. Satan works at the very ones that do him the most harm. God can make them a host against their enemies.

Ye give up too quick. Ye let go too soon, that Arm! The arm of God is mighty. Satan works in different ways to steal the mind off from God. Victory, victory, we must have it over every wrong. A solemn sinking into God. Get ready. Set thine house in order.

These words were spoken in vision.

1853

Manuscript 2, 1853.

Written March 1, at Saratoga Springs, New York.

This manuscript is titled, "The Character God Requires in His Ministers". This manuscript has never been published.

I saw how holy a minister of Christ should be, how pure in conversation and actions. He should ever bear in mind that he is handling words of inspiration, words of a holy God. He must bear in mind that the flock is entrusted to his care, and he is to bear their cases to Jesus and plead for them as Jesus pleads for us to the Father.

I was pointed back to the children of Israel anciently, and saw how pure and holy ministers of the sanctuary had to be because they were brought by their work into a close connection with God. They that minister must be holy, pure,

and without blemish, or God would destroy them.

I saw that God had not changed. He was just as holy and pure, just as particular as ever He was. He changeth not. Those who profess to be the ministers of Jesus should be men of experience and deep piety, and then at all times and in all places they can shed a holy influence and be a blessing to the cause, and not a curse.

I saw the brethren using tobacco, tea, etc., was a needless expense, and had a bad effect upon the cause; that tobacco defiled the children of God, and they must lay it aside, never to touch it again; that God did not require His servants to help to sustain anyone that used this filthy weed.

I saw that God wanted His children to be clean and holy. I was pointed back to the children of Israel, and saw the commands of God to wash their clothes and in all things to be clean and neat, lest the Lord should pass by and see their uncleanness. I saw that if ever there was a people that should be clean and tidy it is those who are believing that they are soon to be made immortal and are to dwell with holy angels and with a holy God.

I saw that God had not changed in this thing, but wanted His children now to be as particular and careful as the children of Israel were; and if there were persons among us that were not clean and tidy, after giving admonition after admonition and they did not mend their ways, the church must disfellowship them because His frown would be upon the camp.

Manuscript 1, 1853.

Written June 2, at Jackson, Michigan.

This manuscript is an account of a vision given at Jackson, Michigan on June 2, 1853. Portions of this manuscript appears in *Manuscript Releases, Volume 14*, pp. 359-360.

I was first shown that when Brother Rhodes first came to Michigan many things he did not see in their true light, and he would have been a much more effective laborer if he had possessed more of a calm, meek, forbearing spirit. But his hasty, overbearing spirit was much against him. Many more would have embraced the truth if he had not possessed such a spirit of severity. Some that witnessed his labors would say: "Well, it is just as we have been told, Those that teach the Sabbath have a bad spirit." And they decided that the message was not of the Lord.

I also saw that Brother Rhodes had a hurried, excitable spirit, and that it had a great effect on the brethren at Jackson. From what God had shown through vision in favor of Brother Rhodes, the brethren put the utmost confidence in him, as though he would not err. The wrong impressions were given concerning the brethren's property, as though it was a burden to them, and they must get it off their hands as soon as possible or it would crush them, and they must lay up their treasure in heaven, &c. Brethren Bowles and Case thought they must do as Brother Rhodes did, and carry out the hasty, harsh, severe spirit; for he was in union with the brethren, and he must be right, and it was safe to do as he did.

I saw that the brethren that had property had the greatest confidence in Brother Rhodes, and they commenced to sacrifice their property, and handed it out without having the true object set before them, (the suffering cause,) and they handed out freely, too much and too often. I saw that the teachers should have stood in a place to correct these errors, and exerted a good influence in the church. Money was made to be of little or no consequence, the sooner disposed of the better, and Brethren Holt and Rhodes set a bad example to those who had property (and those who had not, also,) by accepting large donations, and not giving the least caution to those who had means, to not use it too freely and carelessly. And by accepting such a large amount of means without questioning whether God had given them light to bestow so largely, sanctioned the brethren giving too freely and bountifully—those who gave not being particular to enquire into the necessity of the case whether there was actual need or not, and finding out how it was bestowed or disposed of.

Those who had means were thrown into great darkness and perplexity, and Brother Case was hurt by too much means being put into his hands. He did not study economy but lived extravagantly, in his travels laid out money here and there, to no effect, spread a wrong influence by his being so flush with the Lord's money, and would say, to others and in his own heart, to himself, there is means enough in Jackson, more than can be used up before Jesus comes. And some were very much hurt by such a course, and came into the truth wrong, and not realizing that it was God's money that they were using, and not feeling the worth of that means.

And I saw that these poor souls who have just embraced the third angel's message, and have had such an example set before them, will have much to learn, to deny self and suffer for Christ's sake. They will have to learn to give up their ease and cease studying their convenience and comfort, but bear in mind the worth of souls, and if they feel the "woe" upon them, they will not be for making great preparations and fixings outwardly to travel in ease and comfort. And those who have no calling have been encouraged into the field. And those who do not travel at all have been affected by these things, to not feel the need of economizing, denying themselves and putting into the treasury of God. They would feel and say there are enough others who have means enough, they will give for the paper—I need not do anything—the paper will be supported without my help.

I saw that Brother Case knew not what trials and sufferings and privations were, and he has not heeded the vision given concerning following the desires of the eyes as he should, and has erred many times since in the same way. I saw that there had been a careless, profligate use of the Lord's money, by Brother Case, and he has not got rid of this error yet, nor seen it in its true light—has much to learn yet, and others have been affected by these things somewhat, by some of the messengers not setting the right example, or casting the right influence. I saw that these things must be understood in their true light, and these evils which have grown out of false teachings must be corrected, and right impressions be cast.

I saw an oppressive spirit exercised by some of the brethren toward others. Brother Bowles has partaken largely of this oppressive exalted spirit. So, also, has Brethren Case and Russell, drunk deeply of it. Some others have been affected with it. The little leaven has almost leavened the whole lump, and in order for sweet union and harmony to be in the church this unholy leaven must be entirely purged from it. I saw that it was impossible for the church to love one another as Christ has loved them, until they give up that their opinion is better than their brethren's. They must have a spirit of humility, and be more ready to see their own faults, than their brethren's, and say less about their brethren's faults.

I saw that there had been no trusting in God by Brother Case; for if he was at any time a little perplexed or brought into a strait, instead of crying to God, and trusting in Him, he had murmured against those who had the means, and then when the brethren did help it was not prized. There was an ungrateful, unthankful feeling like this: it was no more than they ought to do—the means was the Lord's &c. This feeling, I saw, was all wrong and hid God's face from those who had it, and this spirit and feeling which is so cruel must be seen and confessed, and put entirely aside or it could not be blotted out, and the same evils will again occur, and the ark of God be stayed as it has been for many months.

I saw that the dreams of Brother Miller, in Oswego, were a device of the enemy, and Brother Rhodes was captivated with them, listened to them, followed them, for a time, and made much of them. I then saw that his hasty visit to Michigan, and right back in a few days, spending so much means, cast a wrong influence as though means was very plenty, at his command, and was all wrong. If it had been right God would not have suffered him to come to Michigan in darkness, but would have enlightened his mind as to the true situation of the church. Wisdom would have been given him to have moved right, and checked wrong influences and upheld the right. But I saw almost every move made by Brother Rhodes while in Michigan the second time from the East, was all wrong. The church was not benefited, and the frown of God was not removed from the church but remained there still. Some were thrown into great trial, others were exalted, and Brother Rhodes had something of a spirit of lording it over God's heritage. Rebukes were given by Brother Rhodes which came not from God, but which were in himself, and God had nothing to do with it. Brother Bowles and Case

had the same spirit and they followed Brother Rhodes, and lorded it over God's heritage.

And those who had means were thrown into a great darkness and perplexity, not daring to question into any move of Brother Rhodes, or inquire into anything on account of being rebuked or repulsed by Brother Rhodes' severity, and they were thrown into a state of fear, afraid to speak out things that they had seen and known. And these things must be confessed and taken out of the way before Brother Rhodes can be free, and move in the wisdom of God. He will fall into the snare of the enemy, and be left to make wrong moves. He cannot make straight paths for his feet until he takes up the wrongs behind him. I saw that Brother Rhodes had exercised this severe spirit in other places, and others have been influenced in the same manner, partaking of the same spirit.

I saw that this feeling that the messenger's course must not be questioned, and that their judgment and understanding is correct in almost everything, and that they must be exalted above the brethren, is all wrong. There has been a lording it over God's heritage. I saw that those who profess to be teachers, should be patterns of piety, meekness and great humility, possessing a loving, kind spirit, winning souls to Jesus and the truth of the Bible.

I saw sensitive feelings of the messengers fearing lest others will think they are wrong. I saw that there was great backwardness in some of confessing their faults, fearing lest the confidence of the brethren in them will be destroyed. All these feelings, I saw, must be overcome and given up before the church can be in a healthy state. I saw that those who profess to be servants of the living God, to lead souls to Christ, must be willing to be servants of all, instead of being exalted above the brethren, and they must possess a kind courteous spirit.

I saw that Brother Rhodes must break in pieces before God, and confess many things that he has done wrong. I saw an evading confession by Brother Rhodes, and excusing over all mismoves instead of coming out frankly and honestly and with childlike simplicity take all wrongs out of the way. I saw that Brother Rhodes had labored and labored to show that he was not wrong. I saw that if Brother Rhodes has moved ever so honestly yet if he has been wrong or done wrong, and afterwards evidence comes that he has done wrong, he must cease to confer with flesh and blood, and must confess his errors with meekness and humility.

Errors and wrongs must be confessed thoroughly, and honesty cannot stand as an excuse for not confessing, and by confessing it would not lessen the confidence of the church in the messenger that has erred, but would set a sweet, childlike example to the church, and a spirit of confession would be encouraged in the church, and sweet union would be the result. Humility, I saw, was lacking in Brother Rhodes.

I saw that Brother Bowles going West was all wrong and grew out of the wrong action and influence in the church by Brother Rhodes. I saw that death, death, followed Brother Bowles. He was lifted up and exalted by the devil, thinking he was something when he was nothing. I saw that he had not seen his mismoves and his exalted feelings, and his being so puffed up by the enemy, thinking that he was doing a great work when some souls were pushed off where it seemed as though there was no possibility of reaching them.

I saw that Brother Rhodes would yet have to see and feel that he has exercised an oppressive, over-bearing spirit towards his brethren and sisters, and had felt a kind of a spirit of lording it over God's heritage. All these things, I saw, must be confessed and taken out of the way. I saw that they must strive to quicken their memory and not be too willing to forget.

I saw that the wrongs of the church and messengers must be seen and confessed before the grievous wound could be healed. Troubles have been in Jackson, and they would seem at times to be healed but it has been slightly. The pestilent matter has been left deep and unobserved, to burst out again and make it almost incurable. The wound has been healed slightly, and has not been probed to the bottom yet.

I saw that Brethren Case and Rhodes have nominally admitted and acknowledged the visions but have not followed them out, but have resisted the conclusion that the visions would bring them to if they fully believed, and the effect that the Lord meant that it should have upon them, and His design in giving the vision had many times failed by these brethren closing the eyes, evading the point &c. I saw that Brother Case had followed the desires of his eyes of late.

I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means have been spent in making charts and forming uncouth, disgusting images to represent angels, and the glorious Jesus. Such things, I saw, were displeasing to God. I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all needed it just as much.

I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting.

I saw that the charts ordered by God struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgusted the mind, and caused the mind to dwell more on earth than heaven. Images representing angels look more like fiends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth.

I saw that if the means that have been wasted in getting out charts had been spent in getting out the truth clearly before the brethren, in publishing tracts &c., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever.

I saw that Sr. Palmer had been proud and exalted, and had been worldly- minded, that she had not possessed right feelings and a right spirit towards unbelievers. There was a feeling of hatred in her heart toward them, and words were spoken concerning them which should never have been said, and God had been grieved and Jesus wounded by these things. I saw that the Christian should have noble feelings, and all the scorn and derision of unbelievers should not move them, and cause a disturbed feeling to arise in their hearts, and anything like retaliation should never be felt or resorted to by Christians. I saw that Sr. Palmer must get very humble and low before God, and humble herself greatly before Him, and make haste to get right before God, lest His sweet Spirit be entirely grieved away.

I then was pointed again to Sr. Palmer. Said the Angel, it does not belong there. Words were spoken but not the ones that were said that she spake. I saw words spoken that were wrong, that should not have been spoken, and which in no way could glorify God; but which were the fruits of the risings of self. But the words which were considered the most sinful she did not speak.

I also saw that the testimony of a child should never be received against the testimony of a child of God, unless other persons of experience in the things of God, and to be relied on, should hear and witness the same. Great carefulness should be used on this point. I saw trouble between the two families before this circumstance happened, or was brought up, which caused the one to be willing, yes, too willing, to see the faults of the other, and Bro. Case's daughter had indulged in very wrong feelings toward Sr. Palmer, and she was willing to make it appear worse than it was. I saw that it was a great lack of judgment crediting her testimony and pressing it upon others to do so. I saw that there has been a thrusting with side and shoulder by Brethren Case Russell. Brother Bowles has possessed the same spirit, and has formerly done it much, and oppressed the children of God, and hard, harsh, bitter, cutting words have proceeded from his mouth. He must search after these things, and take them all away, confess them, lest they appear before him when there is no mediator to stand between an offended God and guilty man—when there is no atoning blood to wash away the stain of sin.

I saw that the weakness of Jackson Band was known all through Jackson; also, in other places, many had been weakened and burdened by Brother Case spreading or introducing the trials of Jackson Band to almost every place he went. This, I saw, was all wrong and God was displeased with such a course. I then saw that we should never intimate our trials in any way to the wicked. I saw that Satan had laughed as he saw those who professed to have wisdom from God, and believing they were having the last message of mercy to the world, should make the wicked acquainted with their troubles and trials, and let them in to see the weakness of the Band. I was pointed back to the time when Hezekiah led the enemies into the house of God, and shewed them the sacred, secret things there, the

vessels of gold &c., of the temple, which was a heinous sin in the sight of God, and He pronounced a heavy curse upon them.

I saw that it was a shame to those who are teachers to set such an example to the flock. I saw that great dishonor was brought upon the cause of God by letting the wicked (who are abhorred of God and who had such a wicked, ungodly spirit that there was nothing that was too hard for them to say or any suffering too severe for them to inflict upon the saints if it was in their power) know their weakness even so much as to come to them for testimony. If they had been left to do this, decide the case of the church on such testimony, God would leave forever those who did it, in perfect darkness, unfit to have to do with the holy cause of God. I saw that we had nothing to do with the wicked, that the affairs of the church should be kept in the church. That we have no confessions to make to the wicked, unless we have done them a personal injury. I saw that Brother Case's course had most effectually destroyed the confidence of the church in his judgment, also, his influence in Jackson was gone. My feelings were intense as I saw these things. I saw that Brethren Case, Russell and Bowles had all erred in their feelings toward the wicked; they have felt a spirit of hatred in their hearts towards them which was displeasing to a holy God.

I saw that Brother Case has not known yet what wants and trials are in regard to means since he embraced the third angel's message; therefore he has not, neither his wife or daughter, felt thankful and grateful to God for opening the hearts of His children to bestow donations upon them. I was pointed back to the time where and how the third angel's message found Brother Case. Said the angel: Look back and remember what God and the truth have done for thee, do not forget it. I saw that the brethren had done for and treated Brother Case as parents would treat their children, and there was but little thankfulness or gratitude in return. I saw that they had not prized the help and assistance of their brethren. There has been a lack of humility in the family.

I saw that Brother Case's daughter did not mean to lie about Sr. Palmer, but she thought she heard her say something much as she told, and she was willing to have it look worse than it was, and as bad as possible. I saw that she must get rid of her pride and get humble before God, with her father and mother, and confess heartily to God and the church.

I saw that Brother Russell had been exalted in his own eyes. He has been humble in times past, and enjoyed pure religion; but he has got to have a great work done for him before he will again understand the movings of the Spirit of God and flourish in the Lord.

I saw Brother Case has indulged in wrong feelings, and talked it over and over, at home and abroad, and all the family partook of a jealous, wrong spirit, when even if others had been wrong, it was no excuse for them to sin. I saw that Brother Case loved his ease too well, and indulged himself altogether too much. He knew not what it was to suffer for the truth's sake. He has not learnt yet half that he will have to learn.

I saw that Brother Russell has had a hard, oppressive spirit and Brother Case's daughter has indulged in very wrong feelings and her parents have not checked it by example or reproof, but encouraged it by example. I saw that a great work must be done for Brother Case or he would be laid aside as unfit to carry the truth of God to others, and unfit to be an example to the flock; for if he remains as he is, his influence will be as it has been, death, death, death.

I saw that the Lord had been displeased with some of the brethren for following the desires of their eyes, and getting costly Bibles when a cheaper Bible contained all the words of God, and answers the same purpose. I saw money had been wasted in this thing to gratify a selfish feeling. I saw that the messengers must be examples to the flock, and every cent and dollar that has been misspent would have to be rendered an account for in the day of judgment.

I saw that the understanding that Brother Bowles got of the trial some time back was nearly right; but it was not a revelation he had but his understanding was convinced, and then it was he moved all wrong, and threw everything into confusion.

Manuscript 3, 1853.

Written July 2, at Rochester, New York.

This manuscript is titled, "Vision for Commandment Keepers" and is a vision given July 2, at Rochester, New York. This manuscript appears in full in *Manuscript Releases, Volume 5*, pp. 424-426.

I saw that there was a great necessity of more energy being manifested by the commandment keepers in their meetings, and out of their meetings. I saw that all should have something to say for God, and by so doing they would be blest, for

a book of remembrance is kept of those who do not forsake the assembling of themselves together. The remnant are to overcome by the blood of the Lamb and the word of their testimony.

I saw that some expected to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God had been merciful in giving us the power of speech. He has given us tongue and utterance; and we are accountable to Him for it, and we should glorify God with our mouths, speaking in favor of Him and His truth. We should overcome by the word of our testimony through the blood of the Lamb.

I saw that they did not come together to sit still, and look at each other. But those were remembered of God who came together to honor and glorify Him, to speak of His glory and talk of His power. Such ones would be remembered, and blessings from God would rest upon them and they would be refreshed. If all moved as I saw they should, no precious time would run to waste. No reproofs would be needed, or called for, about long prayers and testimonies, for all the time would be occupied by short, sweet, testimonies and prayers that were to the point.

Ask, believe, and receive. There is too much mocking God, too much praying that is no praying and that wearies angels and that displeases God. Too many vain, unmeaning petitions.

First I saw that we were to feel needy, then ask God for the very things we need, and believe that He gives them to us, even while we ask. I then saw if we took this course our faith would grow, all would be edified, the weak would be made strong and encouraged, the discouraged and desponding made to look up and believe that God is a rewarder of all those who diligently seek Him.

I saw that the strong hand of the enemy is set against the work of God, and the help and strength of every one who loves the cause of truth should be enlisted and great interest manifested by them to uphold the hands of those who advocate the truth and to take a course to shut out the enemy and weaken his power. All should stand as one united in this work, every energy of the soul should be awake, for what is done should be done quickly.

I then saw the third angel. Said my accompanying angel, "Fearful is his word, awful is his mission. He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner." These things should engage the whole mind, the whole attention.

Again I was shown the necessity of those who believe we are having the last message of mercy being separate from those who are daily receiving or imbibing new error. I saw that neither young or old should attend the assemblies of those who are in error and darkness. Said the angel, "Let the mind cease to dwell on things of no profit."

I saw that Satan and those who published error are very busy and energetic to get their views before the minds of others, and that it was not as it should be, that the only paper owned and approved of God should come out so seldom. I saw that the last day signs should be brought out and shown clear for the spiritual manifestations of the devil were on the increase.

I saw that all must be united and have their sympathies with the paper, and with those who have the burden and labor upon them. I saw the Lord would not have or suffer any one to have charge of the paper unless He qualified them for the work and fitted them for the station. ... [Ellipses in original.]

I saw that many who enjoyed the truth of the first and second angels' messages and felt the power and glory of the messages, have since rejected the light that came from heaven, called it of the devil, and there was more hope of

sinners than of such. Many who know nothing of the first two messages, saw not their effects and their glory, that have not hardened their hearts, will be brought to the light of truth. As they see one precious link of the chain, they could understand and see the whole chain and joyfully acknowledge the first and second messages. But those who have called the power of the Holy Ghost that attended these messages of the devil, and will not hear the third, are those who will be shut out.

Manuscript 4, 1853.

Written July 2, at Rochester, New York.

This manuscript is an extract from the vision given July 2, at Rochester, New York. Portions of this manuscript are similar to *Early Writings*, p. 103.

I saw that it was now time for the brethren to move out wherever there was an opening and God would go before them and would open the hearts of some to hear. New places must be entered, and when new places are entered, it would be well to go two and two so as to hold up the hands of each other, whenever they can consistently and not neglect other places. I saw that the brethren must not go over and over through the same field of labor, but must be hunting out souls in new places, setting the truth before those who are not now enlightened as to our present position.

Manuscript 5, 1853.

Written sometime in July, at Rochester, New York.

This manuscript is an extract from the vision given in July, 1853, at Rochester, New York. This manuscript has never been published.

I saw that James has been sinking since he returned home. He looked on the dark side too much, looked at appearances too much, and did not trust so fully in God as he should. I saw that God's ways are not as our ways, that He works in a mysterious way His wonders to perform; that although James was worn from his journey, yet God had upheld him on the journey, and he was better when he returned than when he went to Michigan, and had he remained at home his health would have sunk beneath sickness, and now at the present time he would have been more feeble than he now is. I saw that he must have faith and look up. I saw that the Lord had raised him up help so that he could have a change of mental labor, and talk the truth. I saw that trials caused by some last _____ affected James' courage and health, and he had looked at it as though the Lord had dealt hard with him, when He was dealing in mercy and compassion.

1854

Manuscript 1, 1854.

Written February 12, at Brookfield, New York.

This manuscript is titled "Reproof for Adultery and Neglect of Children" and is an account of a vision given February 5, 1854. Portions of this manuscript appear in *Child Guidance*, p. 540, *Manuscript Releases, Volume 1*, pp. 33-34, *Manuscript Releases, Volume 6*, pp. 217-219, *Manuscript Releases, Volume 7*, p. 1, and the *Ellen G. White Biography, Volume 1: The Early Years*, pp. 290-292. Some parts are similar to the *Review and Herald*, September 19, 1854.

I saw the situation of many in our meeting at Oswego. They were in the way of the work of God, especially at [Caughtenoy]. God's frown was upon them, and some at [Roosevelt]. The ax has not been laid at the root of the tree. Those who have indulged in the wicked passions of the heart have been fellowshipped. If God had made Brother [Ross] overseer of the flock, he would have seen the corruption of the people. The ax has not been laid at the root of the tree. God will not look upon sin now any sooner than He did anciently when Israel sinned. Sins have not been held forth in their sinful character, but have been made to appear as though sins have been lightly regarded by God.

I saw the seventh commandment had been broken by some who are now held in fellowship by the church; and in

consequence God's frown is upon the church. This sin is awful in these last days and the church has brought God's frown and curse upon them by regarding this sin so lightly. I saw that it was an enormous sin, and that there have not been as vigilant efforts made as there should have been, to satisfy the displeasure of God and remove His frown, by taking a straight forward course with the offender. An awfully corrupting influence has been shed over the young. The young see how lightly this sin is regarded, and those committing this horrid sin, on confessing they have done wrong and are sorry, are restored to all the privileges of the house of God, and held in the embrace and full fellowship of the church, hence it has been thought a small sin to break the seventh commandment.

This course has removed the ark of God from the camp. If there were no other sin to remove the ark from the camp, this would be sufficient to do it. Those who commit this sin should be suspended from the church and not have the fellowship and privileges of the house of God. Said the angel, "This is not the sin of ignorance." It is a known sin, and will receive the awful visitation of God, whether committed by old or young. Never was this sin regarded by God to be so sinful as at present, because God is purifying to Himself a peculiar people zealous of good works.

Some professing the present truth can see and hear all the blazing truth for these last days calculated to arouse Israel, and with all this light, can sin with a high hand, give way to all the loose passion of the carnal heart, gratify their animal propensities, disgrace the cause of God, then confess they have sinned and are sorry. And the church receives them and says Amen to their prayers and exhortations which are a stink in the nostrils of God, and causes His wrath to come upon the camp. He will not dwell in their assemblies. Those who move on thus heedlessly plastering over these sins will be left to their own ways, to be filled with their own doings. Those who anciently committed these sins were taken without the camp and stoned to death. Temporal and eternal death was their doom; and because the penalty of stoning to death is abolished, this sin is indulged in beyond measure, and thought to be a small offence.

I saw another individual who was very wrong in the sight of God and had transgressed God's commandment and had dishonored his parents. Guile had been found in his mouth, he had taken the name of God in vain, and had desecrated the house where the saints had assembled to worship God, by giving way to passions of an unsubdued heart, and yet he has been held up and approbated by Brother _ and daubed with untempered mortar. Also, his own relatives and M. have covered the sins of others. The ax has not been laid at the root of the tree. Wicked feelings that God abhors have been fostered, Satan has been well pleased, and laughed because grace was not sufficient to overcome the natural infirmities, but that evil passions and the rising of self would be indulged in by those who profess to be Christians—Christ-like.

They have indulged in all the passions of the carnal or natural heart, been far from God, far from the truth, have been impatient, fretful, faultfinding, and the church has called it a small thing, and he has been exalted in his own eyes. God's Spirit has been withdrawn from him, and he knew it not. He has not been willing to bear reproof, but has been ready to rise up in heart and justify self, was rich and increased in goods, had a whole spirit, would get angry, and all this has been nourished and fostered by some of the church.

If those who have been in the church for weeks and months have not learned the straightness of the way, and what it is to be Christians, and can not hear all the straight truths of the Word of God, it were better that they were cut off from Israel. It is too late in the day to feed with milk. If souls a month or two old in the truth, who are about to enter the time of trouble such as never was, can not hear all the straight truth, or endure the strong meat of the straightness of the way, how will they stand in the day of battle? Truths that we have been years learning must be learned in a few months by those who now embrace the Third Angel's Message. We had to search and wait the opening of truth, receiving a ray of light here, and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth, when it is presented as it should be, can be now seen and brought to bear upon the heart. There is no need of milk after souls are convinced of the truth. As soon as the conviction of truth is yielded to and the heart willing, the truth should have its effect, the truth will work like leaven, and purify and purge away the passions of the natural heart. It is a disgrace for those who have been in the truth for years to talk of feeding souls who have been months in the truth, upon milk. It shows they know little of the leadings of the Spirit of the Lord, and realize not the time we are living in. Those who embrace the truth now will have to step fast. There will have to be a breaking up of heart before the Lord, a rending of heart, and not the garment.

Those who have healed the hurt of the daughter of my people slightly must humble themselves greatly before God, and it may be His wrath will be turned away from Israel and He will march through their midst again in power. Said the angel, "Fearful is the work of the third angel, and awful is his mission. He is to select the wheat from the tares, and bind or seal the wheat for the heavenly garner."

I was then pointed to [Brother Ross], of whom the angel said, "Ye have not been a co-worker with the Third Angel. Ye have not separated the vile from the precious." I then saw that death, death had reigned in your midst. I was then shown that Elizabeth did not die having her work all done. As life was held up before her, she failed of a triumphant victory. The hearts of many who prayed for her to be raised up were not right in the sight of God. Some who professed to lose their strength were not exercised by the Spirit of God. Many shouted when it was no shouting. A soul was going into the grave unapprised of it, but she will be saved. Others will have to bear the sin of her not being a triumphant overcomer. She was not accountable for the lack. All impatience or fretfulness should have been corrected by those who watched over her, that she might be reconciled to live or die.

The next thing shown me was the sins of parents in neglecting their children. I saw they would have an awful account to give. They have fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which was written in the Holy Word, "He that spareth the rod hateth his son," and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand the meaning of a correction at the age of eight, nine, or ten months, and they begin to show stubbornness very young, and it is cherished and nourished by its parents till their evil passions grow with their growth and strengthen with their strength.

The house of God is desecrated, the Sabbath violated by Sabbath believers' children. They run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints have met together to glorify God and worship Him in the beauty of holiness. The place that should be holy, and where a holy stillness reigns, and where perfect order, neatness, and humility should exist is made to be a perfect Babylon, and a place where confusion, disorder and untidiness reigns. These things shut out God from our assemblies, and cause His wrath to be kindled that He will not be pleased to go out with the armies of Israel to battle against our enemies. He would not give the victory in Oswego meeting. The enemies of our faith triumphed. God was displeased. God's anger is kindled that His house should be made like Babylon.

Parents, I saw, stood in the place of God to their children, and they will have to render an awful account whether they have been faithful to the little few that have been committed to their trust. I saw that you were rearing children to be cut down by the destroying angel unless you speedily turn square about and be faithful to your children. Think you that God can cover or hide iniquity in children and preserve them whom He hates? No, never. God hates unruly children who manifest passion and evil tempers, etc. He can not save them in the time of trouble. They will be eternally lost through parents' neglect. Their blood will be upon their parents. How can parents be saved with the blood of their children upon them, when they might have saved their children? God says, "I know Abraham, that he will command his household after him."

Parents, it is your duty to have your children under perfect subjection, having all their passions and evil tempers perfectly subdued. I saw that if they were carried to the house of God, they should be made to know where they were, that they were not at home, but where God met with His people, and they should be kept quiet from all play and running about, and then God will deign to meet with His people.

The truth, I saw, had but little effect. When it was talked, there seemed to be no power in it to stir the depth of the soul. A death-like stupor has hung upon the people of God. The reason is, the ark is not with them, for the holy commandments have been broken, and God has taken it away in His anger.

Parents, correct your children; commence while young, while impressions can be easily made and their evil tempers subdued, before passions take deep root and are strengthened with their strength.

I then saw a lack of cleanliness among Sabbath-keepers. I saw that God would have a clean and holy people, a people He can delight. I saw that the camp must be cleansed or the Lord would pass by and see the uncleanness of

the children of Israel and would not go forth with their armies to battle, but would turn from them in displeasure and our enemies would triumph over us, and we left weak in shame and disgrace. I saw that God would not acknowledge an untidy and unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person and pure in heart, we can not be presented blameless to God.

I saw that the houses of the saints should be kept tidy and neat from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents, with their children, and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not a change immediately in some that profess the truth, in these things, they should be put out of the camp.

I then saw the corruption of these last days. Some of those who profess the present truth are corrupt, and the same sins exist now that existed before the destruction of the old world. The world is almost ripe for destruction. **Correct your children in love, not in passion. Do all your part, and God will do His.** God despises our prayers for our children until we have done all on our part to save them. God corrects His children when they go astray from Him, and parents should correct their children when they disobey them. Correct their tempers. Above everything take care of them on the Sabbath. You may as well violate the Sabbath yourselves as to let your children do it. If you suffer your children to play upon the Sabbath, God looks upon you as Sabbath breakers, or commandment breakers. Your children should be made to mind you. Your word should be their law. Parents, take hold of this work, for the destroying angel is soon to pass around and slay utterly both old and young, men, women, and little children. O do not be found wanting when weighed in the balance.

I saw then that they were eating and drinking, marrying and giving in marriage. I saw that the hearts of the young were now filled with the thoughts of getting married. Some of them became disobedient to their parents, got wanton, and many without consent of their parents or the church of God, and not having God in all their thoughts, and not inquiring whether it was His will or pleasure or not, do not marry to glorify God, but to glorify their loose passions and their depraved lusts. Such sins as this brought destruction upon the old world, and destroyed those who would not have God in all their thoughts. Awful sins of these last days are to bring the unmingled fury of God upon the world.

I then saw the appetite must be denied, that rich food should not be prepared, and that which is lavished upon the appetite should be put in the treasury of the Lord. It would tell there, and those who denied themselves would lay up a reward in heaven. Pride and idols must be laid aside. I saw rich food destroyed the health of the bodies and was ruining the constitution, was destroying the mind, and was a great waste of means.

I saw some who were sickly among the saints, made themselves by indulging the appetite. If we wish good health we must take special care of the health God has given us, deny the unhealthy appetite, eat more coarse food with little grease. Then you can consistently ask God's blessing upon such food as is congenial with your natures. We must pray as did Solomon for food convenient for us, and act accordingly, and God will bless us. Some Sabbath-keepers make a god of their bellies, waste their means in getting rich food. Such I saw, if saved at all, would know what pinching is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God.

Manuscript 3, 1854.

Written February 12, at Brookfield, New York.

This manuscript is a variant account of the vision recorded in MS 1, 1854. Portions of this manuscript appear in *Testimonies on Sexual Behaviour, Adultery and Divorce*, pp. 247-249, *Selected Messages, Volume 3*, pp. 257, 273-275, *Manuscript Releases, Volume 5*, pp. 230-231, *Manuscript Releases, Volume 7*, pp. 368-370, and *Manuscript Releases, Volume 9*, pp. 321-323. Some parts are similar to the *Review and Herald*, September 19, 1854.

The Lord gave us labor of spirit last first day, and while we were engaged in earnest prayer, I was taken off in vision and saw the state of some of the professed Israel of God. I saw the situation of many at our meeting in Oswego. I saw that they were standing in the way of the work of God, especially those at Caughdenoy. I saw that God's frown was upon them, also upon some in Roosevelt.

Said the angel, "The axe has not been laid at the root of the tree." Those who have indulged in the wicked passions of the heart have been fellowshiped. If God had made Brother Ross an overseer of the flock, he would have seen the evil and corruption among the people. The axe has not been laid at the root of the tree. God has not altered nor changed. He is a jealous God, and will not look upon sin now with any more allowance than He did among ancient Israel. Sin is sin. Sins have not been held forth in their sinfulness, but it has been made to appear as though sins have been lightly regarded by God.

I saw that the seventh commandment has been violated by some who are now held in fellowship by the church. This has brought God's frown upon them. This sin is awful in these last days, but the church has brought God's frown and curse upon it by regarding the sin so lightly. I saw it was an enormous sin and there have not been as vigilant efforts made as there should have been to satisfy the displeasure of God and remove His frown by taking a strict, thorough course with the offender. It has had an awful, corrupting influence upon the young. They see how lightly the sin of breaking the seventh commandment is regarded, and the one who commits this horrid sin thinks that all he has to do is to confess that he was wrong and is sorry, and he is then to have all the privileges of the house of God and be held in embrace or fellowship of the church.

They have thought it was not so great a sin, but have lightly esteemed the breaking the seventh commandment. This has been sufficient to remove the ark of God from the camp, if there were no other sins to cause the ark to be taken away and weaken Israel.

Those who break the seventh commandment should be suspended from the church and not have its fellowship or the privileges of the house of God.

Said the angel, "This is not a sin of ignorance. It is a knowing sin and will receive the awful visitation of God, whether he who commits it be old or young."

Never was this sin regarded by God as being so exceedingly sinful as at the present time. Why? Because God is purifying unto Himself a peculiar people, zealous of good works. It is at the very time when God is purifying this peculiar people unto Himself that [unsanctified] individuals step in among us. Notwithstanding the straight truths they have heard, the terrors of the Word of God set before them, and all the blazing truth for these last days calculated to arouse Israel—they sin with a high hand, give way to all the loose passions of the carnal heart, gratify their animal propensities, disgrace the cause of God, and then confess they have sinned and are sorry! And the church receives them and says "Amen" to their prayers and exhortations, which are a stink in the nostrils of God and cause His wrath to come upon the camp. He will not dwell in their assemblies. Those who move on thus heedlessly, plastering over these sins, will be left to their own ways, to be filled with their own doings.

Those who anciently committed these sins were taken without the camp and stoned to death. Temporal and eternal death was their doom; and because the penalty of stoning to death is abolished, this sin is indulged in beyond measure, and is thought to be a small offense.

I saw three men. One of them was not a Sabbathkeeper, but was opposed to the law of God. I saw that he was one who had a false spirit and exercised spiritual magnetism and called it the Spirit of God. The other man seemed to me to be with him, or in his company, and somewhat united with him, and he partook of the same spirit, but he was a professed Sabbathkeeper. I saw that the truth of God had not purified his heart or he would not possess a false spirit and be using this false spirit, calling it the power of God.

The men above mentioned I have never seen except in vision, except the third man, who I saw was Brother Thompson. He was exercised with the same evil spirit or spiritual magnetism, and like the other two, would impart it to others or affect others with it. I saw that Brother Thompson had formerly been affected with spiritualism and never had had it eradicated from him. The third angel's message had not purified the man, and he would have to have a great work done for him, or he could never enter heaven.

I was then pointed to a company. It seemed to be a family, with others present. I saw them bowed. Two of these men were present. I was particularly pointed by the angel who accompanies me while in vision, to Brother Thompson. I

saw him walking the room and then raising his arms and putting them down like a person making mesmeric passes, and the one he was near commenced to sink away beneath the power which he felt and which was called the power of God. I was pointed to others and saw them wilting beneath the same power. I saw that the family there had but just tasted of the third angel's message. A good work had just been wrought for them in bringing them to God and His truth, and although they felt the power of spiritual magnetism that night and its effects since, God would not lay the sin to their charge for they were innocent, being inexperienced. I saw that they had much to learn and if they were humble, God would lead them along and teach them His will and the present truth and what they must be in order to be saved and reign with Christ in glory.

I saw how this spirit or power will leave the individual, after the power has passed off. Instead of their having more strength from God than they had before they felt this power, and more grace to overcome every wrong word or action, instead of being spiritually minded and having their minds fixed upon heaven and heavenly things, it was the reverse of this. Those who have been exercised by this false spirit have a depressed, sunken, empty, void, unsatisfied, stupid feeling. They will feel a lack of the grace of God, be in danger of speaking impatiently and from the impulse of the moment, feel that they have lost all their religion, though they hardly know how.

I saw that when the blessing of God rested upon any one, it will not cause him to lose the use of his arms so that he cannot control them, or cause the arms to shake, jerk, etc.

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Truths that we have been years learning, those who now embrace the third angel's message will have to learn in a few months. We had to search and wait the opening of truth and receive a ray of light here and a ray there, and labor and beg for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth can now be seen at once, and when it is presented as it should be it is brought to bear upon the heart at once. There is no need of milk for any soul, after he is convinced of truth. As soon as the conviction of truth is yielded to and the heart is willing to let the truth have its effect, it will begin to work like leaven. It will purify and purge away the passions of a natural heart.

It is a disgrace for those who have been in the truth for years to talk of feeding souls who have been months in the truth upon milk. It shows that they know but little of the leadings of the Spirit of God and realize not the time that we are living in. Those who embrace the truth now will have to step fast. And there will have to be a breaking of heart before the Lord, a rending of the heart and not the garments. A thorough work will have to go on in the hearts of those who have been thus at fault, and those who healed the hurt of the daughter of My people slightly will have to humble themselves greatly before God. It may be His wrath will be turned away from Israel and He will march through their midst again in power.

Said the angel, "Fearful is the work of the third angel; awful is his mission. He is to select the wheat from the tares and bind or seal the wheat for the heavenly garner."

I was pointed to Brother Ross. Said the angel, "Ye have not been a co-worker with the third angel. Ye have not separated the vile from the precious."

Then I saw that death had reigned in your midst. I was shown the one that died, that she died without a perfect readiness. Life was held before her and she had not a triumphant victory. The hearts of many who prayed for her to be raised up were not right with God. Some appeared to lose their strength or be exercised. It was not the Spirit of God. Many shouted, but it was no time for shouting. A soul was going into the grave unapprised of it, but she will be saved. Others will have to bear the sin of her not being a triumphant overcomer. She was not accountable for it. Whenever an impatient word was spoken, or whenever there was any impatience or fretfulness manifested, it was the duty of those she was with to tell her her critical situation, and the danger of manifesting anything like unreconciliation, impatience, etc. It was their duty to show her that she must be reconciled to the will of God and prepare for her last change, and that if she was not reconciled to God's will, she was not prepared to be raised up or to die.

The next thing that was shown me was the great sin of parents neglecting their children. I saw that they would have an awful account to give in Caughdenoy. They had fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which is written in the Holy Word. "He that spareth his rod hateth his son," and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand a correction at eight, nine, or ten months old. They begin to show stubbornness very young, and it is cherished and nourished by their parents until these evil passions grow with their growth, and strengthen with their strength.

The house of God is desecrated and the Sabbath violated by Sabbath believers' children. They run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints have met together to glorify God and to worship Him in the beauty of holiness. The place that should be holy, where a holy stillness should reign, and where there should be perfect order, neatness, and humility, is made to be a perfect Babylon and a place where confusion, disorder, and untidiness reign. This is enough to shut out God from our assemblies and cause His wrath to be kindled, that He will not be pleased to go out with the armies of Israel to battle against our enemies.

God would not give the victory in the Oswego meeting. The enemies of our faith triumphed. God was displeased. His anger is kindled that His house should be made like Babylon.

Parents, I saw, stood in the place of God to their children and they will have to render an awful account whether they have been faithful to the little few that were committed to their trust.

I saw that you were rearing children to be cut down by the destroying angel unless you speedily turn square about and be faithful to your children. Think you God can cover or hide iniquity and preserve children whom He hates? No, never. God hates unruly children who manifest passion, evil tempers, etc. He cannot save them in the time of trouble. They will be eternally lost. Parents, negligent, unfaithful parents, their blood will be upon you, and can you expect to be saved in the day of God's fierce anger with the blood of your children upon you,—children who might have been saved had you acted as faithful parents should? God said of Abraham, "I know him, that he will command his children and his household after him," and He gave him the name of being the father of the faithful.

Parents, it is your duty to have your children under perfect subjection, having all their passions and evil tempers perfectly subdued. I saw that if they were carried to the house of God, they should be made to know where they are, that they are not at home, but where God meets with His people. They should be kept quiet, from all play and running about, then God will deign to meet with His people.

The truth, I saw, had had but little effect. When it was talked, there seemed to be no power to stir up the depth of the soul. A deathlike stupor has hung upon the professed people of God and the reason is that the ark is not with them, for its holy commandments have been violated, and God has taken it away in His anger.

Parents, correct your children. Commence while they are young, when impressions can be made early and their evil temper subdued before it takes deep root and is strengthened with their strength. Correct your children in love. Do not correct them in passion or let them have their way until even you yourself are angry and then punish them. Correct your children, and then after you have done your duty, carry them to God and ask God to help you. Tell Him you have done your part, and then plead with Him to do His part, that you cannot do. Beg of Him to temper their dispositions, to make them mild and gentle by His Holy Spirit. God will hear you pray. He will love to answer your prayers. But He despises your prayers while you neglect your duty to your children and then pray Him to do the work for them. God corrects us when we go astray from Him, and you are bound to correct your children when they disobey you and show passion and an evil temper.

Above everything, take care of your children upon the Sabbath. Do not let them violate it, for you may just as well violate it yourself as to let your children do it. When you suffer your children to play upon the Sabbath, God looks upon you as a commandment breaker. You transgress His Sabbath.

Your children should be made to mind you. Your word should be their law. Parents, take hold of this work, for the destroying angel is soon to pass around and slay utterly both old and young—men, women, and little children. He will spare only those upon whom is the mark. Oh, do not be weighed in the balances and found wanting!

I then saw a lack of cleanliness among Sabbathkeepers **and some at Caughdenoy**. I saw that God was purifying unto Himself a peculiar people. He will have a clean and a holy people, a people in whom He can delight. I saw that the camp must be cleansed, or God would pass by and see the uncleanness of Israel and would not go forth with their armies to battle. He would turn from them in displeasure, and our enemies would triumph over us and we be left weak, in shame and disgrace.

I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God.

I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents with their children and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not an immediate change in some that profess the truth in these things they should be put out of the camp.

I then saw the corruptions of these last days. Even some of those who profess the truth are corrupt and the same sins exist now that existed before the destruction of the old world by a flood. The world is almost ripe now for destruction, as it was then. I saw that when they were eating and drinking, marrying and being given in marriage, the flood came and took them all away.

I saw that the hearts of the young are now filled with the thought of getting married. Some of them become disobedient to their parents, become wanton, and marry without the counsel of their parents or the church of God. Not having God in all their thoughts, not inquiring whether it is according to His will or pleasure or not, they do not marry to glorify God but to gratify their loose passions and their depraved lusts. Such sins as these brought the flood upon the old world, and destroyed those sinners who would not bear God in their thoughts. Awful sins of these last days are to bring the unmingled fury of God upon the world.

I then saw that the appetite must be denied, that rich food should not be prepared, and that which is spent upon the appetite should be put into the treasury of God. It would tell there and those that denied themselves would lay up a reward in heaven. I saw that God was purifying His people.

Pride and idols must be laid aside. I saw that rich food was destroying the health of bodies, was ruining constitutions, destroying minds, and was a great waste of means.

I saw that many were sickly among the remnant, who have made themselves so by indulging their appetites. If we wish good health, we must take special care of the health that God has given us, deny the unhealthy appetite, eat less fine food, eat coarse food free from grease. Then as you sit at the table to eat you can from the heart ask God's blessing upon the food and can derive strength from coarse, wholesome food. God will be pleased to graciously bless it and it will be a benefit to the receiver.

I saw that we should pray as Solomon did—"Feed me with food convenient for me," (Proverbs 30:8)—and as we make the prayer, act it out. Get food that is plain and that is essential to health, free from grease. Such food will be convenient for us.

There are some Sabbathkeepers who make a god of their bellies. They waste their means in obtaining rich food. Such, I saw, if saved at all, will know what pinching want is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God. How can those who have cake and pie crust filled with grease ask God's blessing upon it and then eat with an eye single to God's glory? We are commanded to do all to the glory of God. We must eat and drink to His glory.

I then saw that Brother Ross had not taken the right ground concerning the little affairs of his brethren.

Manuscript 6, 1854.

Written February 19, at Lincklaen, New York.

This manuscript is titled "Courtesy and Kindness" and is the record of a vision given February 18, 1854. This manuscript has never been published

The Lord showed me in vision last evening, the state of things in Lincklaen and vicinity.

I was shown the shortness of time, and the importance of all realizing it and feeling the worth of souls for whom Christ died. I was shown the low state of the brethren, the ark of God was gone out of the camp. I was shown that a right influence had not been exerted by Bro. Rhodes; a good example has not been set, and darkness and weakness has been the consequence. I saw that Bro. R. had possessed an overbearing spirit in this vicinity, and has often hurt the oil and wine, has misjudged individuals, and has laid burdens upon them that did not belong to them. I saw that this has been done in the case of Brother and Sister Poole.

Brother R. has spoken from the impulse of the moment or from impatient, fitful feelings which has caused a deep, a deep, wound that has never been healed with suitable confessions and a free acknowledgment of wrongs without qualifications and justifying self.

I saw that the lecturing brethren should above all others possess a kind, courteous spirit. They must bear and forbear and lay by a hasty, fitful, uneasy spirit, and for the sake of precious souls must bear to be opposed with a bitter spirit, and not retaliate. But if the messenger of God lets self rise and bears down upon the opposer with an impatient spirit, it is just what the opposer wants. He goes away with all the natural, irritable feelings of his heart awake, saying as he goes, I am as well off as he is. He is no better off than I am. I know he has not the Spirit of God. He is not a Christian.

But if the servants of the Most High should possess a meek, forbearing spirit, and for the sake of the souls of others if they have no hope of the opposer, suffer their abuse with patience, keep the heart uplifted to God, praying for strength, He would let angels of God strengthen them, and arrows of conviction would be fastened in the hearts of unbelievers. God would be glorified, and others would take knowledge of them that they have been with Jesus. I saw that Brother Rhodes should not cut so much with his words, but hold forth the truth and let that cut them, and even exercise wisdom in this. Do not bring the most denouncing truths from God's Word to bear upon the opposers, for it will only irritate and stir up their wrath.

I was pointed to Jesus. He knew what was in man's heart. He took upon Himself man's nature, yet He was the beloved of the Father, the Son of the Most High God. The hearts of all men, and the result and effect of every word He spoke He knew perfectly. And man, frail man, must not feel that he is authorized to speak with that authority, and rebuke in such a cutting manner and with that assurance, that the Son of man did. Weak, failing man knows not the effect of what he says.

By being severe and rebuking in a sharp manner, [he may] drive souls from the truth and close their ears from ever listening to it, and they may be lost in consequence of some mismoves of the messengers, whose mission was to save souls. Who can tell the worth of a soul for whom Christ died? Christ pitied the fallen race of men and consented to give up the glory He had with the Father, and took upon Himself man's nature, that He might sympathize with them in their woes, and then to die an ignominious death upon the cross to redeem them to His Father. He suffered every indignity, slight, and scorn without a retaliating look or word, when He could have had legions of angels to assist Him had He asked His Father.

Said the angel, Follow His example in these things and ye will adorn your profession. Servants of God are ye, coworkers with Jesus and the third angel. Do ye possess a gathering spirit? I saw that Brother Rhodes has not possessed the meek spirit of Jesus as he should, and unbelievers even in this place have been borne down upon, and testimonies have been borne them which God did not dictate and which wounded the precious cause of God. I saw that Brother Rhodes' influence upon this band has not been good, but has injured some, and this is one cause of the church being in so low a state. I saw that some have carried out the example set them by Brother Rhodes, especially

two of the Brothers Swan and a sister connected with them. Others have been influenced, but the ones mentioned above have greatly erred; they have given way to excitable, fitful feelings, and have, like Brother Rhodes, possessed an overbearing spirit.

I saw that the course taken toward Mr. Crandall was not right. Wisdom was not used, and great injury it has done some that he was connected with. Satan has taken advantage of and separated them from the people of God through the mismoves of the brethren and through Brother Rhodes' lack of wisdom. The effect should have been studied, and the church must be willing to suffer something to save the souls of those he is connected with and over whom his influence extends. Although he may burden the meeting, bear it; call upon God for additional strength, and God will hear and will impart it.

I saw that every one that professes the truth, wherein they have manifested an overbearing spirit should take it away and leave the blood of his soul upon his own head. He may take advantage of the brethren's confessions. If he does, he will have that sin to bear, and the brethren will be clear. I saw that Mr. Crandall was not right, and that he never has been fully in the angel's message. He was living in open violation of the fourth commandment, "Remember the Sabbath day ... stranger that is within thy gates." I saw that God could not approbate him while transgressing this commandment. I also saw he not only transgressed it opening by suffering labor to be done by his son, his manservant and maid servant.

Manuscript 4, 1854.

Written sometime in April, 1854, at Rochester, New York.

This manuscript is a testimony to believers in Rochester, New York. This manuscript appears in full in Pamphlet 16, pp. 32-33.

I saw that with some there has not been a receiving of what God has shown. It has been doubted. It has borne but with a feather's weight. I saw that straight testimonies must be borne, and they have not been received. I then saw that the church must be united, and if they could not endure straight testimonies when they were needed and we were bound, we must move the office and go where we could bear them. I saw that we neither of us had done our duty. There has been a holding back, a shunning to declare the whole counsel of God. I saw that God wanted us to be free, that if we did not follow the movings of His Spirit and bear the testimonies He gave us, He would leave us in bondage and then our health and strength would fail, and worse than all this, the bondage would be felt on the people, and if there is not freedom and liberty here, we must move where there would be freedom and where the testimonies given us of God would be received. I saw that some had doubted what God had taught, therefore it could not have weight with them or serve to move them. I saw this, and begged of God to use another instrument, to send by one whom they would receive, or to fit up the frail instrument that the church might be convinced. Said the angel, God has chosen His own way, that through the simple means He has ordained that light should be given, and if it is not received God will give them up to their own ways to be filled with their own doing.

Manuscript 5, 1854.

Written sometime in June, 1854, at Sylvan, Michigan.

This manuscript is titled, "Gather the Children" and is a record of part of the vision given at Sylvan, Michigan. Portions of this manuscript appear in Manuscript Releases, Volume 5, pp. 205-206.

I saw the great responsibility of parents to their children and they must not neglect their solemn duty. Parents, you stand in the place of God to your children, and you must not suffer them to manifest cruel tempers or passions; their temper must be subdued, their will broken or parents will have to render an account of the neglect of their duties to their children. God can not cover sin and wickedness.

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing blood of Jesus. The evil angels can work through these children, and some parents are careless, and suffer them to work with but little restraint. Parents have much to do in this matter, and by subduing or correcting their children, can lessen the power of the evil angels upon them, and after they have done this duty, they can then bring their children to God, and in the name of Jesus claim His blessing upon them. But God is dishonored and insulted when

parents bring their children to Him unsubdued and unconverted, with all their evil tempers and passions, and ask Him to work for them. Parents, you must first do your duty; then go to God and ask Him to do His part, and He will hear you. Correct your children and subdue them, then God will be entreated of you.

I was shown the children of Israel in Egypt when the destroying angel was to pass through the land, he was to destroy all the first born of man and beast. Israel was commanded to gather their children and families into their houses with them, and then mark their door posts with the blood that the destroying angel might pass by the dwellings of Israel; and if they failed to go through this process, there was no difference made between them and the Egyptians.

The destroying angel is soon to go forth again, not to destroy the firstborn only, but to slay utterly old and young, both men and women and little children who have not the mark. Parents, the Lord has shown me that if you wish to save your children, separate them from the world, keep them from other wicked children. Subdue their tempers and evil passions; teach them to obey you; then they can more easily obey the commandments of God. After you have done your duty, carry your children to God and plead His blessing upon them, and He that said, "Suffer little children to come unto Me and forbid them not" will be ready to listen to your prayers for them, and the seal or mark of the believing parents will cover the children if they are brought up aright. If parents neglect their duty, and leave their children to indulge in wicked, evil passions, the destroying angel will cut them down, and you parents will have an awful account to give for the neglect of your children. You who have not done your duty, now awake and redeem the time. It is but short, but you can work faithfully and can do much for your children. God corrects us when we err and go astray from Him, and you should correct your children when they do wrong. It will be for their happiness here and hereafter.

Manuscript 7, 1854.

Written probably May 13 or 14, at Sylvan, Michigan.

This manuscript was previously designated Manuscript 1, 1858. It concerns the children of Jackson Church. This manuscript has never been published.

I saw that the destroying angel was to slay utterly old and young, men and women, and little children. I then saw that if the Advent parents would have their children saved in the time of trouble from the destroying sword they must take care of them now. They must subdue their passions and correct their wrongs faithfully and with vigilance, suffer not a wrong in them for a moment. I saw that the parents, many of them who believe the present truth, will see their children cut down before their eyes because they have been so tender of their children. They have not used the rod as they should, and their evil propensities have been indulged, and God cannot save them because He cannot cover iniquity. I saw that the parents stood in the place of God to their children. God had intrusted them to the parents' care and they would have to render an account if they had been unfaithful of their trust.

I saw that every time the parents suffered their children to go unpunished, after they had manifested anger or given way to their evil tempers, the sin was set down to the parents' account and they would have to answer for it, for the parents are generally much more to blame than the children, who are wicked and wrong because the parents neglect their duty.

I saw that parents must arouse themselves on this point and do their duty. I saw that parents trust to the Lord that which God has enjoined upon them. Often they ask God to bless their children, when they stand directly in their children's way. They must first do their duty to their children—correct their tempers, their disobedience and wrongs, and then pray with them and for them for God to do His part and change the heart and bless the children, because they have done what they could do for them.

1855

Manuscript 1, 1855.

Written at various times and places between 1854-1855.

This manuscript is made up of fragments. The first fragment appears to refer to the conference held in Sylvan,

Michigan, May 13-14, 1854. It was probably written at that time. The second may have been from that time also, as the vision given their also had to do with families. If this is the case, it should also belong to the previous year. The last fragment is similar in content to Manuscript 2, 1855, written August 26, 1855. Portions of this manuscript appear in *Adventist Home*, p. 177, *Manuscript Releases, Volume 6*, p. 297, *Manuscript Releases, Volume 9*, pp. 196-197.

At the Conference at Sylvan I saw the necessity of the messengers' dwelling on the preparation more than they have done. Souls are not prepared for what is coming on the earth and unless they speedily get ready, they will be weighed in the balance and found wanting. I saw that Bro. Cranson had moved too fast in some cases, that there had not been that patience and forbearance with individuals that there ought to have been. Others of the brethren had moved too fast.

I saw that great caution should be used and the church will have to bear some with individuals who do not always understand the movings of the Spirit of God, and always have some errors. And if these individuals were disfellowshipped they would be brought more closely in connection with an unholy influence and the possibility of saving them be lost. But if they were still retained in the fellowship of the church, they will be where the church can have some influence over them and may by moving judiciously and carefully win them to all the truth, which will discover to them their errors, and cause them to yield them up and be fully united to the church.

I saw that the messengers and the church must have compassion with some, making a difference. Now the messengers of God must seek wisdom and know how to treat each individual case. All must not be treated alike. By close examination it will be seen that individual cases differ. Some are to be borne with longer than others, but if one is living in disobedience to the commandments of God, the church must act and must separate them from them. And for other sins it will often be necessary to disfellowship souls if they continue in their sins; yet great care should be used and great patience and forbearance exercised.

I saw that Brother Cranson had tried to do right and just as well as he knew how, yet he has failed at times. I saw that judgment and caution must be used. The messengers must all move out unitedly and with decision and energy; yet they must have meekness and patience and in love for souls fulfill their duty. They must all go among the people with the power and Spirit of God with them, and must have energy that will arouse the stupid and those who are off their watch and cause them to awake and get ready. Prepare! Prepare! should be sounded in the ears of the people. For the great day of God's wrath is coming, and who shall be able to stand; and while messengers cry to God to prepare and get ready, they must be awake and have energy themselves and let it tell to all that hear them that they are standing between the living and the dead. Preachers and people who believe the third angel's message should set a holy, lively example. Their conversation and actions should show that they are looking for the appearing of the great God and our Saviour Jesus Christ.

There is a sacred circle around every family which should be preserved. No other one has any right in that sacred circle. The husband and wife should be all to each other. The wife should have no secrets to keep from her husband, and let others know, and the husband should have no secrets to keep from his wife to relate to others. The heart of his wife should be the grave for the faults of the husband, and the heart of the husband the grave for his wife's faults. Never should either party indulge in a joke at the expense of the other's feelings. Never should either the husband or wife in sport or in any other manner complain of each other to others, for in frequently indulging in this foolish, and what may seem perfectly harmless, joking, it will end in trial with each other and perhaps estrangement. I have been shown that there should be a sacred shield around every family.

I saw that God had qualified him who had to stand at the head of the publishing for his station, and if he did not fill his place, God would remove him from it. God had the oversight of the work. I saw that this was an important place. I saw that it was God who had rebuked the disease that was on James when nature had resisted it as long as it was possible and could do no more, and disease had fastened upon him and when Satan was exulting that he had his prey and that he would lay him in the grave, then God's hand interposed and he put bands around James and strengthened him to fill the place he had put him in.

Manuscript 3, 1855.

Written May 5, at Battle Creek, Michigan.

This manuscript contains the account of some of the vision given at Battle Creek, Michigan on May 5, 1855.

Portions of this manuscript appear in the *Ellen G. White Biography, Volume 1: The Early Years*, p. 318.

I then inquired if James would be spared or would be removed before the time of trouble. Said the angel, What is that to thee? Follow Jesus, follow the opening providence of God. Have unwavering faith in His promises. Walk by faith and not by sight.

In regard to the office and what our duty is in regard to it, had no light, but was sighted to other visions that God had given. Look at them carefully; lose not sight of the opening providences of God; carefully regard all His teachings and obey them. I saw that no longer should those connected with the office bear the burdens they have borne. They must, they must, be free in mind and then their health will improve. There has been none to help them bear their burdens, but if faint or discouraged the comfort they had was to see others in the same state.

Manuscript 2, 1855.

Written August 26, at Topsham, Maine.

This manuscript contains the account of a vision given at Paris, Maine on August 26, 1855. Portions of this manuscript appear in *Pamphlet 16*, pp. 33-35, and *Messenger to the Remnant*, p. 40.

I saw while at Paris that James' health has been in a critical situation; that his anxiety of mind has been too much for him. When the present truth was first published, he had to put forth double energies and labor with but little encouragement and from the first he has taken burdens upon him that were too much for his strength. The burdens were not equally borne. While he took much responsibility, some were not willing to take any and those who shunned taking responsibilities and burdens did not realize his burdens and were not as interested in the cause as they should have been. There was a lack. James felt it and laid his shoulder under burdens that were too heavy.

He has thought he could deny himself of many things that were actually necessary to health and God would sustain him; that he could labor days without any rest. The labor has not only been days but nights too. He has looked upon things in their wrong light; he has violated the laws of nature, and his health has suffered in consequence.

I saw by these extra efforts more souls would be saved, but it is these efforts that have undermined the constitution and taken away his strength. Regardless of his own interest and health, he has labored with interest for others and it has not been appreciated. His reward from many has been dissatisfaction, evil surmising and jealousy. Those who should have helped him bear the burdens were a burden themselves by their unwise course. By care and incessant labor and overwhelming anxiety has the work gone on until now the present truth is clear, its evidence by the candid undoubted, and it is easy work now to carry on the paper to what it was a few years ago. The truth is now made so plain that all can see it and embrace it if they will, but it needed much labor to get it out clear as it is, and such hard labor will never have to be performed again to make the truth clear.

I was pointed back to Paris when we were there and Brethren Andrews and Rhodes went to Vermont. James was all awake to the interest of the cause and the interest of Brethren Andrews and Rhodes that they should go comfortable, and neglected his own health. He had been closely confined through the winter, his health and strength run down by lack of nourishing food and by constant labor.

[He] required the greatest care and to journey comfortably, but he neglected his own health and trusted to get along any way and journeyed most uncomfortably and inconveniently, thinking if he sacrificed for others, God would take care of his health. He disregarded the laws of health, did not study his ease or comfort and was exposed to colds to save expense and help others; and the effects of colds taken upon that journey, and then the trials connected with the journey, have never yet been got rid of. The constitution became run down, disease fastened itself upon the lungs and its effects are still visible.

After all this evidence that his brethren had of his interest in the cause, many looked over it all and the very ones he had helped were jealous and fault-finding; and in Brother Butler's house where he labored under many difficulties and had to wade through evil feelings of jealousy and unbelief, it cost him much. He labored far beyond his strength, and through other's wrong courses, he was left alone with but little, if any, sympathy. His friends were his enemies. Although they did not all realize it, it was so.

These trials have done their work; but although all even now do not realize or understand the sufferings of mind caused by those trials, God has noticed them. Not one sorrowful pang will be passed by unnoticed. Disease has been making progress upon him, but God has answered prayer in his behalf and done that for him that no medicine could do. I saw the efforts made for the recovery of health were right, but God's power above all, said the angel. I saw that medicine could not cure him. God's power had sustained him and by still looking to the stronghold, he would obtain strength. I saw that he must lay aside his anxiety and care, for God is willing he should be relieved from such wearing labor and have rest in a measure and attend more to the cultivation of the minds of our children; try to fit them for heaven, explain in an easy way to them, and in an understanding manner, the way of salvation.

I saw also that more time should be spent in devotion and care for our own souls; that our duty would not be as we travel to enter into individual trials and the burdens would not be laid upon us as they have been; that such mental trials and sufferings endured for others' wrongs would be too much for his now broken-down health. God is lifting these burdens from us and James has not understood it; has feared he was displeasing God and that was why he did not feel the burdens, but in mercy God has been relieving from these burdens. He could now take all the anxiety and care upon him, labor with all his might and last a short time and go down to the grave; or he can now be relieved while he has some strength left, improve and last longer and his voice can be heard and he can have influence yet and do good.

1856

Manuscript 2, 1856.

Written May 27, at Battle Creek, Michigan.

This manuscript contains a testimony for Brethren Arnold and Ross, given at the conference at Battle Creek, Michigan on May 27, 1856. This manuscript has never been published.

I saw that there was a wrong. There were difficulties in Oswego County. I saw that Brother Arnold had not understood what manner of spirit he was of, and he came to the conference with another spirit. It was not the Spirit of Jesus. I saw that since he was ordained, set apart by the brethren, he has taken an exalted position that God had never assigned him, a position that it was impossible for him to rightly fill to the glory of God. Exaltation and self-esteem has led astray and perverted his judgment, and a deathly influence, instead of a saving influence has been the consequence. I saw that this influence had injured Brother Ross.

I saw that Brother Arnold had reasoned away and made of none effect what God had shown in vision in regard to Brother Ross. Brother Arnold has not seen as God seeth in regard to Brother Ross. I saw that Brother Ross's dreams and impressions had not been from the true Source. He has been, and still is, exalted, and has a large share of self-esteem. This will too surely prove his ruin unless it is seen and there is a breaking down before God.

I saw that Brother Ross and Brother Arnold have built themselves up upon Brother Rhode's past errors or what they think are his wrongs. They have both pushed and crowded Brother Rhodes, when God had been healing the past wrongs and errors in judgment that he has made formerly, and God has been fitting him up to work for Him in His cause.

I saw that it was a weakness with Brother Arnold, his reasoning as much as he does. There is no religion or Jesus in it. It destroys the life of religion and encourages a formality that discourages and disheartens the people of God, and destroys the interest of meetings. This reasoning has grieved away God's Spirit, for I saw that God hates this reasoning that he has indulged in. I saw that this reasoning has mystified and fogged up the plainest facts and made them to be another thing. It has affected others; souls have felt with cringing its influence.

I saw that the case of Brother Ross must be handled carefully, yet decidedly and with firmness. Possessing the Spirit of Jesus, show him his true state. I saw that humble confessions from him were due his brethren who have been oppressed by him.

I saw that in considering the wrongs of Brother Ross there had been feelings that were not free from self on his brethren's part. A feeling would rise in their hearts unlike the humble Pattern. However wrong Brother Ross may have been, his brethren could not be justified in having a single feeling or using a single word that was wrong.

Many of those in union with Brother Ross know but little of the things of God. I saw that a great work must be done for Brother Ross, and not only for him but for many in that section of country. Free and full salvation from God is scarcely felt; daily communion with God and consecration to Him is a rare thing. Said the angel, "Oh how far from the bleeding side of Jesus! When at His feet strife and contention cease."

I saw that Brother Arnold's course had affected many. Amanda has been drinking down the same spirit, the same feelings and ideas, and she is in danger of being led astray and discouraged and perplexed. I saw that Sister Arnold did not possess that feeling and spirit that God approbates; an humble spirit she does not possess. She has had too much of a complaining spirit. She talks more than is for her own spiritual good or the spiritual good of others or for the glory of God.

I saw that Brethren Hart and Arnold had been too exacting about the matter of the note James published in the paper. These two have made nearly all the difficulty about this matter. Others would have had but little trouble had not these brethren stirred it up. I saw that God had especially guided His servants in their judgment and counsel concerning Brother Arnold's case, and then in addition set to His seal that it was right by the descent of His Holy Spirit in answer to the united, earnest cries of His children. I saw that there were one or two that did not see or feel the case of Brother Arnold as it stood in the sight of God, but these had not the right judgment.

Manuscript 1, 1856.

Written December 9, at Round Grove, Illinois.

This manuscript contains the account of a vision given at Round Grove, Illinois on December 9, 1856. Portions of this manuscript are similar to *Testimonies for the Church, Volume 1*, pp. 149-153.

I was shown in vision some things concerning the brethren and sisters at Round Grove. I saw that God had warned those that had moved from the East to the West. He had shown them their duty,—that it must not be their object to get rich; but to do good to souls, to live out their faith and tell to those around them that this world was not their home. The warning was sufficient if it had been heeded; but there was no considering of what God had shown, but rushed on and on, become drunk with the spirit of the world.

"Look back" said the angel, "and weigh all that God has shown in regard to those moving from the East to the West." Have ye obeyed it? I saw that ye had gone entirely contrary to God's teachings, purchased largely, and instead of your works saying to those around you that ye are seeking a better country, it has plainly declared that here was your home and treasure. Your works have denied your faith, nor is this all,—the love that should exist between brethren is gone. "Am I my brother's keeper," has been manifest. A selfish, covetous spirit has been in the hearts of the brethren. Instead of looking out for the interest of thy brother, and caring for him, it has been entirely contrary. In deal there has been manifested a selfish spirit,—a close spirit that God despises. The people of God that make so high a profession and that number themselves among the peculiar people of God, saying by this profession they are zealous of good works, should have a noble, generous disposition, and should ever manifest a disposition to favor their brethren instead of their own selves, and should give their brethren the best chance. Generosity begets generosity, selfishness begets selfishness.

I saw that through the past summer, the prevailing spirit has been to grasp as much of this world as they possibly could. I saw that the commandments of God have not been kept. With the mind we serve the law of God, and the mind has been serving the world; and while the mind was all occupied with things of earth, and serving themselves, they could not serve the law of God. The Sabbath has not been kept; the work of six days has been carried into the seventh. One hour, and even more, has often been taken off from the commandment—an hour of holy time from the holy Sabbath.

I saw that some of the Sabbath keepers who say to the world they are looking for Jesus' coming, and that they believe we are having the last message of mercy, yet give way to the natural feelings and barter and trade, and are a proverb among unbelievers, for their keenness in trade,—sharp and always getting the best end of a bargain. Better lose a little and exert a holier, happier influence, and show that this world is not their god.

I saw that brethren should feel interested for each other, especially should those who are blessed with health have a kind regard and care for those that have not good health, and should favor them. They should remember the lesson taught by Jesus of the good Samaritan. Here has been one that has had a generous heart, but in the wise providence

of God he has been cruelly torn in pieces, and unable to bear or surmount obstacles. His nerves have received a shock from which he will never recover. Yet ye erred in judgment, purchased too largely. Still his brethren should have especially looked to and pitied and sympathized, and lent him a helping hand. But no, and when he is crippled and afflicted, his brethren have oppressed, and have not favored him. If all had kindly looked to, and aided him a little, they would not have felt it and they would have supplied his lack, comforted and cheered his heart, and had a sweet satisfaction and reward of well doing in their own souls. [They would have] comforted and strengthened an afflicted brother, and would have done as they would have wished to be done by, were they crippled like he. God has noticed these things.

Said Jesus, Love one another as I have loved you. How much? Why His love cannot be told. He left the glory that He had with the Father before the world was, and was wounded for our transgressions, bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed. He bore every indignity and scorn patiently. Behold His agony in the garden when He prayed that the cup might pass from Him, His hands and feet wounded,—all this for guilty, lost man. And Jesus says, Love as I have loved you. How much? Well, enough to give your life for a brother. But has it come to this, that self must be gratified, the Word of God neglected? The world is their god—they serve it and the love of God has departed.

If ye love the world, the love of the Father is not in you. The Word of God has been neglected; in that are the warnings to God's people and in it are their dangers pointed out. But cares and perplexities they have hardly allowed themselves time to pray. There has been a mere empty form without the power of salvation. Jesus prayed, and O, how earnest I saw were His prayers, and yet He was the beloved Son of God. If Jesus manifested so much earnestness, so much energy, and agonizing, how much more need those whom He has called to be heirs of salvation, dependent upon God for all their strength, to have their whole souls stirred to wrestle with God, and cry, "I will not let Thee go except Thou bless me." But I saw hearts here had been overcharged with surfeiting and drunkenness and the cares of this life, and God and His Word have been neglected.

I saw that it was easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom. Also says Jesus, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also." Matthew 6:19-21.

I saw it would have been better if there had been no attempts to preach the truth, for all their works denied their faith; and the last thing before attending the meeting was this world. It was carried even to the house of God, planning upon earthly things. It was world, world, until standing up to talk, and as soon as teaching the people was ended, it was world again. No time to meditate upon the truth,—no time to labor, wrestle and pray for salvation.

I saw that it would have been better if they had stayed at home, for minds have been waked up to the subject and no power and force is brought to bear upon them, and the interest dies down. Many cannot be reached again. When the truth is presented, it should be in the power and spirit; bring them to the point to decide—show them the importance—it is life or death. With becoming zeal, pull souls out of the fire. But, O, the withering, blighting influence that has been cast! Men waiting for their Lord, and yet possessing large and attractive lands. The farms have preached louder, yes, much louder than words can, that this world is their home. The evil day is put off; peace and safety reign. Oh, the withering, blighting influence! God hates such worldly-mindedness. "Cut loose, cut loose," were the words of the angel.

I was shown that all should have an eye single to the glory of God, yet those who have possessions have been too willing to excuse themselves on account their wives and children. But I saw God would not be trifled with. When He speaks He must be obeyed. If wives or children stand in the way and hold back, they should say as Jesus said to Peter, Get behind me Satan, why tempt ye me to withhold from God what justly belongs to Him? and ruin my own soul. Have an eye single to the glory of God—don't look to wives or children, yet treat them tenderly and then shape your course for God's glory.

I saw that many would have to learn what it is to be a Christian—that it is not in name; but it is having the mind of Christ, submitting to the will of God in all things. Especially the young who have never known what privations or hardships are, who have a set will, and do not bend that will to the glory of God. They go along very smoothly until that will is crossed, and then they have no control over themselves. They have not the will of God before them. They

do not study how they can best glorify God, or advance His cause, or do good to others; but it is self, self, how can it be gratified? Such religion is not worth a straw. Those that possess it will be weighed in the balance and found wanting.

The true Christian will love to wait and watch for the teachings of God and the leadings of His Spirit. But religion with many is merely a form—vital godliness is gone. Many dare to say, I will do this, or that, or I will not do this, and so the fear of offending God is scarcely thought of. Those thus described, I saw, could not enter heaven. They may flatter themselves that they shall be saved, but God has no pleasure in them—their lives do not please Him. They are an annoyance to Him,—their prayers are an offense unto Him.

I saw that God now calls them to be zealous and repent; He kindly and faithfully admonishes them to buy gold, white raiment and eyesalve that they may be rich. They can choose either to partake largely of salvation, be zealous, or be spued out of the mouth of God as disgusting, be rejected, and be thrust from Him.

I saw that God would not bear always. He is of tender pity, but His Spirit will be grieved away for the last time. Mercy's sweet voice will be no more heard— its last precious notes will have died away and the described will be left to their own ways to be filled with their own doings.

I saw that those who profess to be looking for the coming of the Lord, should not have a close, penurious spirit. I saw that some of those that have been called to talk the truth, to save souls as they that must give an account, have wasted much precious time for the sake of saving a little, when their time was worth a great deal more than that gained by them. It displeased God. This close dealing He hates. It is right that economy should be used, but it has been stretched into meanness without any goodly object, only to already add to their treasure which will shortly eat their flesh like fire, unless they as faithful stewards make a right disposition of their Lord's goods.

1857

Manuscript 1, 1857.

Written in June, somewhere in Vermont.

This manuscript is titled, "Lack of Appreciation of the Ministry". Portions of this manuscript appear in *Last Day Events*, pp. 234-235.

I was shown some things concerning the preaching brethren. I saw their energies and strength were exhausted in laboring for a church that does not generally appreciate their labors. I saw that it would be better for the church to be thrown upon their own effort for a time. I saw they must be laborers. I saw that the principal part of Bro. Hutchins' and Bro. Sperry's labor has been to keep the church together. They have taken the burden of the church upon themselves, to dig around it, labor and labor for them until the church would, after the brethren had gotten a little victory, enjoy it, but make scarcely any effort for it themselves. [Then] in a few weeks [they] are sleepy and need the same effort made for them again. They tire and exhaust the strength of the worn-out servants of God. Again the servants of God plow through and get a little victory, [only] to be lost as easily as before. But when, with their own faith and wrestling with God, they obtain the victory, then it is lasting. They know then how much it costs, and they will preserve their consecration. I saw that so much of the efforts of these brethren should not be spent upon a world-loving and sleepy church. I saw that those who have not yet embraced the truth are anxious to hear, and these brethren should go where, at the present time, they can accomplish the most good with their feeble strength.

The church must arise. They do not half heed the message to the Laodicean church. There are those in the church who love this world better than they love Jesus. They love their treasures here better than they love heaven or eternal life, and with their earthly treasure they will perish. The True Witness now speaks to a lukewarm church. Be zealous and repent; but they scarcely hear or heed the message. A few are afflicting their souls. A few are heeding the counsel of the True Witness. Unless the church speedily arouses they will go into darkness, be ensnared and overcome by the enemy.

I saw we are in the investigative judgment. Soon judgment will be pronounced on our works and our actions which are passing in review before God. A solemn, awful period! Who realize this great work? I saw that those who do not now appreciate, study, and dearly prize the Word of God, spoken by His servants, will have cause to mourn bitterly hereafter.

I saw that the Lord in judgment will, at the close of time, walk through the earth; the fearful plagues will begin to fall. Then those who have despised God's Word, those who have lightly esteemed it, shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the Word of the Lord and shall not find it. A famine is in the land for hearing the Word. The ministers of God will have done their last work, offered their last prayers, shed their last bitter tear for a rebellious church and an ungodly people. Their last solemn warning has been given.

O then how quickly would houses and lands, dollars that have been miserly hoarded and cherished and tightly grasped, be given for some consolation by those who have professed the truth and have not lived it out, for the way of salvation to be explained or to hear a hopeful word, or a prayer, or an exhortation from their ministers. But no, they must hunger and thirst on in vain; their thirst will never be quenched, no consolation can they get; their cases are decided and eternally fixed. It is a fearful, awful time. There can much be done now to bring in those jewels who are hid beneath the rubbish, who will highly prize the truth as it falls from the lips of God's servants.

I was shown that many of the church have at this time of peril more care for their farm and their cattle than they have for the servants of God, or the truth which they preach; their labors are so common among them that the laborers are not considered worthy of their hire. His strength must be exhausted, his life embittered by scarcely a well day, must spend and be spent, and yet the church asleep as to these things.

But I saw that God was not asleep. Said the angel, Jesus says, I know thy works; yes, selfish, professed Sabbath-keepers. God knows thy works. Ye covetous, world-loving Sabbath-keepers, said the angel, God knows thy works. I saw that every privation the servants of God have endured are all written in the book, every tear is bottled up. Every pang of agony they have endured is recorded in the book. I know thy works, says the True Witness. All that has been done to help the servants of God is all recorded; all of it is written in the book. All the selfish withholding from God's servants are all written in the book. All thy deeds, said the angel, are passing in review before God.

I saw that the church now must afflict their souls. They must labor, they must agonize or go down. I saw it was best to leave the churches to work for themselves now, that they may feel their weakness while there is a chance for them to zealously repent and buy gold, white raiment, and eye salve, the treasures they must possess if they would have eternal life.

Manuscript 2, 1857.

Written July 24, at Ulysses, Pennsylvania.

This manuscript is titled, "Church Trials". Portions of this manuscript are similar to *Testimonies from the Church, Volume 1*, pp. 164-168.

Testimony for the Church in Central New York; Vision given at Ulysses, Pennsylvania, July 6, 1857.

I have seen in regard to the state of the cause in New York. I have seen that there have been so many church trials that God had not the least to do with, that the church have lost their strength and they know not how to regain it. The love for one another has been gone; a faultfinding, accusing spirit has prevailed. It has been considered a virtue to hunt up everything about one another that looked wrong and make it appear fully as bad as it was. The bowels of compassion that yearn in love and pity towards brethren have been all dried up by faultfinding, picking at everything bearing the appearance of wrong, until the noble feelings of the soul are withered. The mind should be elevated to dwell upon eternal scenes, heaven, its treasures, its glories, and should take sweet and holy satisfaction in the truths of the Bible and searching up the precious promises that His Word affords to comfort and lift up the mind from trifles to weighty, eternal things.

But, oh, how different has the mind been employed! Picking at straws! Church meetings, as they have been held, have been a living curse to New York. These manufactured trials have given free liberty to evil surmisings. Jealousy has been fed. Hatred has existed, but they know it not. A wrong idea has been in the minds of the brethren to reprove without love, hold others to your idea of what is right, and spare not, but bear down with crushing weight.

I saw that many in New York have had so much care for their brethren, to keep them straight, that they have neglected their own hearts. They are so fearful that their brethren will not be zealous and repent [that] they forget that they have wrongs that must be righted, and with their hearts unsanctified they try to right their brethren. Now

the only way the church in New York can arise is to attend to their own individual cases, and each set his own heart in order. If sin is plain upon a brother, breathe it not to another, but with love for the brother's soul, with a heart full of compassion, with bowels of mercies, tell him the wrong, then leave it upon the brother and God. You have discharged your duty. You are not to pass sentence. You have made it too light an affair to rein up a brother, condemn him, and hold him under condemnation. There has been a zeal of God but not according to knowledge. If all set their own hearts in order, when they meet together their testimony would be ready to come from a full soul, and the people around that believe not the truth would be moved. The witness of the Spirit would tell to their hearts that you are the children of God. Our love for each other should be visible to all. It will tell. It will have influence.

I saw that there is a way for the church in New York to arise. Individually take hold of the work in earnest; be zealous and repent. And after all wrongs are righted that you have knowledge of, then believe God accepts. Go not mourning, but take God at His word; seek Him diligently, and believe that He receives you. A part of the work is to believe. He is faithful that has promised. Climb up by faith.

I saw that in New York they can arise as well as in other places, and they can drink of the salvation of God. They can move understandingly, and each one have an experience for himself in this message of the True Witness to the Laodicean church. The church feel that they are down, but know not how to arise. The intention of some may be ever so good [and] they may confess; yet I saw they were watched with suspicion and so they were made an offender for a word, until they have no liberty, no salvation. They dare not act out the simple feelings of the heart, because they are watched. Everything is stiff and unnatural. It is God's pleasure that His people should fear Him, and have confidence before each other.

I saw that many had taken advantage of what God had shown about the sins and wrongs of those in New York. They had taken the extreme meaning of what had been shown in vision, and then confessed it until it has had the tendency to weaken the faith in what God has shown, and also to discourage and dishearten the church. I was also shown that with delicate and tender compassion should brother deal with brother. Delicately should he deal with feeling. And I saw that it is the greatest work that ever yet was done, and the nicest point to touch the wrongs of another. With the deepest humility should a brother do this, considering his own weakness, lest he should also be tempted.

I have seen the great sacrifice Jesus made to redeem man. He did not consider His own life too dear to sacrifice. "Love one another as I have loved you," He said. Ask yourself the question, Do you feel, when a brother errs, you could give your life to save him from that error, and that danger? It places him in [danger] of losing his soul. If you feel thus, you can approach him and affect his heart. You are just the one to visit that brother. But it is a fearful truth that many who profess to be brethren are not willing to sacrifice their opinions or judgment to save a brother. There is but little love for one another. A selfish spirit has been manifested.

Discouragement has come upon the church. They have been loving the world, loving their farms, cattle, etc. Now Jesus calls them to cut loose, to lay up treasures in heaven, buy gold, white raiment, and eyesalve—precious treasures that will obtain for the possessor an inheritance in the kingdom of God.

The people of God must move understandingly. They must know that every known sin is confessed; then it is their privilege and duty to believe that Jesus accepts them. They must not wait for others to plow through the darkness, obtain the victory, then enjoy it. Such enjoyment will last no longer than [until] the meeting closes. There must be a serving God from principle instead of feeling. Morning and night obtain a victory for yourselves in your own family. Let not your daily labor hinder this. Take time to pray, and believe as you pray that God hears you. Have faith mixed with your prayers and it will be effectual. You may not at all times feel the immediate answer, but then it is your faith is tried. You are proved to see whether you will trust God, whether you have living, abiding faith. "Faithful is he that calleth you, who also will do it." 1 Thessalonians 5:24.

Walk the narrow plank of faith, trust all on the promises of God. Trust God in darkness; that is the time to have faith. But you often let feeling govern you. You look at yourselves when you do not feel comforted by the Spirit of God. You do not trust enough in Jesus, precious Jesus. You do not make His worthiness to be all, all, as you should. The very best you can do will not make you merit the favor of God. It is Jesus' worthiness that will save us; His blood cleanses us. Do what you can on your part. Be zealous and repent, then believe.

Confound not faith and feeling together. They are distinct. Faith is ours to exercise. This faith we must exercise. Believe, believe. Let your faith take hold of the blessing and if your faith takes hold of it, it is yours by faith. Your

feelings have nothing to do with this faith. When faith brings the blessing to your heart, then you rejoice in the blessing. It is no more faith but feeling. The feeling has swallowed up the faith.

The people must steadily arise and come out from their darkness and let their light shine. They are standing right in the way of the work of God. They must let the message of the third angel do its work upon their hearts, clear the rubbish away from the door and open the door and let the Saviour in. God is dishonored by your long, faithless prayers and exhortations—confessing, but no reforming. I saw you must look away from the unworthiness of self and exalt Jesus. Talk of light, of heaven, and you will have light. Talk darkness and you will have darkness.

I saw that Brother Edson has not taken his place in the church. He has kept back for fear of getting out of his place. I saw that Brother Edson has good judgment in matters of the church. It needs collected, patient, persevering men to judge in matters of the church. A hurried spirit must not decide. Brother Edson must take his place.

1858

Manuscript 3, 1858.

Written in March, at Ulysses, Pennsylvania.

This manuscript is titled, “John and Mary Loughborough”, This manuscript was formerly designated as Manuscript 3, 1867. Portions of this manuscript appear in *Manuscript Releases, Volume 10*, p. 281.

I was shown the case of Brother and Sister Loughborough. I saw that Sister Mary had stood in Brother John's way; that she had not been consecrated to God; that she understood but little of what it was to deny herself for Christ's sake; that instead of studying her own ease, inclinations, and wishes, she should lie passive in the hands of God, and study His holy will, and instead of following out her own will, be ready to inquire, What wouldst Thou have me to do, Lord?

I saw that for some time past, Sister Mary has had a rebellious spirit, has been self-willed; that her will had not yet been broken; that that will was her idol, and that idol would shut her out of heaven unless speedily sacrificed. I saw that she did not bring the coming of the Lord as near as she should, and that her mind, instead of being at Rochester, should be all swallowed up in the work of God, and she should be seeking opportunities to help her husband, to hold up his hands, and to labor wherever there was an opportunity.

I saw that Sister Mary had murmured against God and against her husband. Satan was constantly harassing her mind about going to Rochester. I saw that when God called Brother John to Rochester, then it would be time enough for her to think of going, but it was all a snare of Satan for her to feel that she must go to Rochester. I saw that God had nothing for Mary to do in Rochester, and she had nothing in God's Word that would bear her out in going there. All her desires to go arose from wrong feelings. I saw that she gave herself up to weak, childish feelings. She had made efforts to overcome herself and her wishes, but they were altogether too weak and feeble. She must have determination in this matter, decision, and not be tossed to and fro, and be so changeable. It is high time that her childish feelings were put away, and as God had favored her with a kind husband, one whom He has chosen to labor for Him and sound the last note of warning, she should feel a grateful feeling instead of murmuring, and should submit to his wishes, not so reluctantly, not so sadly, but with cheerfulness.

I saw that Brother John has been too lenient. If Sister Mary yields to such childish feelings as she has in times past, Brother John must be as decided as he would be with a child. But it should not be so. Mary should be a companion for John, one with whom he can consult and advise, and she should be the tender, affectionate wife, to watch over him, to study to ease his burden instead of adding to it, to study to help him instead of hindering, that she, with him, may share in the reward and be the means of doing good here and making others happy.

I saw that Satan had tried to put jealous thoughts into Mary's mind—that there was a lack of love on John's part to her. But it is not so. The lack of love is on Sister Mary's side. There is a lack of love on her part. I saw that this discontented, homesick feeling which Sister Mary indulges in is all of the enemy, and binds a heavy weight upon the spirits of John. When he goes into meeting he often has to labor through this oppression upon his spirits, when he is trying to present the truth to hundreds, and when the decision of souls for life or death would result from that meeting. And I saw that unless Sister Mary stood out of Brother John's way, God would move her out of the way, for He has already been trifled with, and the tender Spirit grieved almost entirely away.

I saw that God had given her sufficient warning three times before, but these warnings had been but little regarded. Again He had warned, and unless Sister Mary moves speedily from the critical situation she is in, it will be forever too late, for God will not bear always. He will give her up to her unsubdued, unsanctified will, to follow her own ways and be filled with them, and finally to be weighed in the balances and found wanting.

I saw that Brother John must go forward and be decided, and serve God for himself, if he had to separate from Mary and go to heaven alone. God would pity him, angels would pity him and would strengthen him to endure; and if he took a straightforward course, and put his whole confidence in God, He would make him a triumphant overcomer.

I saw that God had wrought for Sister Mary, and that she could save her own soul and be a help to others. God did make her a help to her husband when she first went West. Her efforts were accepted of God. But the ever-busy enemy was not firmly and decidedly resisted and she was taken in the snare. The enemy knew that there was no way that Brother John could be affected and his spirit depressed like having Sister Mary differing from him, and then seeing her weeping around, unreconciled to God's will, unprepared for Christ's coming, and taking a course to effectually ruin her own soul. These things were like a lead weight upon his spirit. I saw that instead of this Sister Mary should stand in a place to hold up the hands of her husband, and by cheerful looks, words and actions cheer his spirits; she should be ready to pray with and for him, and then with him she will share the reward.

I saw that Mary had limited the Holy One of Israel. The Lord saith, My grace is sufficient for you. Sister Mary says, No, Lord, it is not. I have tried my best to overcome and cannot. Satan stands laughing because grace is not sufficient to overcome the natural infirmities. I saw that Sister Mary could overcome. I saw that all of Sister Mary's inclinations and will and wishes must bend to the cause of God, and instead of Sister Mary's saying, I will do this and that, she should say, If the Lord will, I will do this and that.

I saw that Sister Mary must be consecrated to God, must take hold of the work in earnest, redeem the time and make a strong effort to subdue her will, die to self, and be determined to be contented and not make herself, as well as those around her, perfectly miserable. A thick, heavy cloud, I saw, had hung over her, and the evil angels had access to her to tempt and annoy her, and unless she had more of a fixed, settled determination she would certainly be overcome and lose her soul.

I saw that Mary must be sober and be a living example to those around her; she must have her words and actions tell for God, and shed a holy influence around her. She must not measure herself by others. Christ is her Pattern and Example, and by following Him she will partake of His divine character, but if she leans on any arm of flesh, and makes man an example, she will surely come short. Any other one's course will be no excuse for Mary, for Christ is the Pattern to be followed.

He was a Man of sorrows and acquainted with grief. He bore the slight and indignity of man and opened not his mouth. He was hung on Calvary's cross to make a way of escape for lost man; and shall we sinners for whom Christ died and made such a sacrifice complain or think anything that we may suffer hard? To look at the matter in its true light, shall we think that we sacrifice anything? O, what is our sacrifice? We change bad for good, evil and sin for righteousness, death for life. Says Jesus, My yoke is easy and My burden is light. We believe it, Lord, therefore will we bear it without a murmur or complaint. God will accept no half-hearted work in this matter. We must make a whole sacrifice, die to self, have our wills and desires sanctified. Mary, I saw that your will must be swallowed up in the will of God. You must have a fixed determination to yield your wishes and desires, and must be willing to suffer anything and everything for the cause of God, instead of for your pleasure. You must think of the suffering cause and perishing souls, and must remember that Christ is soon coming and we are to be judged according to the deeds done in the body. Heaven is worth everything. Mary has not realized the worth of her own soul, has been careless, and has hardly thought or realized that God read her very thoughts, and that all these unreconciled, wilful feelings were known to God. I saw that it was time that Sister Mary was alarmed about her own salvation; that unless she was diligent now she could not redeem the time.

I saw that Brother John must keep humble, must watch, and must live very near to God. He has a vigilant foe to contend with who is ever watching for an opportunity to weaken him. His darts are flying thick and fast.

Manuscript 2, 1858.

Written in December 27, at Battle Creek, Michigan.

This manuscript is titled, "Testimony Regarding the Work in Vermont, New Hampshire, and Massachusetts".

This manuscript appears in full in *Manuscript Releases, Volume 21, pp. 373-377.*

I was shown in vision while at Mansville, New York, the state of things in the east, especially in the states Vermont, New Hampshire, and Massachusetts. I saw that the course of J. C. Day, while among the Messenger advocates, was cruel, crooked, and wicked; that people were composed of dissatisfied ones who would not bear reproof, but considered their judgment better than that of their brethren who had an experience in the truth and the cause of God. These unruly spirits came together and united together to work or fight against those whom God had raised up to stand in defense of His truth. Satan and his angels were at war with them, fighting against them, and these people were co-workers with Satan and the evil angels. Falsehoods and lies would be formed by Satan's children, and this people loved them and eagerly reported them to others. J. C. Day was one of these; if he did not make the lies he loved them.

I saw the angels of God grieved and they followed their commission to mark every falsehood, every thrust, every stain put upon the defenders of God's truth. Every bitter feeling, every feeling of hate, they were to record, for they would meet it again. I saw J. C. Day strengthening the hands of wicked men, trying to tear away the confidence of God's people in us and in the visions.

Then I was shown that as the Messenger people could not make their rebellious feelings and spirit do the work they wished it should—get down the *Review*—they ceased, in a measure, from their work. Some gave up the Sabbath, others changed their evil course and fully united with God's people. Others did not see the wickedness of their course and never made thorough work or repented heartily of their evil work. Pardon was written against the names of those who made thorough work, but if they again fall into a like snare and pursue an evil course, all their past evil is remembered against them.

Some, I saw, seemed to others to make thorough work. But that God who reads the heart knew that the seeds of rebellion were within them, and by their names was written, "Unstable souls, who wrest the truth to their own destruction."

I saw that J. C. Day had never realized that he had been a close co-worker with Satan and his evil angels. If he had realized this, he would not have fallen into such a snare. I saw while attending the meeting at Lancaster that if J. C. Day made thorough work he could still be of some use to fill in here and there; but God would never suffer him to take charge of His flock or to travel from place to place, to any extent, to talk the truth. If he lived a life of repentance from that time until Jesus comes, he could not undo the evil he had done.

While at Mansville I saw that in no way should the least charge of the flock rest upon J. C. Day, for he had weakened himself by his former course in co-working with the evil angels, and he was weak and subject to their suggestions and evil power. The only chance for his salvation now was to live a life of repentance and be subject to the church and not confide in his own judgment or opinion. I saw that a rebellious spirit has been within him, and when he could find a willing ear how quickly would suspicion, jealousy, doubt, and an evil, lying report be poured into that ear. O, the evil course! Death has marked his track!

I saw that if J. C. Day and others who have been connected with him, could have drawn off a company with them, how quickly would it have been done; and there would have been a class worse than the former disaffected ones to work their work of death. But they find these things will not go, and they settle back wishing to be again in union with the church and ready at a fit opportunity to rebel again.

I then saw Stephen Haskell and wife. Said the angel, "He is not sound in the faith. Mark them that cause division among you. An undercurrent is at work. They are coworkers with the evil angels and know it not. Confusion and a deathly [word missing] mark their track." I saw that the views that Stephen Haskell and his wife have advocated concerning mortifying the flesh, are all erroneous and will lead to deadly evils and the destruction of souls, and instead of increasing moral purity will hasten and strengthen moral pollution. Said the angel, "God reads the heart." I saw that S. Haskell has tried to make it appear that he was in union with the church when it was not the case. He has scattered evil, error, and division every place he has entered, and this has been in a sly undercurrent that has been at work to destroy confidence in the visions and in those who have the charge of the work at Battle Creek.

These things are all marked by God. S. Haskell and his wife have strengthened the hands of Stephen Smith in his rebellion, and have strengthened the hands of other disaffected ones, and have affected some conscientious souls

who were constantly fearful that they should not do everything they could to deny self. They have drunk down his errors that he has talked to them, and these errors have been scattered here and there all around where he has traveled; coworker with the evil angels.

I saw that as God gave His beloved sleep, so He was willing they should have nourishing, strengthening food, and I saw that if S. Haskell and his wife were baptized with the third angel's message they would see enough precious, saving truth to dwell upon, and they would not have time to dwell upon error, dangerous error, and scatter it among God's people. I saw that if God has important truth He will give it to His people, not to two or three solitary individuals and leave all the rest of His people in darkness. The third angel is leading out a people and fitting them for translation. They are to be purified through the truth.

Some, I saw, had made crosses for themselves and killing duties to break down their will over. But I saw that there were crosses and duties enough in God's Word to slay every individual without getting new duties or tests. I saw that a time of trouble was before us, when stern necessity will compel the people of God to live on bread and water; but I saw that God did not require His people to live so now.

God commands that all whom He has not especially called to labor in word and doctrine should labor with their hands [doing] the thing that is good, and supply their own necessities, and have wherewith to bestow upon others. And I saw that it was the will of God that they should eat wholesome food to strengthen the system or the temple of God. But in the time of trouble none will labor with their hands. Their sufferings will be mental, and God will provide food for them.

I saw that God also enjoined cleanliness upon His ancient Israel, and God is no less particular now than He was then. He enjoins upon His people in the latter day strict cleanliness of body and clothing and purity of mind, of thoughts, and of words, for He is to translate them to heaven.

I saw that if Stephen Haskell had spent his time in laboring with his hands, which he has spent in traveling, it would have been much more pleasing to God. I saw that he had done much more hurt than two or three to follow after him could undo, because evil grows of itself, and when once it has taken root it thrives; but good has to be continually nourished and cherished in order to live. Evil is like weeds in a garden that need no nourishing but will grow rank. Unless the precious plants are constantly cherished and dug about, the weeds rise higher than the precious plants, shut out the sun from them, and they grow sickly and die.

I saw that those who sow error cannot root it up in years. They may perhaps change their course of action, but never can they bend or change the minds of those whom they have influenced in the wrong. Their errors are growing in the minds of others, and if Jesus is so merciful as to blot out the transgressions of those who have sown this seed, and save them, they will suffer loss; they can but save their own souls. Their course has wounded the cause of God and brought shame upon the name of Jesus, and this is not easily wiped away. It lives in the minds of many.

I saw the course Stephen Smith has pursued. He has been a co-worker with the evil angels. I saw that he was first a co-worker with the evil angels when he went into the "spiritual second advent," and then many other errors were received by him. The enemy has had easier access to him. Repeatedly has he joined the enemy's ranks and strengthened the hands of the wicked. Every time he has fallen he has grown weaker and was more easily again a subject to the temptations and power of the evil angels.

I saw that he had taken a dreadful course against the defenders of God's truth. While he was in the "new time" he ranted on, railed out against the truth and God's chosen servants. Bitter and cruel were his words. He spent his substance in the enemy's ranks and was a co-worker with the evil angels.

As that excitement dies down, again he begins to reflect upon the truth, and finally the truth melts him. He feels his wayward course some, and knows he is liable to fall again. He is not yet converted to the truth. He feels the need of help. As God shows his case in vision his unsubdued feelings arise. O, then if there is a faithful, experienced friend near, he can help him so that he will be enabled to see the way God is working and the humble course he must take. But an independent, self-sufficient spirit comes over him.

Evil angels are tugging at his heartstrings, and J. C. Day and others help them. They whisper their suspicions and surmisings together. Evil reports are related by them both. They strengthen each other's hands, they love the lies

they have heard, and as they journey to the Sutton Conference such conversation as they have together, such evil communications! Angels heard it all, witnessed all, and it is written, to be met by them again. When they came to the Sutton meeting they were no more prepared to work for God than while they were in sympathy with the Messenger [Party]. The seeds of rebellion have sprung up within them and are now yielding a flourishing crop. Evil angels exulted over them: Satan triumphed. I saw other individuals also engaged in this work and affected by the spirit of death and Satan that has been at work.

I saw that these individuals would never be entrusted with the care of the flock. If they can occupy an humble position, labor with their hands and take care of their own souls and live a life of repentance till Jesus comes, they will do all that God requires of them; and if they seek meekness, seek righteousness, it may be they may be hid in the day of the Lord's fierce anger. I saw the cruel, wicked words Stephen Smith has spoken in his self-sufficient, reckless manner. Said the angel, "God will not be trifled with. Will God select such changeable, wavering ones to lead His flock? Never, never."

God's wisdom is unsearchable, and He will not entrust the care of precious souls to those who are subject to erroneous evil influences. God will entrust His flock only to those who have depth of experience, substantial souls of excellent judgment, who can see evil as it hangs over the flock instead of being the first to plunge into it.

I saw the individuals mentioned in this letter were looking to Battle Creek and were jealous and suspicious of the work there and were exciting prejudice in others' minds about the individuals there who have charge of the work. They would put their hands in to mold the work there. I saw that the Captain of the Lord's Host has charge of the work there and that He watches over the individuals to whom this work is entrusted. And the Lord's Captain needs not the interference of any of these individuals who are like the waves of the sea, tossed to and fro, subject to the influence of the evil angels.

All heaven is interested in the important work at Battle Creek. Satan and his evil angels are arrayed against it, and men who will be co-workers with these evil angels are to be no judges about the work there.

1859

Manuscript 3, 1859.

Written sometime in 1859, location unknown.

This manuscript is titled, "Vision for James White". This manuscript has never been published.

I was shown in my last vision that God would have James give himself more to the study of the Word, labor more in word and doctrine, in speaking and writing. I was pointed back and saw that we had exhausted our energies in times past. Past anxiety and care had not been in vain. It was needed to bring the cause into a position where it would not languish and sink. Now the cause of God has strength. The tide of opposition is strong against it, but it has sufficient strength to stem this tide. Now such wearing labor, such privations, such agonizing to bring the church up, is not required of us; but James' labors, in connection with mine, are to be spent in different places now and then, not to take the burden of the church—for they must bear their own burden—but to teach them God's Word, the necessity of experimental religion, what it is, and the position they are called upon to occupy. This will be the labor for the church.

And then I saw that the voice must be heard in the great congregation upon points of present truth, in clearness and with decision presenting to the hearers and before the readers of the *Review*, that whosoever will may come and be sanctified through the truth. From what I saw, there must be more consecration on our part, and we must live more in the light of God's countenance. I saw that with his mind exercised more upon Bible truth James would be a better laborer. A little closer application will accustom the mind to dwell upon important truth.

I was shown that God did not lay on us such heavy burdens as we have borne. Talk the truth to the church, show them the necessity of working for themselves. The church has been carried too much. I saw that the reason we were not required to go through hard, distressing places [and] bear heavy burdens, is because the Lord would have our voice tell, and we should be called upon when our help was actually needed. Our influence will be needed to overrule important moves that will be made. Errors occasionally will trouble the church, and our energies must not be exhausted so as to unfit us for the important occasions in which God would have us act a prominent part.

I saw that our efforts have been crippled by the enemy, affecting the church to call forth from us almost double labor to cut our way through, then afterwards follows lassitude and lack of strength. Our efforts have been crippled in this way. I saw that we had a work to do. Sometimes the adversary would resist every effort we might attempt to make, and the condition of the people was not such that God could safely bless them. But I saw that we should go right along and not feel that we are responsible for the result of these different meetings. We do our duty, and if the result is not as we could wish, it should not discourage us and weaken our confidence. At times the power of God will distill upon the people, and the result of our labor be very encouraging. We must take an even course and then in the end we can accomplish much more good.

I saw that we must have system, and plan that we may expend our strength to the best advantage. I saw that care should be used in praying and speaking, that we should not injure the speaking organs but we should command the voice, and by so doing the speaking organs will be preserved from weakness a greater length of time, and will be less liable to disease.

Manuscript 1a, 1859.

Written sometime in August, location unknown.

This manuscript is titled, "The Cause in Vermont" . This manuscript was formerly designated as Manuscript 3 This manuscript has never been published.

I was shown the state of things in Vermont. They should have order among them and have everything done up exact, straight and square. There is too much leaving things at loose ends. There should be order in regard to appointing meetings, and an understanding [of] who is to labor in these meetings. There should be a perfect understanding that the help is sufficient to carry through these meetings in a right way, that the congregation should be held, and that interest should exist all through the meeting. I saw that rather than to appoint meetings and the efforts be feeble and the gifts such as not to interest, it would be better not to have such meetings, for the hearers judge the cause and the work to be all of one piece, and decide for error instead of truth.

I was shown that the churches in Vermont have been weakened by leaving the important truth to dwell on little things—to dwell on articles of dress and take notice of little things. There is a faultfinding spirit—neglecting their own soul's interest to keep their brethren and sisters straight. They neglect the great principles of our faith to descend to little particulars. There has been a stiff, unbending spirit with some in Vermont and a desire to bend others to their ideas of right and to their notions, and they have been tried if other minds did not run in the same channel with their own concerning little things.

Feeling has governed some. They felt bad about this brother or that sister. They had on some article of dress, or there was some article of furniture in their house that you did not feel that they should have. But this does not concern you. Your feelings may be wrong. Dwell upon the important, saving truth, the great principles of our faith and religion, and then leave the brother or sister to the Lord and the angels to convict them of their wrong in dress or furniture or fixings. If they really love God and have extravagance about them, the Lord is just as willing to show them their wrong and convict them of their sin as He is to convict you, or somebody else, or lay a burden on some other one.

Preach the truth, and if the truth is received in the heart it will affect the receiver and purge wrongs from him. Don't be in too great haste. Leave the Spirit of the Lord time to do its work, time to correct wrongs; then the individual has an experience that is worth everything to him. I saw that the brethren in Vermont must not move from impulse, but from principle; must not be governed by feeling or impressions, because they are liable to be deceived if they trust here or rely there. They must preach present truth straight, plain, and clear, and not come down from the important things to little things that do not concern them.

There must be a more strict attention paid by all to their own eternal welfare, to cultivate the good seed sown in their own heart, or before they are aware of it, while they are intently watching their brother or sister, poisonous weeds are choking the good seed in their own hearts. And are they then in a situation to remove or correct the wrong in their brethren? Oh no.

I saw that some, when reproved by the gifts God has placed in the church, immediately commence to retaliate, begin to watch to see if they can't find something in an article of dress, in the instrument God uses—the reprover—or in others, to find fault with. They encourage a faultfinding, complaining spirit and bring the displeasure of God upon

them more than it was before. They add sin to sin. Instead of putting away their wrong, they hide it or cover it by gratifying their carnal mind in accusing their brother or sister.

I have been shown the case of those brethren who feel that God has called them into His vineyard. If God has called them, the burden and weight of the work will rest upon them; they will feel the burden of the message with power, and they will not exercise their gift so much among believers who have an understanding of the truth but among those in new fields, laboring by every effort, by prayer and holy living and talking the truth, to raise up a company of Sabbathkeepers. They will not run much among the brethren, accomplishing but little.

I saw that some brethren have not fully understood their work. The Lord has not called them to give themselves up wholly or unreservedly to the work of teaching the truth to others. They can assist in the work, do errands for the Lord, but they should not throw themselves wholly on the church as called and chosen servants of Jesus Christ are required to. They are not called to travel extensively from state to state. [Manuscript is incomplete.]

Manuscript 1, 1859.

Written September 24, at Topsham, Maine.

This manuscript is titled, "Proof of the Call to the Ministry". This manuscript appears in full in *Manuscript Releases, Volume 21*, p. 13-16.

I was shown the state of things in Vermont. Their condition is not pleasing to God. They should have order among them, and have everything done up exact, straight, and square. There is too much leaving things at loose ends, and I saw there has been too much leaving the important truths to dwell on little things. There has been a stiff, unbending spirit with some in Vermont, and a desire to bend others to their ideas or notions.

There has been a moving by feeling, and neglecting the living principles. Dwell on the great principles of our faith, and do not descend to the little particulars. There has been a fault-finding spirit, a watching others that there should not be. I saw that brethren in Vermont must change their course. They must not move from impulse, but from principle.

I was shown the case of the brethren who feel that God has a work for them in the field, Brethren Bean and Evans. If God has called them, the weight and burden of the message will rest in power upon them, and their gift will not be exercised among believers only, but the great burden of their work will be to go out in new fields and raise up a company to keep the truth. But I saw that these brethren had not understood their work fully. God has not called them to give themselves unreservedly to the work. O no, they can assist in the work and do errands for the Lord, but they should not feel to throw themselves on the church as messengers or as called and chosen servants of Jesus to travel from place to place, or state to state, to labor and preach. Their time should not be occupied visiting the different churches; they do not good this way in travelling from church to church. The churches generally are just as well off without them. They have a duty to do in case ministers are absent, to baptize or administer the ordinances. It is pleasant to visit the brethren and churches of Sabbath keepers, but still the church is just as well off without such laborers, unless they have a special message to deliver. These should be careful of their time when they are not on a special errand for God [and] labor with their hands, [doing] the thing that is good.

Both of these brethren can be of use in their place, but they have thought the Lord has laid more upon them than He has. Brethren in Vermont should be careful and wait until the Lord lays the burden on men before they encourage them to labor. Even if the Lord designs to use individuals, the brethren are in danger of hurrying them along, hurting them by encouraging them too much. They should be left to work their way along, and let God fit them for the work. Let them come along with the deep weight of the work upon them. Some are entirely spoiled by being hurried into the field before the Lord has prepared them for going. Let them endure some hardships and obtain an experience in the work. Those who do not devote their whole time to labor in new fields, and carry the truth, should labor with their hands, and do what they can to supply their own necessities.

I saw that those whom the Holy Spirit and the brethren have set apart to the work will have something to carry, and as they have the burden and weight of the message, they will give unmistakable evidence of their calling. They will not be content merely to travel among the churches, but God will give them the burden to go out in other places where the truth has not been preached, and bring out individuals or a company into the truth. They should not enter into other men's labors and build on other men's foundations.

This evidence will the Lord give His church if He has called men into the field in visiting the different churches. The churches are generally just as well off without these laborers. They have a duty to do, and in case ministers are absent, to baptize or administer the ordinances. I saw that especially Bro. Bean should be careful of his time when he has not a special errand to do for the Lord. He should labor with his hands, [doing] the thing that is good. He can be of use in his place. He has thought the Lord has laid more upon him than He has.

Brethren should be careful and know that the Lord has laid burdens upon men before they encourage them in the field. Even if the Lord is fitting up individuals, the brethren are in danger of hurrying them along and hurting them. They should be left to work their way through and let the Lord fit them for the work. Let them come along with a deep weight of the work upon them, let them endure some hardships, some severe trials, and obtain an experience in the work. Those who are able and are not especially called of God to devote themselves entirely to the work of teaching the truth, should labor with their hands and supply their own necessities.

I saw that those who by the sanction of the brethren and the Holy Spirit are set apart to the work will have something to carry, and as they have the burden and weight of the message, will give unmistakable evidence of their calling. They can not be content to travel among their brethren, but they will be burdened to go out into new places, and bring out individuals into the truth; and if those who have strength, work and preach, it will not require their influence at all, but give them better success. This evidence will God give those whom He has especially called. They will feel such burden for souls, such yearning for others out of the truth, they can but listen to His teachings, and with the Lord with them, they will convince souls.

But some are too easy who think they are called of God; they enter into other men's labors, and build on other men's foundations. Bro. Pierce the Lord has blessed and given freedom of speech; he should [not] be handing out his means to help others, but should seek to save his wife care and labor. He should study her convenience and comfort, but should not hand out his means at present. His time is money. His labor is needed in the field, and he must take a different course from what he has.

Bro. Phillips has the gift of exhortation. He can do good, but he lets feeling govern him too much. He should lift when the work goes hard and he is not called to devote his time, but can fill in here and there. When he is not especially engaged in the work of God, [he] should be economical of his time, should not seek to be eased while others are burdened and have all they can do to get along.

Brother Evans can do errands for God, can interest a congregation, but can not travel extensively or be a thorough laborer. I was shown the case of Brother Bingham. He has a good gift, and can do good, fill in here and there, but his labors can not tell unless he has corresponding works. He is not careful studying how he can best approach individuals, but broaches the subject abruptly, and injures his influence, and the cause he loves. I saw that he should labor at home to set a holy, godly example, be patient, be kind and tender to his relatives and friends, especially his wife and children. His good influence should tell in the neighborhood. He must not have a driving spirit, but a winning one. He can not drive souls into the truth but he can win them much more successfully than he can drive.

Manuscript 2, 1859.

Written January 1, at Battle Creek.

This manuscript is an excerpt of a Diary from 1859. Portions of this manuscript are published in *I'd Like to Ask Sister White*, p. 26.

January 1. The commencement of another year. My husband went down into the water and buried seven with Christ in baptism; two of them were but children. One prayed earnestly in the water to be kept unspotted from the world. As Jesus was raised from the dead so the candidates were raised up out of the water. May they live a new life unto God. Will they be enabled to crucify self and imitate the self-denying life of Jesus?

In the eve the church followed the example of their divine Lord. Said Jesus on the night that He was betrayed, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. ... If ye know these things, happy are ye if ye do them." John 13:14-17.

I was greatly blessed while engaged in washing the feet of my dear mother. It seemed to me to be the last time I should have the privilege. I felt called out to cry earnestly unto God that those weary feet might run in the way of

God's commandments, travel the whole length of the Christian road, and after her weary pilgrimage is ended, lay off her armor at the feet of her Redeemer, and finally stand upon the Mount Zion and walk the streets of gold. We wept together and that season will be long remembered.

A holy solemnity pervaded the congregation. The place seemed awful and solemn on account of the presence of the Lord. After we had followed the example of our Lord in washing feet, we partook of the communion. It was an impressive scene as we called to mind the sufferings of our dear Saviour for our sins. Our hearts were deeply melted, and overflowed with gratitude and love to Him who had paid such a dear price to ransom us from the power of Satan and hopeless misery.

Manuscript 2, 1859.

Written March 10 and 17, at Battle Creek.

This manuscript is an excerpt of a Diary from 1859. This manuscript appears in full in *The Good Samaritan*, December 1, 1859.

I will copy a few items noted in my Diary.

March 10th, Thursday afternoon. Sister I. came in from the country. She lives about ten miles from Battle Creek. She walked about three miles before she could get any opportunity to ride to Battle Creek. She looked sad, appeared chilled, and her sensitive heart was deeply affected as she thought of her errand--she had come for her daughter's wages. Stern necessity had compelled her to take that which she had previously earned, and now her only dependence was to get a few dollars from her daughter for bread. Her disagreeable errand sent the blood from the extremities. She appeared like a woman about to faint. Her teeth chattered, her whole frame shook. She had a husband at home dying with a lingering consumption, and she had four children to supply with bread. They were poor, suffering poor. Their daughter has worked with us ten weeks, and has deprived herself of suitable clothing to help her parents. I asked the mother in the daughter's absence how they were prospered. She said when she was at Battle Creek six weeks before, A. had given her her wages, and now she had come to ask her if she could let her have a little money to get some flour with. Said the mother, (while her heart seemed ready to burst,) "I hate to be compelled to ask her wages; it is more than ought to be asked of any child, but I know not what else to do." As the mother told A. her wants, A. informed her mother that her wages were all taken up in getting her brother a pair of boots. The mother was disappointed; she saw that there was nothing for her. Said she, "We could have done in some way without the boots; but breadstuff we must have." I stepped out of the house, leaving the distressed mother and daughter weeping. I related to my husband what was going on in the house. He entered into the matter with me, and we relieved their present necessities. Our little boys, H., E. and W., were moved at once. They begged the privilege of adding their mite, ten cents each. The mother's burden was lightened, and we all wept together as she expressed her gratitude. I shall ever remember these circumstances.

March 17th. We rode out of the city to visit Bro. I.'s family, the daughter A. accompanying us. We found the mother had been absent. She had just returned from walking three miles and back, making six miles, to obtain help to put up a fence around a little spot of land they had cleared for the purpose of making a garden. She was disappointed, and her long walk amounted to nothing. We found her husband very low, and his difficulties aggravated by the inconvenience of the dwelling. It was a log house, unfinished. There was only one room, and a chamber which they used for a sleeping apartment by climbing a ladder. The steam of the cooking increased the sick man's cough, and the only relief he could obtain was to go out doors and cough in a painful, violent manner. They had one little son about ten years old, and small of his age. The labor of one nearly double his age came upon him. He seemed willing to do all he could. We had a praying season before leaving, and it was a solemn place; it was indeed the house of mourning. The daughter A. prayed for her father in an earnest, touching manner, and then for her sisters. As our petitions went up unitedly to God, there was weeping aloud for some time in the dwelling, and after we had risen from our knees we heard A. outside of the house pleading with her sisters to serve God, and all were weeping aloud. All felt that a sacred tie was about to be broken. Our visit was a profitable one, and we believe God approbated the efforts we had made to comfort the afflicted, suffering one, and ease his passage to the grave. The knowledge that there were those who would have a kindly care for the mother and children was a great consolation to him, for he knew that he must soon part with them.

After we returned home we made the church acquainted with the situation of the afflicted family, and measures were immediately taken to relieve them. A little addition was put on to their log house for a cook-room, that the sick parent might be made more comfortable. A few weeks after this he fell asleep. He died, leaning upon the strong

promises of God. Jesus was his friend, and all through his sickness he seemed to lean upon his bosom with assurance that he should come forth in the resurrection morn immortal. The family are now left without a husband and father. They must not want, they must be supplied with life's necessities, if they are deprived of many of its comforts. And we believe it will be the highest pleasure for those who have abundance to help the poor who are needy. Especially should widows be taken care of. They should have our tenderest sympathy, prayers, and we should look after the interest of the fatherless children. Husbands and fathers, make their case your own, and have a care for them just as you would wish others to have a care for your companion and children if you should be called away from your families. This is a cold and selfish world. It is natural to look out for self, and neglect those who are pining for sympathy and consolation, and are suffering privation.

It is no marvel to me that a tender husband and father's last hours are often embittered by thinking what will become of their companion and children. Must they be left to the mercies of a cold and selfish world? I have seen the dying father look tearfully around upon the family circle, and his eye rest upon the faces of every one of his dear children. I have seen the quivering lip, and could read the thoughts of that tender parent. He knew the peculiar temperament of every one of his loved ones, he knew they were illy prepared to endure hardship, privation and unfeeling coldness. No longer can a father shelter them in his dear arms, no longer can he soothe their troubled spirits, and quell the rising passion that is endangering the happiness of the child and parents. O, how would the bitterness of death be taken away if he knew there were unselfish hearts that would feel for their woes, and that would make the case of his desolate, sorrowful household their own, and that would exert a holy, salutary influence upon his children, and patiently aid the burdened mother to bear the double burden laid upon her--that of acting the part of a father and mother to the little fatherless flock.

Manuscript 5, 1859.

Written January 1-March 31, at various places.

This manuscript is the Diary for the first quarter of the year 1859. Portions of this manuscript are published in Selected Messages, Volume 2, p. 337, Selected Messages, Volume 3, pp. 261-262, Welfare Ministry, pp. 322-325, Manuscript Releases, Volume 3, pp. 136-142, Selected Messages, Volume 4, p. 437, Selected Messages, Volume 7, p. 216-217, Ellen G. White Biography, Volume 1: The Early Years, pp. 396-400.

[Battle Creek, Mich.,] Sabbath, January 1, 1859

It is the commencement of the new year. The Lord gave James liberty Sabbath afternoon in preaching upon the necessary preparation for baptism, and to partake of the Lord's supper. There was much feeling in the congregation. At intermission, all repaired to the water, where seven followed their Lord in baptism. It was a powerful season and of the deepest interest. Two little sisters about eleven years old were baptized. One, Cornelia C., prayed in the water to be kept unspotted from the world. In the eve the church followed the example of their Lord and washed one another's feet, and then partook of the Lord's supper. There was rejoicing and weeping in that house. The place was awful, and yet glorious, on account of the presence of the Lord.

[Battle Creek,] Sunday, January 2, 1859

Sister Augusta Bognes was sent for to assist me to prepare for another journey. Made a coat for Edson. He will accompany us. We tried to comfort Augusta. She is cast down and discouraged; health poor, and no one to depend on. She has laid aside her armor and shield of faith. May the Lord strengthen the weak hands and confirm the feeble knees. Gave Sister Irving a warm cloak and dress and a few other things to make over for her.

[Battle Creek,] Monday, January 3, 1859

Went to the office; called in at Brother Loughborough's and at my sister's. Wrote seven pages to Doctor Naramore, then took dinner at my sister's. Had a good interview with my father and mother. Went to the office again after dinner, and wrote four pages to Brother Orton's family; also wrote four pages to Brother Howland's family, and wrote to Sister Ashley, and Brother Collins' family. Paid Widow Cranson \$1.00 for making a couple of shirts. Paid Sister Bognes \$1.00 for making a coat. She was unwilling to take it, but I felt it duty to hand it to her. She is poor and sickly. May the Lord pity and care for her. Said Jesus, The poor ye have always with you. May the Lord rid us of selfishness and help us to care for others' woes and relieve them.

[Battle Creek,] Tuesday, January 4, 1859

Went to the office. Wrote a number of letters to different ones who were acquainted with our experience. Wished them to call up the events and write them to us. Wrote to Brother Hastings of New Ipswich, N.H., Brother Collins of Dartmouth, Mass., Noah Lunt of Portland, Me., and Brother Nichols of Dorchester, Mass. Wrote a vision given me for Brother Bates.

[Battle Creek,] Wednesday, January 5, 1859

Thought of remaining at home to prepare for my journey. At noon James said they needed help at the office. I went down to help them. There was a difficulty in the press. No papers to fold. All waiting for work. While waiting I wrote to Brother Benedict's family. While [I was] busily engaged in writing, Sister McClemule came in. I must leave to talk with her. Jenny, Mother, and Willie came next. Showed them the press. Jenny and Mother spent the afternoon with Sister Smith. While [I was] folding, Sister Cornell came in and wished me to go down street to get some things for Roxanna. Walked down, got the things, returned to Brother Smith's for supper, then home with Jenny, Mother, James, Edson, and Willie. Found Father very cheerful at home.

[Battle Creek,] Thursday, January 6, 1859

Made a cap and a vest for Edson. At night am very weary. Gave Agnes [Irving] a half-worn dress paramatta for her mother. They are poor. The husband and father is sick. Their crops have failed. They have breadstuff to buy and nothing to buy with. Agnes is their main support. She is only seventeen. There are four children now at home. They must suffer unless the church interest themselves in their behalf. May the Lord have mercy upon the needy, and put it into His children's hearts to dispense to them with a liberal hand.

[Otsego, Mich.,] Friday, January 7, 1859

Went to Otsego to Brother Leighton's. It was a cold drive, yet we kept quite comfortable. Slept well that night. [Otsego, Michigan] Sabbath, January 8, 1859

It is the holy Sabbath. May we honor and glorify God today. We went with Brother Leighton in his sleigh to Otsego, four miles. It was very cold; could hardly keep comfortable. Found the meetinghouse not very warm. All were so cold. Must take time to get warm. Brother Loughborough preached upon the judgment. Then I said a few words. Not very free. Then the church readily gave in their testimonies. Many of those who were Cranmer's followers were present. They wished to know why there should be a division. They said the house of God was not divided; that as God was with us so He was with them, that Cranmer preached the same as Brother Loughborough preached. They sang a great deal, and we felt that it was time for us to speak. I said a few words, then John explained who had made the division. They seemed displeased. We felt freer.

[Otsego,] Sunday, January 9, 1859

Rested well last night, but feel a depression of spirits this morning. It is very cold today. Word has been brought to us that the Baptist meetinghouse has been locked up to keep us out. They do not hold meetings there themselves, neither will they let us enter. We held meetings in Brother Russell's house. The room was filled. A number of new ones were out to hear. John had much freedom. There was deep feeling in the meeting both forenoon and afternoon. The saints were strengthened. I had freedom in exhorting the people. Some wept aloud. Brother Hatten's brother and his wife were present. They are not in present truth. They know not God. They seemed deeply affected. That meeting will be long remembered. Cranmer's followers were present. The Lord gave us liberty and His salvation. We closed the meeting with the victory.

Monday, January 10, 1859

Left Brother Leighton's Monday afternoon for Allegan. Was heartily received by Dr. Lay's family. Sister Lay seems free. Had a pleasant interview with the family. The Lord met with us at our season of prayer, yet my spirits are somewhat depressed.

Tuesday, January 11, 1859

Went to Brother Rumery's. Was well received. His brother's wife was visiting with them. I never saw them in so

good a state of mind as at this time. The Lord has been working for them. They feel more the spirit of present truth than I ever saw them have before. In the evening, Brother George Lay, his wife, and Sister Jones came. We had a very interesting interview, relating some of the interesting incidents of our eastern journey. We had a season of prayer before we parted. Brother Rumery prayed like a little child. Seemed to feel much for his children. The Spirit of the Lord was with us, and we felt that our interview was profitable.

Wednesday, January 12, 1859

Wednesday morn had a solemn season of prayer. Brother Rumery felt deeply. He again plead with God in great simplicity for his children. May the Lord answer the father's prayers and give him his children to go with him. There is an improvement in the children. They obey more readily and the oldest boy seems more steady. I went to Brother Thompson's. Was gladly received, yet did not enjoy the visit; was unwell. Brother Kenyon has gone to Allegan. After supper I went to Brother Day's. Had quite a good visit, yet do not feel in a visiting mood. My spirits are depressed. The snow is leaving us. Brother Day proposed to go to Otsego for our wagon, and save John the journey.

[Allegan (?), Mich.,] Thursday, January 13, 1859

Brother Day carried out his proposal. He started for Allegan. We rode with him as far as Brother Oren Jones'. We intended visiting them today. Found Sister Jones' mother and sister there, and we drove on to Brother Leander's. Brother Leander had gone hunting. Their little one is not well.

[Allegan (?),] Friday, January 14, 1859

Expected James. A letter came that he is not coming because Brother Andrews was expected. The church are all disappointed, for Brother Fisher's case has been a great trial, and they intended to take up his case and enter into an examination of things which have transpired. But now we know not what to do. May the Lord direct and give wisdom. He alone can straighten things here. Brother Jones returns—no success. There was meeting in the evening. The house was nearly filled. John [Loughborough] preached upon, "Whom he did foreknow, he also did predestinate." He had freedom. I then said a little upon the necessity of having decision of character, that the half-hearted and indifferent would be left behind. Those who choose eternal life will show it in their lives, and will at last obtain it.

[Allegan (?),] Sabbath, January 15, 1859

The ground is again covered with snow. Brother John [Loughborough] preached upon the inheritance of the saints, giving the election doctrine a rub. The house was crowded. All listened with the greatest attention. In the afternoon I tried to talk a little. May the Lord bless my weak efforts to the good of some precious soul. In the eve there was a church meeting to investigate Father Fisher's case. He broke down a little. Made some confession, and was put upon probation, not to be acknowledged as a messenger, but as a learner of the third angel's message. His heart is not in unison with us. He is far out of the way. The church is destined still to have trials with him.

[Allegan (?),] Sunday, January 16, 1859

Am quite sick. Went to the meeting. Was so sick I was obliged to return home to Brother Leander's. John [Loughborough] preached on the Sanctuary. Had a free time. Took dinner at Brother James Cornell's. Brother Leighton was there and three Sister Fosters, and Sister McDonald was present. I felt so miserable I could not converse. In the afternoon I went to Brother George Lay's. Met Brother Rumery there. It was snowing fast. Had quite a pleasant interview in the eve. But, Oh why am I so depressed, why so cast down and homesick? Have I departed from God, that I am thus left in darkness? Oh, restore unto me the joys of Thy salvation; then shall my lips praise Thee and my heart rejoice.

[Allegan (?),] Monday, January 17, 1859

Felt better this morn. We remained at Brother George Lay's through the day. We feel lonesome and sad. There is but little to cheer the spirits or make the heart glad. The case of Father Fisher lies heavily upon us all. Brother Inman from Wayland is here. It seems to me he has too much of the minister about him; he is given too much to talk; prays lengthy, and exhorts lengthy. Father Fisher read to him a long piece he had written against the visions. Brother

Inman leaves us for his home.

Tuesday, January 18, 1859

Brother Lay harnessed his horses to a sleigh and took Mary, Edson, and myself over the log way and over the bad going ten miles to the plank road. The road is very bad and rough. John [Loughborough] followed us with the horses and wagon. We feel very thankful for the easy conveyance over the bad road. Sister Lay went with her husband for the ride. After we struck the plank, we had a good road all the way to Grand Rapids. **Tarried with Brother James Cramer over night. Had a good visit with them. Brother Cramer is a cripple—caused by a fall from a building. I am so weary and lame through riding I cannot move without suffering pain.**

Wednesday, January 19, 1859

Have slept but little through the night. A little daughter was born to add to Brother and Sister Cramer's responsibilities. The mother and child are comfortable.

In the afternoon we went to Wright. Brother Cramer, the elder, took a seat in our carriage to pilot us. He is acquainted with the road. It is a good road. Have no milk for Teresa [Loughborough]. She cries. Oh, that we may be as earnest for the bread of life as she is for temporal food! She will not be satisfied. May our earnest cries go up to God for His salvation. About dark arrived at Brother Root's. They welcomed us heartily. It is a good home with plenty of house room. Sister Root is in feeble health. There was a meeting in the evening. We were too weary to go. John and Brother Cramer went. Had a good meeting.

[Wright, Mich.,] Thursday, January 20, 1859

Rested well through the past night. Feel lonesome today. It is dark and rainy. This is an excellent family. In the afternoon, Brethren Frisbie and Rhodes came. Brother Frisbie informs us that my husband will not come. Am very sorry. Our labors should be together.

[Wright, Mich.,] Friday, January 21, 1859

Feel a little more cheerful in spirits. Meeting commenced today. The house was well filled. They came from Caledonia, Rome, Vergennes, Ionia. Sabbath drawing on. Had a lengthy meeting in the afternoon and none in the evening. Many testimonies were given in. **Many of them lacked the Spirit.** I spoke a little; feel deeply my unworthiness. I have felt so homesick on the journey. I fear that I have not been willing to sacrifice the company of my husband and children to do others good. I desire a willingness to make a whole sacrifice and crucify every selfish feeling. I feel a lack of the Spirit of God. Have had a weeping time before the Lord. **And again while attempting to bear testimony in meeting, my heart was full. I could not refrain from weeping.**

[Wright, Mich.,] Sabbath, January 22, 1859

This morning I have been pleading and wrestling with God. I have a gleam of light but this cannot satisfy me. I must know that my way pleases God. Went to the meeting with a heavy heart. Am much depressed in spirit. I fear my work has hindered me from communing with God as much as I should. There were about three hundred present—a very attentive congregation. Deep interest was manifested. Brother John Loughborough had freedom in talking. He dwelt on the inheritance of the saints. The same subject was continued in the afternoon. His tongue is like the pen of a ready writer. The people of God seem hungry for the bread of life. They eagerly devour every word that is spoken. I try to exhort; have not much liberty. Something holds me. Oh that [five illegible words] that confine me, and bear a testimony that will reach the heart. Meeting closed at five o'clock. No meeting in the evening. Quite a number tarry at Brother Root's. Their prayers lack faith and energy; are dry and formal. And I am enveloped in clouds and am much discouraged. Oh, that I might come to the feet of Jesus and tell Him all my wants! I shall claim the promises of God through all my unworthiness. He will appear for me and set me free. My soul thirsteth for God. I long for His salvation.

[Wright,] Sunday, January 23, 1859

Meeting commenced at half past eight and the house was well filled. It was a prayer and conference meeting. The

exhortations and prayers were more spirited. No time was lost. Two or three arose at once to speak. One sister arose three times and could not speak. Others would arise and she sat down. At length she gave it up. The conference meeting ended. Brother Loughborough gave an interesting discourse which would tend to wean the hearts of the people of God from earth, turn their attention from their trials, and cause them to work for the things which are unseen, which are eternal. There was a short intermission. Brother Loughborough again gave an interesting, appropriate discourse. I then followed in exhortation. Had freedom and victory, speaking of the life and sufferings of Christ and of His coming the second time, the Life-Giver to raise the dead and change the living. In the evening Brother Frisbie preached upon the Sabbath. He did not have his usual liberty. Brother Loughborough said a few words and I followed, saying a few words, that none of us were compelled to receive salvation but we could receive it if we would. We could choose life or death. Many desire life but do not choose it. They love the world, its fashion, its pleasure, and they plainly show they have not chosen eternal life. Their treasure is here. This world is their home. The lives of those who choose life and salvation will be marked with their choice. Their conduct will say plainly that they are seeking a better country, even a heavenly, a city that hath foundations, whose builder and maker is God. Our meetings closed this night.

[Grand Rapids, Mich.,] Monday, January 24, 1859

We rode to Grand Rapids to Brother Cramer's, the elder. Many have stopped on their way home—a large company for whom to get dinner, but it passed off very agreeably. In the eve I went up to young Brother Cramer's; had some conversation with them and then a season of prayer. I felt called out to pray for the elder Brother Cramer, who is deeply afflicted with ill health and lameness. Had some freedom in prayer. I believe he will be speedily strengthened to glorify God. We feel that our evening's interview was profitable.

Tuesday, January 25, 1859

It looks like a storm. I feel rather cast down. My teeth troubled me through the night. We rode fourteen miles to Brother Hardy's. Brother Cramer did not give us the right directions, and we went four miles out of our way. Did not arrive at Brother Hardy's until dinner time. It was snowing fast. We were heartily welcomed by the family. A good dinner was soon in readiness for us, of which we thankfully partook. This is a colored family. Although the house is poor and old, everything is arranged with neatness and exact order. The children are well behaved, intelligent, and interesting. May I yet have a better acquaintance with this dear family. The meeting is four miles beyond Brother Hardy's. They accompanied us to the meeting. It was held in a private house. Brother Loughborough talked for thirty minutes on the gift of the Spirit of God. Then I spoke of neatness and order.

Wednesday, January 26, 1859

Rested but little the past night. Brother Gerald is poor, yet with a warm heart. He welcomed us to his humble house and provided for us as well as he could. It is a beautiful day. We feared we should be obliged to ride in a storm, but we have a very good road and everything seems favorable. We are homeward bound today and expect before night to meet husband and children. At noon took a dry luncheon at an old hotel, while the horses were feeding. Joyfully, we again met our family. Little Willie seems overjoyed to meet us again. Poor child, he has been very sick in my absence. Is now better but looks miserable. My husband has been sick, but the Lord has preserved their lives. With gratitude to God I take my place in my family again. There is no place to be so dearly prized as home.

[Battle Creek,] Thursday, January 27, 1859

Rested but little the past night. Was so thankful and happy to meet my family again, and to be in the society of my husband and children, [that] I could not sleep. Have a headache through the day.

[Battle Creek,] Friday, January 28, 1859

Had the privilege of sitting at the table with my husband's father and mother and my father and mother. We enjoyed the interview much.

[Battle Creek,] Saturday, January 29, 1859

Have spent a very restless night. My lungs are very sore. Every breath causes me pain. Cannot attend meeting today.

At noon Sister Kelsey came up to take dinner with us.

Wednesday, February 2, 1859

My lungs trouble me very much.

Thursday, February 3, 1859

Very sick all day with sick headache. Henry Pierce, from Monterey, was at our house. Sent Sister Leander Jones some things for her children and Jenny sent her her best bonnet. May the Lord enable us to see the wants of the poor and give us a ready and willing heart to supply them.

Friday, February 4, 1859

Health poor. Went to the stores with Brother Bates and Augusta Bognes. They purchased a coat for Brother Bates.

Saturday, February 5, 1859

Attended meeting all day. James preached twice. Had freedom. His text was, "This generation shall not pass, until all these things be fulfilled." In the afternoon I had a free time as I bore testimony. Brethren Carmen and Street tarried with us all night. They urge us strongly to come to their place.

[Battle Creek,] Sunday, February 6, 1859

Visited my mother; obtained some facts in my experience.

[Battle Creek,] Monday, February 7, 1859

Sent a letter to my sister Mary [Foss] and one to Jane Seaman. Visited my mother in the afternoon; made her a cap. Had a conversation with Robert Holland in the evening. Sarah's hired girl was sick.

[Battle Creek,] Tuesday, February 8, 1859

Wrote a letter to Sister Drusilla Lampson and Sister Mary Chase. In the afternoon visited Sister Lyon, in company with Mother White and Sister Ballou. Had quite a pleasant interview. Cut and made some caps for Mother. It may be the last time I shall have the privilege of making caps for her head, but my prayer is that she may wear a crown of glory in the kingdom of heaven. Brother Den has been thrown down and beaten by drunken men. Two men interfered. Brother Den complained of the men. They were shut up last night. They have their trial today. The same men struck my husband three times with a whip. Did not hurt him. The world is growing worse and worse. My prayer is, O Lord gather not my soul with sinners, nor my life with bloody men.

[Battle Creek,] Wednesday, February 9, 1859

Had a good season of family prayer. My soul hungers and thirsts for salvation and holiness of heart. My anxiety is great for my children. I was led out to cry earnestly to God for them that they may be subjects of His grace and heirs of salvation. Wrote my twin sister a letter, also one to my sister Mary and one to Brother and Sister Folsom.

[Battle Creek,] Thursday, February 10, 1859

Am not well. In the forenoon Sister Harriet Smith visited us. In the afternoon Sister Kellogg came, and soon after Sister Grant, and spent the afternoon with us. In the eve Warren came up and I had some conversation with him. Some need to be held in with bit and bridle. It is hard for me to believe that such are Christians. They seem to have no responsibility but have to be entreated and carried upon the shoulders of others. I cannot keep out of my mind the words of our Saviour, "Strait is the gate and narrow is the way that leadeth unto life, and few there be which find it; because wide is the gate and broad is the way that leadeth unto death, and many there be which go in thereat." Who will choose Christ as his portion and be willing to suffer trial and affliction for His sake? Who will cheerfully endure the trials and without fretfulness make any required sacrifice? Oh, it is a great thing to know the fellowship of Christ's sufferings; yet we must know this. We must so enter into the life of Christ that we can realize in a degree the

great sacrifice made for us and consider that any privation or sacrifice that we can make to make others happy and to save souls is aiding in the plan of salvation. Thus we are coworkers with God, coworkers with His angels.

[Battle Creek,] Friday, February 11, 1859

Am not well. Unable to write. Keep my chamber nearly all day.

[Battle Creek,] Sabbath, February 12, 1859

Sabbath attended meeting all day. Brethren Charles Jones and Henry Pierce were present. My husband preached in the forenoon, How shall a young man cleanse his ways? etc. It seemed to be a right and proper subject, appropriate for the people. In the afternoon we had a conference meeting. It was a profitable time. The presence of the Lord was with us. Free testimonies were borne and all who have recently professed the truth bore their testimony. Agnes spoke. I never heard her before. Brother Jones and Brother Pierce tarried with us over the night.

[Battle Creek,] Sunday, February 13, 1859

Have some little freedom in writing. My carpet was brought home today, and Sister Byington offers to give me the weaving of it. It is very kind in her. Do not know as I ought to accept it.

[Battle Creek,] Sabbath, February 19, 1859

The Lord was with us in meeting.

[Battle Creek,] Monday, February 21, 1859

Sent a letter of eight pages to Dr. Naramore and a couple of pages to Brother Orton.

[Battle Creek,] Sabbath, February 26, 1859

Had a good meeting. There was preaching in the forenoon and prayer and conference in the eve. It is encouraging to see those who have lately embraced the truth so ready to bear their testimony. May the Lord build them up in the most holy faith and strengthen them to run the whole length of the Christian road that they may obtain an everlasting victory, a rich and glorious reward. My lungs are very painful. Every breath causes me distress. In the eve Brother and Sister Godsmark visited us to spend the night with us. I suffered so much pain I could not sit up. Unwillingly I retired. I was disappointed; had hoped to enjoy the society of these Christian friends. I passed through considerable suffering before sleeping.

[Battle Creek,] Monday, February 28, 1859

Mary Loughborough came here; stopped with us to dinner. Her baby was sick. In the afternoon went in to Sister Ratel's. Had a pleasant interview. Her babe had on an old, torn, white dress—the best he has except one that she keeps to put on him when she goes out with him. She speaks of her children that died two years since. She does not wish them alive again. The family are all poor. The oldest girl much prizes a Bible I gave her. She reads out of it to her parents. Sister R's health is very poor. Has spit blood. I fear she will not fill her place in her family long. Shetries to do right. Her husband is a poor, wicked, passionate man and she has great trials. May the Lord sustain her. She begs us to pray for her that she may do right at all times.

[Battle Creek,] Tuesday, March 1, 1859

Walked to the office. Called to see Sister Sarah and Mother. Sarah gave me a little dress and two aprons for Sister Ratel's babe. I then called on Sister Aurora Lockwood. Had a pleasant interview with her. She is a choice sister, beloved of God and highly respected of all the church. I rode down to the city and purchased a few things. Bought a little dress for Sister Ratel's babe. Came to the office, assisted them a little there and then came home to dinner. Sent the little articles to Sister Ratel. Mary Loughborough sends her another dress, so she will do very well now. Oh, that all knew the sweetness of giving to the poor, of helping do others good and make others happy! The Lord opened my

heart to do all in my power to relieve those around me. Give me to feel my brother's woe!

[Battle Creek,] Wednesday, March 2, 1859

Unwell all day. Tried to write a little. Sister Kelsey and her son called on us. Sister Kelsey seems sad. She brought wheat to sell and it is musty. Cannot dispose of it. She needs means to use. We prepared her a warm meal and had her sit down and partake of it before starting for the thirteen-mile ride home. It is chilly weather. I lent her a cloak; feared she would suffer. I feel the deepest sympathy for this devoted widow. She has been a kind friend to us and in time of need has assisted us liberally. May the Lord abundantly bless the widow and be her God and husband, and be a God to the fatherless. I look upon my kind husband and see that God has dealt very mercifully with me in sparing to me my husband and dear children. Oh, my heart shall always be grateful for His rich mercy and loving kindness.

[Battle Creek,] Thursday, March 3, 1859

My health is very poor. Am troubled with severe cramp in my side. Have some fear as to the result. I cannot stand straight, and walk with much pain and difficulty. Intended visiting the brother Dan [?] John. It is impossible to go. I feel a strange weakness. Gain some strength by taking a little tomato wine [juice].

[Battle Creek,] Friday, March 4, 1859

I have a strong desire to get nearer to God. My heart pants after God, the living God. My time is employed in sewing. Made two caps for my boys. In the eve, at the commencement of the Sabbath, we assembled at Brother T. Meade's to pray for him, that God would heal him of his disease. He is fast going down, and unless God in mercy raises him, he will go down into the grave. We had unusual freedom in prayer for Thomas. I was abundantly blessed. How precious the name of Jesus sounded to me. Brother John Andrews came to this city last night. We have met today and he took dinner with us. Has related particulars concerning his visit at R. We listened with great interest.

[Battle Creek,] Sabbath, March 5, 1859

Did not attend meeting today. My husband was sick. Have remained with him to wait upon him. The Lord met with us and blessed us this morn. I had unusual liberty in prayer. Brother John Andrews preached twice today. He spent the eve and night with us. We enjoyed the visit much.

[Battle Creek,] Sunday, March 6, 1859

Had an interview with Martha Byington. Cut out a dress. We were perplexed; took it all to pieces and made it over. Spent the afternoon with [Mary] Loughborough; attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of voting was considered and dwelt upon. James first talked, then Brother Andrews talked and it was thought by them best to give their influence in favor of right and against wrong. They think it right to vote in favor of temperance men being in office in our city, instead of—by their silence—running the risk of having men of non-temperance put in office. Brother Hewitt told his experience of a few days, and is settled that it is right to cast his vote. Brother Hart talked well. Brother Lyon opposed. No other objected to voting, but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. Oh, that they may all act in the fear of God. Men of intemperance have been in the office today, in a flattering manner expressing their approbation of the course of Sabbathkeepers in not voting, and expressing hope that they will stick to their course and, like the Quakers, not cast their vote. Satan and his evil angels are busy at this time and he has a work upon the earth. May Satan be disappointed, is my prayer.

[Battle Creek,] Monday, March 7, 1859

It is rainy today. It looks very gloomy without, but if the Sun of righteousness shines in my heart all is well and no outward appearance and gloom can make me sad. Today the votes are cast for town officers.

[Battle Creek,] Tuesday, March 8, 1859

It is a day when infirmities are striving for the victory. I suffer much pain in my left shoulder and lung. My spirits are depressed. Brother John Andrews leaves today. He came up to visit us in the eve. Had a pleasant interview. I got

together a few things for him to take home. Send Angeline a new calico dress, nine shillings, and a stout pair of calfskin shoes. Father gives the making of the shoes and the making of a pair of boots for Brother John Andrews. I send the little boy a nice little flannel shirt and yarn to knit him a pair of stockings. I send Sister, or Mother, Andrews a nice large cape, well wadded, for her to wear. I made a bag to put them in, of towel cloth. Wrote three small pages to Sister Mary Chase. In it wrote recipe obtained from John's.

[Battle Creek,] Wednesday, March 9, 1859

I suffer so much pain in my shoulder, lung, and my whole side, I can write but little. Wrote six small pages to Sarah Whipple. I visited my mother. Made her a black cap. In the eve Sister Mary Meade came in, for husband and self to visit them and encourage Thomas. He is much cast down. His lungs trouble him much. James talked encouragingly, then we had a season of prayer. The Lord met with them and all are much encouraged.

[Battle Creek,] Thursday, March 10, 1859

Walked to the city and back. Was very weary. Purchased John F. a pair of pants. In the afternoon Sister Irving came in. She looked sad and appeared to be chilled. Agnes [Irving] was much affected, as she noticed a little reluctance on the part of her mother to tell her how sick father was. She burst into tears and cried out in an earnest manner, "Ma, tell me how Pa is?" She had feared that he was dead. Her mother, deeply affected, told her he was failing slowly. Oh, what a scene I witnessed! The mother compelled to come to the daughter for her hard-earned wages to support a dying husband and father and four children. The mother's feelings—entirely overcome as she feels her necessity and her reluctance to take all her daughter's wages. For ten weeks the daughter has lived with us and we have paid her nine shillings a week. All but one dollar of this she has handed to her mother. Her clothes are poor, yet she does not appropriate any means to her own use. She forgets herself in her self-sacrifice and devotion to her parents. It was as affecting a scene as I have ever witnessed. The reluctance of the mother to accept, through necessity, the wages—all the wages—of a daughter, and the willingness and freedom of the daughter to have all go to her poor afflicted parents. The mother and daughter wept, and we wept. We aided them some. Paid half toward a pair of boots for a little brother—one dollar. I paid one dollar fifty for a pair of shoes for the mother. Husband gave her one dollar in money. Henry gave her ten cents, Edson ten cents, and little Willie ten. Husband gave her five dollars more to buy a few luxuries for the sick one. We parted with considerable half-worn clothing to make over. We **put up one pint of rich grape wine [juice] and another pint of currant for the sick one, and sent a little handful of dried apples for the sick one's table.**

[Battle Creek,] Friday, March 11, 1859

manuscriptIt has been dark and stormy all day. It has rained and blown very hard. Husband has been preparing for a garden. Rather early spring. Large holes are prepared in the earth for the pieplant.

[Battle Creek,] Sabbath, March 12, 1859

Not able to attend meeting.

[Battle Creek,] Tuesday, March 15, 1859

Went to the office. Wrote two letters: one to J. Clark, Portage, three pages of foolscap; one to Paul Folsom, six pages of note paper. Sister Decker sends in ten dollars to James [White] and Uriah [Smith] to apply where it is most needed. Applied two dollars to Sister Irving. William handed me one dollar to dispose of for her.

[Battle Creek,] Wednesday, March 16, 1859

Wrote a letter of six pages to Sister Decker.

[Battle Creek,] Thursday, March 17, 1859

George, Agnes [Irving], and myself visited Brother Irving.

[Battle Creek,] Friday, March 18, 1859

Finished the arrangement of letters to the office. [Battle Creek,] Sabbath March 19, 1859 Attended meeting in the forenoon. Brother Loughborough preached with great liberty upon the sleep of the dead and the inheritance of the saints. Tarried at home in the afternoon. Read to my children, wrote a letter to Brother Newton and wife, encouraging them in spiritual things. In the evening attended meeting for communion and washing feet. Was not as free as I wished to be on such occasions. My teeth troubled me. Returned home before meeting closed.

[Battle Creek,] Sunday, March 20, 1859

My health is very poor. Father and Mother are moving over their things today. Mary Ann, Brother Irving's daughter, just returned from visiting her parents. They are somewhat anxious to get near the village of Battle Creek. Brother Thomas Meade came to our house. Stopped with us until his things were moved. I was surprised to see how fast he has run down. He is very weak. We must trust in God. If we look at appearances we should think his case hopeless, for he seems marked for the grave. Mary, his wife, took dinner with us. She is very worn and tired from moving, and then her husband's weak state depresses her spirits. May the Lord spare Thomas to his family and to the church, is our earnest prayer. The arm of flesh cannot save him. The Lord is mighty to save. In Him we trust. We believe we shall not trust in vain.

[Battle Creek,] Monday, March 21, 1859

I suffer considerably in body, yet went down street to assist in buying Father and Mother things to keep house with. Returned home for dinner and finished the trading in the afternoon. I suffer much from weariness. Brother and Sister Grant came up with things for Brother Irving's family. I have a sick headache. Was obliged to retire.

[Battle Creek,] Wednesday, March 23, 1859

Visited Brother Godsmark's and met with a hearty reception. Had a prayer meeting in the eve, at the stated time of their prayer meeting. We had quite a refreshing season, although there were but a few.

[Battle Creek,] Thursday, March 24, 1859

Arose early. Assisted my husband and Brother Richard in taking up a currant bush to plant in our garden. Sister Hulda rode down to Battle Creek with us. Brother Richard and Orville came on after with a load. We arrived at home two hours before they came. They took dinner with us. It is a cold, blustering day. Brother Richard and wife will suffer unless they are warmly clothed. I lend them cloak, mittens, and necktie to protect them. The weather is very changeable, but in the new earth there are no chilling winds, no disagreeable changes. The atmosphere is ever right and healthy. Father and Mother are contented in their new home. May the Lord give them peace of mind and continual refreshing from His divine presence.

[Battle Creek,] Friday, March 25, 1859

Finished John a pair of pants, and prepare a coat for Edson. In the evening, as we bow to implore the protection of our heavenly Father through the night, the Lord begat within me living cries after His salvation for Brother Thomas. I was made to feel that the Spirit maketh intercession for us with groanings which cannot be uttered. Oh, how precious seemed the promises of God to us as our united cries were sent up for the restoration of our afflicted brother. Our trembling faith grasped the strong promises of God and we felt like agonizing like the importunate widow until our petition should be answered and our dear brother restored to health again.

[Battle Creek,] Sabbath, March 26, 1859

We arose early and walked down to see Brother Thomas. We learned that at the same hour that we were called out in prayer at home for Thomas that Brethren Kellogg and Smith were praying around his bedside, and the Lord met with the sick and strengthened him to praise His name with a loud voice. They all felt the sweet refreshing from the presence of the Lord. Thomas rested well through the night and we felt rejoiced at this token of good from the Lord. We had a praying season for our dear brother. The Lord met with and blessed him and us again and he praised the Lord for His great goodness. At half past one o'clock those connected with the office met together to pray for Thomas' recovery. The Lord gave us a measure of freedom.

[Battle Creek,] Sunday, March 27, 1859

Went to the office today to cover books. Sent out the things sent in for Brother Irving's [family].

[Battle Creek,] Monday, March 28, 1859

Covered, or made, a mattress for the lounge. Very weary. In the eve folded and prepared different signatures for different books.

[Battle Creek,] Tuesday, March 29, 1859

Quite unwell. Was obliged to rest in the forenoon. In the afternoon wrote three letters and had an interview with my father, which causes me much sadness of heart. They are going east. Father is a second child, but knows it not. In the eve, stitched one hundred books. While we were engaged at family prayer Brother Carmen came. Went out to Brother Irving's. Returned in the eve. Brother Irving is a little more comfortable.

[Battle Creek,] Wednesday, March 30, 1859

Set out the raspberry bush. Went to Mr. Manchester's for strawberry plants. Got some currant bushes. Brother Carmen left this morn. Brother John Farnsworth went with him. Thomas is no worse, but slowly improving. Praise the Lord for this manifestations of His loving kindness. We can truly say with the Psalmist, "This poor man cried and the Lord heard him." "I also cried unto the Lord and He heard my prayer. Therefore, I will praise the Lord as long as I live."

Sent off three letters—one to Brother Nichols and one to Brother Howland, having one enclosed to Brother Foey, and one to Brother J. T. Orton.

[Battle Creek,] Thursday, March 31, 1859

Planted a patch of strawberries. Sent a letter of twelve pages of note paper to my sister.

Manuscript 6, 1859.

Written April 1-June 30, at various places.

This manuscript is the Diary for the second quarter of the year 1859. Portions of this manuscript are published in *Selected Messages, Volume 3*, pp. 262-263, *Welfare Ministry*, p. 325, *Manuscript Releases, Volume 3*, pp. 142-143, *Manuscript Releases, Volume 5*, p. 218, *Manuscript Releases, Volume 7*, pp. 217-218, *Ellen G. White Biography, Volume 1: The Early Years*, pp. 404-406.

Friday, April 1, 1859

Went with our team fifty miles to Jackson. Enjoyed the ride. It is a beautiful day. We see something which teaches us a lesson in almost everything around us. As we journeyed along we met a smooth, clever-looking dog; as he trotted along, we noticed a large, fierce, savage-looking dog standing by the roadside looking very fierce, waiting the coming of the clever-looking animal, ready to pounce upon him. We thought we would watch the result. Soon the little dog that was trotting along noticed his fierce companion and slacked his pace. He seemed to understand the nature of his enemy and he dared not run by, but in a most humble manner crawled along upon the ground. Thus he continued to crouch and crawl until he had come up to the fierce-looking dog, who immediately pounced upon him. The dog would not battle but rolled upon the ground in a begging manner. The big dog could not fight alone. He left the clever, pleading animal, who was still afraid of irritating him. So he walked along slowly, acting as though he wished to run but did not dare to. At length he increased his pace a little until he was sure he could outrun the other big dog; then he ran along as fast as he could go, looking back to see if the other followed. If human beings would only manifest such humility under injustice as this dumb creature, how many unhappy quarrels might be saved.

[Jackson, Mich.,] Sabbath, April 2, 1859

Brother Meade's family came to the meeting. Also Brother Burwell and wife, and a near neighbor who has recently

commenced to keep the Sabbath. May the Lord enable them, Brother and Sister Gregory, to persevere. They seem good. The meeting was profitable. Nothing of particular interest occurs. In the even attend to the ordinances. My mind was particularly depressed. A horror of great darkness settled upon me. James felt it, also Brother Palmer. We commenced to follow the example of our dear Saviour to wash one another's feet. While in this act the dark clouds parted and revealed to us again our Saviour. James and Brother Palmer were also set free. Our mourning is turned to rejoicing. We feel a peace of mind which is ever desirable to be felt by the Christian.

Sunday, April 3, 1859

Stayed at Jackson today. Visited Brother Gurney.

[Battle Creek,] Monday, April 4, 1859

It is cold and windy, yet we returned home. Took dinner at Brother Burwell's. They gave us six dozen eggs, three chickens, and a few dried apples. Brother Burwell handed me one dollar for Brother Irving's family, and Sister Palmer handed me \$1.25 for Agnes [Irving] a dress.

[Battle Creek,] Wednesday, April 6, 1859

Finished covering the lounge. Sister Frisbie called upon me. She has been unwell. Is better today. We urged her to stop for supper. She consented. Sent the children a little cake. Louisa Bovee called in. Promised to call on her tomorrow afternoon a few hours. I have never yet visited her.

[Battle Creek,] Thursday, April 7, 1859

Spent my time, two-thirds of the day, writing to Brother and Sister Church. Wrote six pages and half of note paper. In the afternoon visited Louisa Bovee for the first time. Had a profitable interview. After supper had a season of prayer. Felt something of the blessing of God while entreating His mercy and strength. I am opposed to afternoon visiting and chit-chat upon this, that, and the other thing, which imparts no spiritual strength to either party, the visitor or the receiver.

[Battle Creek,] Friday, April 8, 1859

Made my husband a neck stock. Set out strawberry plants. Went down into the city with Agnes [Irving] to purchase some necessary articles of dress for Agnes.

[Convis, Mich.,] Sabbath, April 9, 1859

manuscriptRose early and rode about twelve miles to Convis to meet with the saints there. The ride was refreshing. Called at Brother Brackett's. They accompanied us to the place of meeting, about two miles distant from his house. A little company of Sabbathkeepers were collected in a large, commodious schoolhouse. James had great freedom speaking to the people. I said a few words. Meeting held until about two o'clock. Nearly all bore testimony to the truth. After the meeting closed, a woman came to meeting; thought it was to be in the afternoon. She had walked a mile. She read the notice in the paper but did not read carefully enough to find out the time of meeting; therefore lost it all. After supper, as the hours of holy time were closing, we had a refreshing season of prayer. James talked with the children before bowing to pray.

Sunday, April 10, 1859

It is very rainy. Think it impossible to get to the meeting today. We will do what good we can in Brother Brackett's family. Sister Smith, her husband and daughter, came half a mile to see us. Had some conversation upon the Sabbath. Brother Smith is convinced that the seventh day is the Sabbath, but the cross stands in his way. He fears his children. Oh, that the Lord would strengthen him to keep all His precepts and give him courage to acknowledge the truth, letting the Lord take care of the results. We feel that the day has been spent profitably.

[Battle Creek,] Monday, April 11, 1859

Spent most of the day making a garden for my children. Feel willing to make home as pleasant for them as I can, that home may be the pleasantest place of any to them.

[Battle Creek,] Tuesday, April 12, 1859

Continued to make garden. Went down to Sister Benedict's for some plants. My heart is called out in sympathy for them. I know they are poor and Brother Benedict is very feeble; unable to work. The mother and the daughters are in feeble health. May the Lord pity them and may He live in the hearts of the church, is my prayer.

[Battle Creek,] Wednesday, April 13, 1859

Went down to Sister Fults' [?]. Sent her a bottle of wine. She gave me some plants for my children. Obtained some sage roots; divided with her.

[Battle Creek,] Thursday, April 14, 1859

Very windy; keep close indoors today.

[Battle Creek,] Friday, April 15, 1859

Write extracts of a letter to Doctor Naramore. Send Sister Benedict a present of \$1.30, for favors received of them. Put up Brother Benedict one pint of currant wine and one pint of grape [juice]. May the Lord bless the afflicted is my prayer. My heart aches for the needy.

[Ceresco, Mich.,] Sabbath, April 16, 1859

Rode seven miles to Ceresco, to attend a meeting with the brethren. The meeting was comforting to the church. The Lord met with us and we were all refreshed. Praise His dear name. After meeting closed, took supper with Brother Hide's family. Then rode to Brother Byington's and to Glover's. Had a good interview with them. Sabbath afternoon engaged in prayer for Martha [Byington] whom we found much reduced with fever and ague. The Lord truly met with us. Martha was blessed and strengthened. James was powerfully moved upon by the Spirit of the Lord. Brother Byington appeared cold and unfeeling. His heart is too much wrapped up in the things of this world. In the eve engaged in prayer at Brother Glover's. The Lord gave us a sweet peaceful season. Brother Glover prayed so sweetly; his heart all melted by the sweet influence of the Spirit of God. Sister Glover's health is not good.

Sunday, April 17, 1859

Again visited Brother Byington. Had a good, sociable time with the family, but Brother Byington is cold and cloudy. His heart is all on this world. The Lord pity and bless him. My husband is afflicted with an ulcered tooth. It was snowing. Cleared off. At noon concluded to venture to the meeting. There were but few out. Husband talked in pain. We then rode home seven miles.

[Battle Creek,] Monday, April 18, 1859

Husband's tooth still very painful. My heart troubles me much. A collection of water around it. Am much pressed for breath. Received a number of excellent letters. One from Mary Chase. Husband received one from John White. I received one from Emily Brisse [?]. I have long wanted to hear from Emily. She still holds on to the truth. Her husband is converted; keeps the Sabbath with her. Received a letter from Brother Orton.

[Battle Creek,] Tuesday, April 19, 1859

My heart still troubles me. There seems to be a heavy weight upon it. In the eve Brother Hilliard came with his wife and seven children. We are glad to see them and we keep them over night.

[Battle Creek,] Wednesday, April 20, 1859

Brother Hilliard's family left for their new home at Otsego. May the Lord counsel them, is my prayer. Mary

Loughborough and Carrie Carpenter were here in the afternoon. Visited my mother, but am pressed for breath.

[Battle Creek,] Thursday, April 21, 1859

Worked on a rug. Wrote a letter to Daniel Bourdeau. This morn there was a feeling of sympathy among certain of the flock for Brother Benedict's family. We have contributed a mite for their relief—about seven dollars. Purchased them different things to eat, and carried it to them. Brother and Sister Benedict visited us all day. Had a very interesting and pleasant interview. My mother came to see me, which was a great comfort to me.

[Battle Creek,] Friday, April 22, 1859

Suffer for breath.

[Battle Creek,] Sabbath, April 23, 1859

Sister Brackett, Sister Lane [?] and her daughter, Sister Scott, and Sister Smith came from Convis to the meeting at Battle Creek. They took dinner at our house. Meeting was interesting through the day. Brother Waggoner preached in the forenoon. His discourse was appropriate. At intermission four were baptized—Sisters Hide, Scott, and Agnes Irving, and Brother Pratt. Our afternoon meeting was very interesting. My husband never had greater liberty. The Lord's Spirit was in the meeting. The Lord gave me freedom in exhortation. In the eve the ordinances of the Lord's house were attended to. It was a solemn, interesting occasion. I was unable to attend, being much exhausted.

[Battle Creek,] Sunday, April 24, 1859

Brother Palmer and Brother Glover tarried with us last night. For self, \$2.00; for J. Facy [?], 81c; for Henry and Edson, \$1.50; for James White, \$1.42; for boys, 60c.

[Battle Creek,] Monday, April 25, 1859

Went to the office in the morning. Stayed through the day. Prepared an article for the *Review*, and wrote a short piece for the *Instructor*; read proof. Took dinner at Brother Cyrenius Smith's. Had a pleasant little visit. Returned home quite tired.

[Battle Creek,] Tuesday, April 26, 1859

Worked hard all day on a dress to wear through the mud. Brother Benedict tried to borrow money to discharge a debt. Was unable to let him have it for that object, for necessity was in the office.

[Battle Creek,] Wednesday, April 27, 1859

Agnes [Irving] left for home today. Visited Mrs. Fults. Had a pleasant, friendly interview. She trembles as she sees the binding force of the law of God, yet she does not venture to obey. She is a strong-minded woman but keenly feels that her husband's opposition will destroy the peace and harmony of the family. I pointed her up to God. There is One who has greater claims upon her than her husband, and Him above all should she fear to displease. She must follow the dictates of her own conscience, even if she has foes in her own household. She admits this, yet lacks strength from God to break away from old friends and associates to form new ones. May the Lord strengthen this trembling child to follow in the humble, self-denying path that Jesus has traveled.

Thursday, April 28, 1859

Up quite early and started on our journey. Roads are very bad. Traveled fifty miles. Were greatly exhausted when we reached Brother Gerould's [in Caledonia] at night. Rested well through the night.

Friday, April 29, 1859

Again we started on [our] journey to Grand Rapids. Roads bad until we gained the plank. Took dinner at old Brother

Cramer's and continued our journey to Wright. Roads bad. Bridge swept away at Berlin. We are obliged to ford the stream; water up to the wagon box. It was hard, dangerous, climbing the bank on the other side of the stream. No accident befell us, which ought to call gratitude from our hearts. Arrived at Brother Root's about six o'clock. Sister Root has a babe one week old. She is very smart. Sits up the most of the time.

[Wright, Mich.,] Sabbath, April 30, 1859

Attended meeting today. About 200 present. It was a good meeting. Husband preached upon the law of God in connection with baptism. A Mr. Palmer arose to ask a question which appeared to be merely to bring himself into notoriety and throw confusion, but no notice was taken of him. The meeting progressed. I exhorted a little, then others followed with their sweet testimonies.

[Wright,] Sunday, May 1, 1859

A good congregation. The Lord met with us in the afternoon and eve. The fore part of the day we were not idle. We called on Brother Tubbs. Spent a few hours in profitable conversation; then left to call on Brother and Sister Ferguson. They live in a splendid house. Have no children, and all things looked rather dreary and desolate. Yet we had a profitable season of conversation and prayer before parting with them. We next went to Brother McPherson's [?]. We were heartily received and we enjoyed the interview with them much. They are open-hearted, sound people. This brother is also wealthy, but has it all in lands, for he cannot use much.

[Wright,] Monday, May 2, 1859

We met together again to break bread and wash the saints' feet. It had never been practiced by them, but husband set the example to the men and I to the sisters, then all heartily engaged in it. It was an interesting occasion. The solemnity of the place made it still more profitable. There was weeping and rejoicing, humbling before God altogether. It was a season long to be remembered. Husband never talked more interestingly and appropriately than when breaking the bread, and sobs and groans were heard from the congregation.

Tuesday, May 3, 1859

Rode to Caledonia.

[Caledonia, Mich.,] Wednesday, May 4, 1859

Attended the ordinances in the afternoon. It is the first time they have ever attended to this exercise. It was a solemn, interesting season.

Thursday, May 5, 1859

Started on our way to Monterey. We are both weary and worn. Friday, May 6, 1859

Rode from Dr. Lay's to Monterey. Stopped at Brother Day's.

[Monterey, Mich.,] Sabbath, May 7, 1859

In great weakness attended the meeting. Could not remain. Obligated to leave and lie down until dinner time. They got me wine and raw egg, which revived my strength some. Took a wet sheet pack.

Sunday, May 8, 1859

Rode to Otsego.

Monday, May 9, 1859

Looks like rain, yet we prepared to return home.

Tuesday, May 10, 1859

Very weary and sick.

[Battle Creek,] Friday, May 13, 1859

My heart troubles me much.

[Battle Creek,] Sabbath, May 14, 1859

Attended meeting in the forenoon. Brother Loughborough preached. It was an appropriate discourse. It enlightened my mind some concerning the message to the Laodiceans. Light seemed to break into my mind that since the message to the Laodiceans has gone forth the delay that we are now in is to develop character, to bring out what is in the heart, and separate the precious from the vile. The lukewarm are being spued out of the mouth of God. Oh, what came over me as I looked over the congregation and saw the sisters with their ruffles on, their bonnets covered with bows and ribbons. If this is the index to the heart, oh what pride dwells in those hearts! The sign is truly hung out. My soul is distressed and burdened. I could not forbear weeping. They profess to be working for Jesus to change their vile bodies and fashion them like unto His most glorious body, and yet what pride they manifest! May the Lord have mercy, is my prayer.

[Battle Creek,] Sunday, May 15, 1859

Agnes Irving commenced work again. Attended meeting in the evening. Said a few things upon dress.

[Battle Creek,] Monday, May 16, 1859

Health poor. Pressed for breath. Have had strange symptoms. My tongue has grown numb.

[Battle Creek,] Tuesday, May 17, 1859

Went down to the city. Purchased a dress. Laid out for self, \$2.75.

[Battle Creek,] Wednesday, May 18, 1859

Mother came to visit me. She appeared to be in better spirits than usual. Received two letters from Sophrona Peckham, giving an account of her husband's death. He had only five days' illness. She writes that he embraced the Sabbath before his sickness. She has hopes in his death. A letter from Sister Lizzie [Bangs], my twin, giving an account of my niece's sickness. She is not expected to recover. My mother took her when but one year and a half old, and brought her up until she was sixteen. Brother Frisbie has a dispatch that his father was killed the day before at ten o'clock. He was brought home on the cars at noon.

[Battle Creek,] Thursday, May 19, 1859

Miserable in health and depressed in spirits. My husband attended the funeral of old Brother Frisbie today, then he left Battle Creek to go in the cars to Allegan to attend his appointment. Oh, how desolate my heart feels! A strange sadness is upon me. I am so lonely, so distressed! Such a gloom rests upon everything. It seems that a heavy stone is placed upon my heart. Oh God, do not forsake me in my weakness and misery. I sometimes think that my work is done, and feelings come over me that I am of no use, can do no good; and then it seems as though it would be a sweet relief to rest in the grave. Everywhere I look there is a lack of vital godliness, and my whole heart is sick. I shun company. It seems so hollow and heartless, no God or heaven in it. Oh, how I desire solitude! I love to be alone. My disposition has been trusting, confiding, but I have seen so many false hearts and friends, a mistrust and disgust has fallen upon me. I seem to have no power to break it.

[Battle Creek,] Friday, May 20, 1859

Have felt deeply today for my dear children. Prayed with them and for them. They may soon be left without a mother's care. Disease is bearing me down. My heavenly Father alone knows my almost constant pain. I have found some relief in prayer today. It did seem that the Lord heard me and would pity me. I am sorry I feel so deeply and am so sensitive. But few can enter into or understand my feelings or trials. But God knows all. He is acquainted with

the whole burdened heart. May the Lord be pleased to revive my courage, and lift up my desponding heart and water it with the dew of heaven, that it may flourish again. Have cut out Johnny and Willie each a pair of pants from three yards of cloth. Have pieced Willie's considerably.

[Battle Creek,] Sabbath, May 21, 1859

Not able to go to meeting in the forenoon. Unable to sit up. Felt unable to attend in the afternoon, but resolved to go. Suffered much pain in my side while sitting. Brother Frisbie preached: "In such an hour as ye think not, the Son of Man cometh." After he sat down, Brother Bates talked well. Then I said a little about living up to our profession, having our dress correspond to our profession. I felt a solemn sense of what we should be who profess to be waiting for translation. The meeting was profitable.

[Battle Creek,] Sunday, May 22, 1859

Feel a little better in body. In the afternoon Brother and Sister Lockwood visited me, also Sister Cornell and Sister Lyon. Had a very pleasant interview.

[Battle Creek,] Monday, May 23, 1859

My mother came to visit me. She seems quite cheerful. At noon my husband came unexpectedly. I was very glad to see him. My prayers have been for him, morning and night, that God would be with him and return him to us again in safety.

[Battle Creek,] Tuesday, May 24, 1859

Agnes [Irving] left for her home today. Wrote two short letters, one to Sophrona Peckham and one to my brother J. B. Harmon. He intends visiting us. Walked down to the office. Was much exhausted by the walk.

[Battle Creek,] Wednesday, May 25, 1859

Feel very languid. Oh, why is it that such gloom rests upon everything? Why can I not rise above this depression of spirit?

[Battle Creek,] Sabbath, May 28, 1859

Attended meeting all day. Felt pressed in spirit to bear a straight testimony upon pride, love of fashion. God is separating His people from the world. He is purifying them unto Himself, and those who will not heed reproof, who choose to possess their own way, to manifest the evil passions of the heart, will be left behind. God will have a pure and a holy, self-denying, cross-bearing people. The message to the Laodiceans looks clearer to me. I see God will not do His work of spewing out until character is developed, His professed people proved, tested, and tried. Now God is proving His people to see if they will obey Him. "Be zealous ... and repent." If they will not, He will spew them out of His mouth. There are some among us of whom God will soon say, "Their sins shall not be cleansed with sacrifice or offering forever." Like the house of Eli, a heavy curse will rest upon them.

[Battle Creek,] Thursday, June 2, 1859

A company came from Moscow [?]. They tarried with us over night. We were very glad to see them. I am suffering with pain in my side and great depression of spirits.

[Battle Creek,] Friday, June 3, 1859

A number came from Monterey and stopped with us. Am sorry that I cannot enjoy their company. I have no health and my mind is completely depressed.

[Battle Creek,] Sabbath, June 4, 1859

Was very sick and much discouraged. Unable to attend meeting. All report that it was the best meeting they ever

attended.

Sunday, June 5, 1859

Went to the tent for meeting. Was so feeble did not enjoy it much. The tent was well filled. Brother J. N. Loughborough preached in the forenoon on faith. It was a profitable discourse. J. N. Andrews preached in the afternoon upon the Sabbath, or rather the two laws. The attention of all was arrested and there was great attention. His exhortation was solemn and impressive.

[Battle Creek,] Monday, June 6, 1859

Attended meeting in the morning. It was a meeting of deep interest. I had opportunity to bear my testimony. It was the best meeting of all, and when the people left, all united in saying it was the best conference they ever attended. At dinner we had thirty-five.

[Battle Creek,] Tuesday, June 7, 1859

We were all much worn out.

[Battle Creek,] Sunday, June 12, 1859

Sister Diantha came to help me sew. Her visit she thought was a benefit to her.

[Battle Creek,] Tuesday, June 14, 1859

Diantha helped them fold at the office.

[Battle Creek,] Wednesday, June 15, 1859

Diantha went home early in the afternoon. Brother Andrews, Uriah [Smith], and Harriet were visiting there.

Thursday, June 16, 1859

We rose early and rode to Brother and Sister Benedict's.

Friday, June 17, 1859

Diantha left early to do a little job for herself. Brother Day came.

Sabbath, June 18, 1859

We went to the tent meeting at Marshall. After the meeting closed, rode to Brother Glover's at Ceresco.

Sunday, June 19, 1859

Could not go to the tent meeting on account of rain. Took dinner at Brother Byington's. Then Martha accompanied me to the Creek.

Monday, June 20, 1859

Was very sick all day.

Tuesday, June 21, 1859

Was a little better.

[Battle Creek,] Wednesday, June 22, 1859

Very unwell, yet Martha and self visited Sister Daigneau and Sister Ratelle. It was a profitable visit. They wished to get supper; we would not allow it. We do not believe in going to visit and taking up all the time preparing something to eat. We conversed upon our religious experience, then had a sweet, interesting season of prayer. We believe the Lord will go with Sister Ratelle as she moves in the country.

Thursday, June 30, 1859

Sister Cranson made me quite a long visit. We had a familiar conversation upon her situation. She is to be pitied. We helped her to some things.

Manuscript 7, 1859.

Written July 1-September 30, at various places.

This manuscript is the Diary for the third quarter of the year 1859. Portions of this manuscript are published in *Manuscript Releases, Volume 3, p. 143.*

[Battle Creek,] Friday, July 1, 1859

Jenny and self walked down to the city. It was a tiresome walk.

[Battle Creek,] Sabbath, July 2, 1859

Had sinking turns. Suffered much all through the day.

Sunday, July 3, 1859

I was very weak.

Monday, July 4, 1859

Wrote nearly all day—important matter.

Tuesday, July 5, 1859

Was very weak in body.

[Battle Creek,] Wednesday, July 6, 1859

Rode down to the city with Mary Loughborough and my husband. Took our bonnets from the milliner.

[Battle Creek,] Thursday, July 7, 1859

Went down to Brother and Sister Smith's. Had some conversation with them upon a vision I had. Feel bad that they do not realize their state as it is.

[Battle Creek,] Friday, July 8, 1859

We had much to do today. Dried half a bushel of cherries.

[Battle Creek,] Sabbath, July 9, 1859

Had a strange sinking turn. Unable to attend meeting. Wrote to Brother and Sister Smith.

[Battle Creek,] Sunday, July 10, 1859

Wrote a number of letters to Sisters Harris, Abbey, Lowry, Churchill.

[Battle Creek,] Monday, July 11, 1859

Went to the office. Arranged James' and my letters. Took dinner at Fletcher's. Indians pitched their tents in Manchester Oaks.

[Battle Creek,] Tuesday, July 12, 1859

Rode down street. Traded some. Spent the rest of the day in writing. Met Brother Byington at Fletcher's. He looked happier than I had seen him for months. Says after a week he is going out to labor for the Lord, and expects to be absent six months. Thank the Lord for this.

[Battle Creek,] Friday, July 22, 1859

My brother that I have not seen for twenty years came from Illinois with his wife to visit us.

[Battle Creek,] Tuesday, July 26, 1859

My brother leaves tonight at twelve o'clock. My father and mother accompany him.

[Battle Creek,] Wednesday, July 27, 1859

It seems very lonely today: Brother and Father and Mother gone. Perhaps we shall never meet them again. This makes me sad. Went down street to purchase material to use in Brother Czechowski's family. The merchant was kind enough to send her a dress.

[Battle Creek,] Thursday, July 28, 1859

Went to the office; assisted my husband.

[Battle Creek,] Sabbath, July 30, 1859

Mother White is quite ill with dysentery. Took her to our own house to nurse her up. Husband preached twice today. The truth was set forth in a clear, powerful manner. His text was, "Preach the Word."

[Battle Creek,] Tuesday, August 2, 1859

Brethren J. N. Andrews and J. N. Loughborough came from the tent meeting.

[Battle Creek,] Thursday, August 4, 1859

Mother is now able to go to her home again.

Wednesday, August 17, 1859

Left Battle Creek for Jackson on our eastern journey. Arrived at Jackson manuscript about two o'clock p.m. Found Brother Palmer's family well. Had a praying season that eve. Felt like wrestling earnestly with God for the spirit of labor, and we had an assurance that our prayers would be answered.

Thursday, August 18, 1859

Awoke a little past two A.M. Took the cars at four. Feel very miserable. Wrote all day. Oh, what an exhibition of hoops! What pride and fashion! Surely hoops cannot be convenient in the cars. Our journey on the cars ended about six p.m. Found Brother Buckland and Cottrell waiting with covered carriages. We had a very easy conveyance to Brother Buckland's, about five miles.

[Western New York,] Friday, August 19, 1859

They are coming in to the meetings. One hundred in the forenoon, above two hundred in the afternoon. Brother White preached forenoon and afternoon. Brother Cottrell in the evening. Have meeting in the evening.

Sunday, August 21, 1859

Large congregation. Good attention. Tent full. Some women with their rich silks and satins sit upon the ground just inside of the curtain. I preached from this text, "Preach the Word."

Monday, August 22, 1859

Left Brother Buckland's for Albion. There took the cars for Rochester. Found Brother Orton waiting for us, and he took us to his home in his carriage.

Tuesday, August 23, 1859

Tarried with Brother Orton through the day. Traded in Rochester. Laura Seely came to Brother Orton's. Poor afflicted soul!

Wednesday, August 24, 1859

Left Rochester for Syracuse. There took the Omnibus for Central Square. Hired a conveyance for Roosevelt. Made our stopping place and home at Brother Sprague's.

Thursday, August 25, 1859

Wrote to Brother Peabody. Was very weary.

[Roosevelt, N.Y.,] Friday, August 26, 1859

They are coming in to the meeting. Brother and Sister Wheeler are here. I am sick today. Had a meeting in the eve at the commencement of the Sabbath. It was a good meeting. Husband preached. There was a conference meeting appointed for the morning. I had opportunity to talk.

[Roosevelt,] Sabbath, August 27, 1859

They have a neat little meetinghouse. It was filled and crowded and many could not get in at all. In the afternoon they were obliged to give it up to the women and infirm and aged men. They drew up the wagons to the windows and the men filled them full. I had freedom in preaching.

[Roosevelt,] Sunday, August 28, 1859

The meeting was held in the tent. Monday,

August 29, 1859

Left Roosevelt for Volney. Rode in a lumber wagon. It was very wearisome.

[Volney, N.Y.,] Tuesday, August 30, 1859

Had a meeting in the schoolhouse. Bore my testimony after my husband preached.

Wednesday, August 31, 1859

Left Volney for Fulton [?], about five miles away. There took the cars for Syracuse and changed cars for Utica and again to Albany, and tarried at Springfield over night; lodging and breakfast cost \$2.00.

Thursday, September 1, 1859

We again took the cars for Berlin, Connecticut. Arrived at Brother Belden's before noon. They received us gladly.

Friday, September 2, 1859

Brother Sperry came from Vermont to consult James about meeting in Vermont. Great confusion about appointment. Brother Andrews Graham came to take us to visit his people. We did not enjoy the visit much. We were so perplexed to know how to correct the appointment. Took dinner with Brother Bruce Graham. Then went to William Graham's. His wife is sick, confined to her bed. We had a praying season with her and left for Brother Belden's.

[Kensington [?], Conn.] Sabbath, September 3, 1859

Quite a number have collected together. Dear precious souls are among them who have endured many hardships, suffered affliction and anguish. Sister Chamberlain is dressed in deep mourning. We call up the severe afflictions she has suffered. Buried a child, a noble boy named Joseph, about four years old. Buried her husband with that dreadful disease, smallpox. Then buried a daughter, a young woman grown. Gave birth soon after to a pair of twins; at an early age buried one; another son died in Michigan. Her son Joseph, a sweet, interesting boy of eight years, was drowned. Jane, a young woman grown, died of consumption. Her afflicted heart was comforted by hearing the words spoken. She was greatly strengthened.

Monday, September 5, 1859

Left Connecticut for Springfield on our way to Boston. Arrived at Boston; took a hack for Hay Market Square. Then took the horse railroad for Somerville. Arrived at Brother Folsom's about dark. Were received heartily by Brother and Sister Folsom.

[Somerville, Mass.] Tuesday, September 6, 1859

Found myself quite well this morn. Spent a portion of the day writing. Wrote home to Henry, Jenny, and Willie. Wrote to Topsham, to Brother Sperry, and sent a letter to Brother Peabody, to Brother J. B. Harmon, and to Sister Sarah Belden.

Wednesday, September 7, 1859

Wrote a portion of the day. Made husband three collars. James went into Boston. Rode with brother Folsom to Salem. Returned about 9 o'clock p.m. In his absence, Brother Nichols came to see him. Was disappointed at his absence. Sister Folsom went out to trade. Returned about dark.

Thursday, September 8, 1859

Left Somerville for Salem at half past two o'clock p.m. Brother Saxby was not waiting for us. Took a carriage to his house. Brother and Sister Hutchins came to Brother Saxby's in the eve.

[Salem, Mass.] Friday, September 9, 1859

Some are coming in to the meeting. May the Lord bless His people and fit us up to do the work committed to us.

[Salem, Mass.] Sabbath, September 10, 1859

More brethren out than we had expected to see. The meeting was held in the Lyceum Hall. It is strangely constructed, the seats arising from the platform. Every row of seats is one step higher or ascending. The pulpit or stand is raised only one step. A great many can be convened. Our meeting Sabbath was profitable and interesting. James preached on baptism, and that sin is the transgression of the law. I said a few words. Others gave in their exhortation. At two o'clock p.m. James preached again with liberty upon the unity of the church. I then talked upon the necessity of living out our profession and enduring temptation. No public meeting. In Brother S's house for the church. James talked at length upon our acting in union to place ourselves in a position to hold property legally. Passed off with profit.

[Salem, Mass.] Sunday, September 11, 1859

Prayer meeting in the morn. The church bore their testimony. Were quite free. As the people were collecting together, I exhorted the people. James preached in the morning, "Preach the Word," etc. In the afternoon finished the discourse. He was very clear. Many thought it was the most forcible discourse on the Sabbath they ever heard. The sofa was placed on the platform, on one side of the stand, and Sister Hutchins and self took our seats upon it. At the close of the afternoon discourse I again bore my testimony. Had some liberty. In the eve James preached again; dwelt upon the Lawgiver; was quite clear and free. There were about 175 present. Again I exhorted the people. Was free. The Lord gave me free utterance and when the series of meetings closed we felt we had done what we could. After the meeting closed, had some conversation with Sister Dana; related the wonderful dealings of God with me in past time.

Monday, September 12, 1859

My rest was much broken last night, yet I felt quite well this morn. We assembled for prayers. Husband talked before engaging in prayer upon the necessity of being kind, courteous, pitiful, of being of tender compassion to one another. Remarks were appropriate and instructive. James and Brother Nichols prayed. It was a sweet, precious season. We shall go to Somerville. Brother Saxby took his covered easy carriage and we rode sixteen miles to Somerville. Sister Saxby accompanied us. It was a pleasant ride.

[Somerville, Mass.,] Tuesday, September 13, 1859

Go into Boston to trade.

Wednesday, September 14, 1859

Go into Boston again to trade. Go to Brother Nichols' to visit them. The girls are absent from home. Henry was at home. Amelia Hastings went with us.

Thursday, September 15, 1859

Brother Nichols took us with his conveyance into Boston to take the cars. We are at Brother Ashley's. Are quite well. This seems to be a good home for us.

Friday, September 16, 1859

Early in the morn we walked to Sister Collins', one mile. It seemed like home to get in their big kitchen again; but one we miss, who was well and active when we were here before. Brother Collins has sickened and died and has been borne away to the silent grave. His loss is deeply felt, not only by his family, but by all the church. This family only numbers two, the mother and her son. They love the truth. I call to mind the time when Gilbert was a boy of twelve years, was not expected to live, but we offered earnest prayer to God in his behalf. As we raised him from the bed in my arms, the great drops of perspiration stood on his brow. The Lord answered our prayer. He was restored to health; his hearing was restored.

[Dartmouth, Mass.,] Sabbath, September 17, 1859

It is rainy today. We fear some will be hindered from coming to meeting, but the Lord doeth all things well. The rain will result to His glory. But few came out, but husband had good liberty in speaking.

Monday, September 19, 1859

Left Brother Ashley's for Somerville. Arrived at Boston; found Brother Philipps waiting for us. He drove us into Boston. There we traded some. Then called at Brother Hale's, of Charleston. Purchased shoes, then went on to Brother Folsom's. Took dinner with them, and at three took the cars at Boston for Portland and Brunswick. As we arrived at Portland, we ascertained that the last train of cars had been taken off. We were disappointed. Took a carriage for Brother Lunt's. Tarried with them overnight. Brother Lobdel [?] came in, in the eve. This hindrance cost us \$1.50.

Tuesday, September 20, 1859

In morn took a carriage for cars. When we arrived at the Brunswick depot did not find a carriage there. I am waiting while my husband is gone to speak for a carriage.

Manuscript 8, 1859.

Written October 10-November 20, at various places.

This manuscript is the Diary for the fourth quarter of the year 1859. Portions of this manuscript are published in *Manuscript Releases, Volume 3*, pp. 144-145, *Manuscript Releases, Volume 7*, p. 218.

Monday, October 10, 1859

We were awake quite early. Brother Pierce came for us quite early. Was obliged to shut myself up to write. The brethren are scattering to their homes. We rode to Brother Pierce's, three miles. Climbed a mountain half a mile high. The house is full of company, but had no time to visit. Shut myself in the chamber to write.

Tuesday, October 11, 1859

Left Brother Pierce's for Brother Grant's. Took dinner at Brother Grant's. Brother Howard waited for us to pack and then took us to his house. It was climb, climb the mountain. They have a very pleasant place on the top of the mountain. There is a level space and excellent tilling land. They are at some distance from neighbors. Sister Howard is afflicted with asthma. Her husband and children help her do her work.

Wednesday, October 12, 1859

We awoke at three o'clock and arose at four o'clock. Took breakfast at half past four. Attended prayers, then prepared for Brother Howard to take us to Northfield. Left Brother Howard's at five a.m. Rode seven miles to Northfield, waited one hour. James sent a draft home and a little book to Willie. We are now on our way to St. Albans. Shall meet Brother Bourdeau there.

Friday, October 14, 1859

P.M. Left Brother Agustin Bourdeau's. Have been very unwell. It has been very stormy. Feared we must go to the meeting in a storm. The distance is about ten miles. But the clouds disappeared and we had a pleasant time and started for the meeting. Had a much better time than we feared. Stopped at Brother Martin's. We are very weary and retire early. Met at Brother Martin's many friends who are dear to us.

Saturday, October 15, 1859

It is snowing very hard. We feel very thankful that we came on our way Friday. Many were coming to the meeting in the storm. We gathered at the meetinghouse—a large, commodious house. Met Brother Daniel Bourdeau on the steps of the meetinghouse. We were glad to meet him. He is very dear to us. James preached in the forenoon and afternoon. I bore my testimony. The Lord gave me liberty and power. The people seemed to feel. A Brother Howlett, an old Methodist minister, spoke. He spoke with fervor and intelligence. He was but a babe in the truth, but a big stream of truth poured from his lips and his whole being talked. Brother Stone, Brother Buck, and other brethren bore testimony.

Sunday, October 16, 1859

The storm is over. We tarried at Brother Martin's. Last eve we had a conversation with a brother who is in trouble. He has once kept the Sabbath but was so persecuted by his own family he ceased to keep it, yet believed it. Now he feels God has left him. We tried to comfort him. He related to us that when he came to the meeting, his wife told him unless he would promise that he would not keep the Sabbath she would not live with him. He would not promise, and they lodged separately. Poor man, he has been much troubled. His wife's father was very violent. Would strike him. His children joined them. But after his wife's father had made a passionate threat against him, he suddenly fell sick, and he was called from the field to witness his sudden death. It is believed that the Lord removed him in His anger. We tried to comfort the poor, trembling brother. We know not how it will turn with him. He has, as it were, to deal with demons in his own family. Sunday night went with Brother Austin.

Tuesday, October 18, 1859

Had a blessed season of prayer with Brother and Sister Taylor, and his mother, and Brother and Sister Whipple, and Czechowski. After dinner Brother Taylor took us to the cars. We rode from twelve o'clock to five p.m. At Madrid, met Brother Henry Hilliard. He took us to his own comfortable home. A good warm supper was prepared for us. We met warm friends here. We are very weary but can rest.

[Bucksbridge, N.Y.,] Wednesday, October 19, 1859

It is cold and stormy. We sent to the village to get some cotton flannel to make us comfortable. Brother Haskell, his wife and daughter, Sister Claflin [?] and Sister Matthews came in from Norfolk on their way to attend the meeting. We took dinner together and then all together we started for the little meetinghouse at Bucksbridge. We were somewhat disappointed. The house is well filled. Brother W[hite] had liberty and with earnest, comforting, strengthening words, [and] cheered the little company. I had freedom talking of faith, showing the difference between faith and feeling. After the meeting closed, we returned home and sewed some. Am so unwell I cannot eat.

Thursday, October 20, 1859

Finds us at Brother Hilliard's.

Friday, October 21, 1859

We rose at about four a.m. It was cold and snowy. We took a luncheon and started out in a storm for Madrid depot. Waited one hour for cars. Then took the cars for Pottsdam depot. Waited there one hour for the cars. While waiting a little boy was brought in who was afflicted with inflammation of the eyes. He bore his affliction very patiently. His eyes were screened with a shade and a thick lined veil. They were taking him to the doctors in Rochester to get aid. We journeyed about twenty-five miles and the engine pump broke down, and we were obliged to wait two hours before starting again. By this delay we failed to make connection at Watertown and were obliged to wait in the depot eight hours. This was a great disappointment to us, for we should be out over the Sabbath; but others were also disappointed. There was one woman and her two brothers who were filled with grief. Their mother was dying; letters had been sent them, but were not received. Oh, what a world of sorrow, disappointment, and affliction we are living in!

While waiting in the depot we became acquainted with a couple directly from Waukon. They bring sad news from Brother Thomas Meade. They give a sad report of him; he is failing fast. Sabbath commenced. We tried to call our thoughts from the things around us to sacred things. We took the cars at about eight and rode twenty-five miles, and within two miles of the Depot Brother Belue [?] met us on the cars. They have been worried about us, fearing we could not come. He stepped on the cars, rode out two miles, and then found us and went back again. There was Brother Miles waiting for us to take us to his house.

[Mannsville [?], N.Y.,] Sabbath, October 22, 1859

It is pleasant weather. We had a season of prayer. Brother and Sister Miles once joined the Messenger [Party], and turned from us and sought to injure us, but now they sob out their repentant prayers and beg God to forgive them. Brother Miles took us to the meeting. The new house was filled. Some were obliged to stand in the entry. The Lord blessed us with liberty and freedom. James preached with freedom and I had freedom in exhortation. Our meeting was free all day. At noon we ate our luncheon at Brother Wilcox's; took supper at Brother Miles'. After Sabbath quite a number came in to spend the evening.

Sunday, October 23, 1859

Again we repaired to the meetinghouse. The house was crowded again. Brother White preached with freedom; I followed with exhortation. The Lord gave me perfect freedom. The Spirit rested upon us. One aged sister gave vent to her feelings by shouting praise to God. Brethren Chase and Bailey also opened their mouths and glorified God. In the eve Brother White was free again and our meeting closed with victory. We tarried that night at Brother Janks'. He and family have embraced the truth since we were last there.

[Wright, Mich.,] Sabbath, November 12, 1859

It is stormy. We left Brother McPherson's for Brother Root's. Arranged ourselves for meeting. The meetinghouse was well filled. Brother John Loughborough preached in the forenoon, James in the afternoon. I followed in exhortation. Had freedom, speaking upon faith.

[Wright,] Sunday, November 13, 1859

The storm continues. We went to the meetinghouse. Brother Loughborough preached in the forenoon. Brother White in the afternoon. I followed in exhortation. Was free.

Monday, November 14, 1859

We rode to Grand Rapids, fourteen miles. The road is very rough and it is tedious to ride. Arrived at Grand Rapids about noon. Brethren Rumery, Day, Lay, Gray, Jones, and Loughborough are in company with us. A refreshing dinner was prepared for us; after dinner we visited Sister Cramer. In the eve the brethren all came to Brother Cramer's, and had a good profitable interview, and a free season of prayer. It is stormy.

Tuesday, November 15, 1859

It is a beautiful day. We rose early and took our breakfast. Had a season of prayer and then started on our weary journey. **The going is very rough. We broke one of the traces and were delayed a while. Changed carriages, and about noon tarried to rest the horses. Then took a little luncheon, and in one hour were on our way again to Monterey.** The plank road is very rough, but for ten miles the road is very bad. Log ways, mud holes, and yet on we go, singing, "The road may be rough, but it cannot be long," etc. As we came up to Brother G. Lay's he stopped us and urged us to go in. We complied with his request and tarried with him over night.

Wednesday, November 16, 1859

We rose weary, lame, and sick. The journey was too much for us. Yet we wrote much of the day, and there we met my father, whom we have not seen for three months. Toward night we rode to Brother Day's. Tarried there over night.

Thursday, November 17, 1859

Took breakfast at Brother Day's, and took dinner at Brother H. Pierce's. We then looked over Brother Bates' house. Returned to Brother Day's and found Sister M. C. Chen—-[?] there. She has sold out and come to buy in Monterey. She will take one of two places, either Brother Leandro Jones' or Brother H. Pierce's.

Friday, November 18, 1859

Rose languid and weary. Took breakfast at Brother Oren Jones'. Left soon after prayers for Brother Day's. James and self took a wet sheet pack. I wrote until near noon. Took dinner at Brother Day's; just before the commencement of the Sabbath we went to Brother Leandro's; tarry with them tonight.

[Monterey, Mich.,] Sabbath, November 19, 1859

Brother Loughborough preached. A large congregation assembled at the Monterey meetinghouse. The house was full—crowded. Our earnest prayer this morn has been, Give us the living testimony; let us feel the burden of Thy work, the weight of Thy cause, the worth of souls. Then will Thy people be renewed and strengthened, and those not right, those not in union with Thy church, will be reprov'd, corrected. Brother White preached in the p.m. on the work, the success of the three messages. He was clear and free in his discourse. The Lord gave me liberty in speaking and referring to the travail of Elijah. Elisha would follow the man of God. Elijah said, Go back, Elisha; but, "No," said he, "as the Lord liveth and as thy soul liveth I will not leave thee." He would see the end of the matter. He followed on and he saw the fiery chariot and the glory and the mantle of Elijah fall upon Elisha. So those who will follow on with the people of God, suffer trials with them, press on with them, when the mighty angel descends from heaven, clothed with the panoply of heaven and gives strength to the third angel, the power of the message is

felt by them. The heavenly showers fall on them. The latter rain drops in their vessels.

[Monterey,] Sunday, November 20, 1859

It is pleasant today, and there was a large gathering at the meetinghouse. They could not all get into the house. Brother John prayed. Brother White preached, finishing his subject upon the Messages. After he closed there was five minutes' intermission. The house was so crowded it was very uncomfortable. Brother Loughborough is now preaching from the parable concerning a man going into a far country to receive to himself a kingdom and return, etc. Many are standing, for they can find no seats.

Manuscript 9, 1859.

Written sometime between 1858-1860, location unknown.

This manuscript is probably part of the first draft of *Spiritual Gifts, Volume 2* but records experiences from 1845 and is titled, "Early Experiences in Meeting Fanaticism". This manuscript is similar to *Spiritual Gifts, Volume 2*, pp. 46-50.

[I went] over to their house and there saw Sister Turner and bore my testimony to her which was to comfort her poor, sore heart. She was weeping as though her heart would break. She there confirmed the vision which I related to her. We learned from different ones that this one and that one had been set aside. Honest, precious souls had been told that they were rejected of God; that these fanatical persons had flocked to my father's house and made that their stopping place. J. Turner and J. Howell were leaders in this rank fanaticism. They followed impressions and burdens that led to corruption instead of purity and holiness.

Our parents were disgusted as they saw reason and judgment laid aside by them, and impressions were carried out. They protested against it, and as they could not get rid of this company, they closed their house and left the city for Poland, where my two married sisters were living. This did not suit J. Turner and he told me when we arrived at Portland that my father was a doomed man. My mother and sisters might be saved, but my father would be lost. The only reason he offered was because he did not give him possession of his house when he left Portland. His denunciations were bitter. We visited Poland, where my parents were, and again from their mouth we heard the fulfillment of the vision given in New Hampshire.

I had been shown that they needed help in Orrington, and that we must go there, for fanaticism had done its work there also; that fanatical spirits had rushed on without judgment until unbelievers became disgusted with their course. These fanatical ones seemed to think that religion consisted in making a noise, being boisterous, rough, and talking in such a manner as to irritate and cause unbelievers to hate them, and then would rejoice that they suffered persecution. Unbelievers were enraged. They could see no consistency in this wild spirit and they made stringent rules that no advent believer should come into town. The innocent here suffered with the guilty. They could not have the privilege of assembling to encourage one another, for even the citizens of the place who were believers were denied this privilege. Sentinels were on the watch to hinder all who should attempt to enter the town. Yet the Lord bade me go. Naturally timid, I would gladly have been excused, but dared not take my own course. My life was not my own.

We first visited Brother S—s family in Orrington. They heartily welcomed us to their home and hearts. Every moment was precious to these hungry children and we sat up till a late hour recounting the trials we had passed through and the refreshing seasons we had enjoyed; and we deplored together the sad state of the cause. I bore a sad and aching heart. It seemed so cruel that the cause of Christ should be injured by injudicious men. Not only were the men injuring their own souls but placing a stigma upon the cause which would not be easily wiped away. Satan was willing to have it so. It suited well his satanic majesty to see the truth mixed with error and then altogether trampled in the dust. He looked with hellish triumph upon the confused, scattered state of God's children.

Next morning as we were in the front room two men entered the door leading into the kitchen. Sister S. as she opened the front room door looked pale and motioned to us. We had no baggage. We put on our bonnets and stepped out of the front door. Just then there was quite a gathering at a meetinghouse near by, for it was fast (?) day. We passed on with the people and were not discovered.

The meetinghouse was in the direction of Brother B's house, where we wished to call. Gladly were we received. We prayed and wept together. Brother B. said we need not fear being troubled in his house, for no one dared to dictate to

him about who he should have in his family and who he should not. He had quite a war spirit against the course the citizens were pursuing. He was only partially in union with our people, but a portion of his family were fully with us.

We visited many of the brethren. We were hunted for, but the Lord always directed us out of their way to a place of safety, that, too, without the least effort on our part to conceal ourselves. We were engaged in doing the will of God, going from house to house to visit His tried children.

At one house we found them much afflicted. Their children were sick with measles. We prayed for them and the power of God rested upon us. We passed on to Brother W's and then we rode two miles farther to visit a family in affliction. Sickness was in their dwelling. We prayed with them and the Lord again met with us and comforted us with His love.

As we rode to the last place we were noticed by several individuals, but we trusted ourselves in the hands of God. Through the earnest entreaty of a few brethren we visited a family that was in great error. A few months before they were standing in the clear light of truth, and we took sweet counsel together. Phebe Knapp, a young woman, was with them professing to have visions of God, yet teaching the grossest errors—that the resurrection of the dead had taken place already—and she warned the family she was with not to receive us into their house for we would oppose the truth, referring to the resurrection being past. She taught numerous other absurd errors.

As the family saw Sister Foss and myself coming they fastened the door against us. But we opened it, for the door was insecurely fastened. We entered the dwelling in the name of the Lord. Immediately Phebe Knapp fell to the floor in great apparent agony, crying to the family, "You are in danger, danger, danger." I had a few moments of calm conversation with the family. I asked them why they showed me so much coldness. When we last parted with them a few months before our hearts were one. They had not seen me since, but I was the same; I believed just as I did. I asked who had changed? They had changed and not us. They had been influenced by the spirit of error. I told them they had received error which caused our separation. We loved them, but could have no union with their error.

I then went into the room where Phebe Knapp was groaning and crying out. I bowed in their midst and asked God to hear me, and for His own glory manifest Himself to these poor, deceived souls, and to show them that we had come to do them good, and to convince them of error, and give them evidence that this was a false burden, and rebuke it. P.K.'s burden left her immediately. After exhorting them faithfully and declaring to them their errors, we left them. I was free. I had performed a disagreeable task and the Lord had sustained me.

As Sister Foss and myself walked back we rejoiced in the Lord. The brethren and sisters had not ventured to meet together for some time, but nearly all came together and there was quite a company assembled. It was a time of solemnity, of rejoicing, and weeping. It is impossible to describe such a meeting. There was no noisy shouting, but a solemnity rested upon all. We were suspected of holding a meeting somewhere, and we afterwards learned that persons were sent to Brother W's house to see if we were there, or if there was a meeting. At the time these two men came we were all bowed before God. There was no noise but a peaceful weeping spirit rested upon us. The windows were high so that none of us were noticed from the outside. The men went away satisfied that we were not there.

That night I was shown in vision that our work was done in Orrington, that we must leave by daybreak for men would come to take us and we should suffer abuse. There was but little sleeping that night, for we wished to speak encouragingly to each other as long as we could, for we knew not when we should meet again on earth. Some did not close their eyes that night, and early the next morning we were on our way. Two brethren took us in a rowboat to Camden, about five miles. We stepped on board the large steamboat and rode safely over the water to Portland. We received a letter from Brother W. stating that soon after daylight men came to his house for us, and were very angry when they found we had gone. They met the men who had taken us to the steamboat and whipped them, but their testimony was they scarcely felt the stripes.

As I returned to Portland evidence increased of the desolating effects of fanaticism in Maine. J. Turner labored to turn my friends and even my relatives against me, and he succeeded in a measure. And what was all this for? It was because I had faithfully told them what had been shown me concerning his fanatical course. And to justify himself he circulated falsehoods to destroy my influence. My lot seemed hard to bear. I sank in discouragement, and my mind wandered for two weeks. My relatives thought I could not live. But the brethren and sisters met together to pray for me. I was sensible to their earnest, effectual prayers. The power of the strong foe was broken, and I was released from his grasp and was immediately taken off in vision.

In this view I saw that the opposition of man and a human influence should never afflict me again. If I felt an influence affecting my testimony I was to cry to God, wherever I should be, for another angel. One was guarding me continually and I should have another to strengthen me when it was necessary, and raise me above the power of any earthly influence. I saw then for the first time the glory of the new earth as follows. [Manuscript ends here. See *Spiritual Gifts 2:52-55*) for a description of Ellen White's vision of the new earth.]

Manuscript 10, 1859.

Written sometime between 1858-1860, location unknown.

This manuscript is an edited copy of portions of Manuscript 9, 1859 recording experiences from 1845 and is titled, "Early Experiences in Meeting Fanaticism". This manuscript is similar to *Spiritual Gifts, Volume 2*, pp. 49-52.

[Edited copy of portions of Ms 9, 1859, written 1858-1860, but recording experiences from 1845.]

[We visited Claremont, and] inquired for Adventists. We were told that there were two parties, one holding fast their past advent experience, the other had denied it. We stated that we wished to find those who had not denied their past experience, and were directed to Elders Bennet and Bellings whom they said believed as we did. They had so much to say against these two men that we concluded that they were "persecuted for righteousness' sake." We called on them, and were received and treated kindly; yet a depression came upon me, and I felt that all was not right.

Elder Bennet had the appearance of being a very holy man. He spoke upon the subject of faith, and said "that all we had to do was to believe, and what we asked of God would be given." He also had much to say upon charity. Brother White answered, "Blessings are promised on conditions," and quoted (John 15:7), "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Your theory of faith is empty as a flour barrel with both heads out. True charity is a very delicate personage, never stepping her foot out of the path of Bible truth."

In the afternoon we called at Brother Collier's. We were to have a meeting that night at his house, and supposed they were in union with Elder Bennet. We questioned them about him, but could get no information. Said Brother C, "If the Lord has sent you here, you will find them out and tell us."

That evening as I was praying and reaching up by faith to claim the blessing of the Lord, Bennet and Billings began to groan and cry out, Amen! Amen! and threw their sympathy and influence in with my prayer. Brother White was much distressed. He arose and cried out, "I resist this spirit in the name of the Lord." As I was speaking with freedom they commenced groaning and crying out, Amen! Amen! I had no union with them for their amens chilled me. Brother White felt their influence upon him again, and arose and in the name of the Lord rebuked their wicked spirit, and they were bound. They could not rise again that night.

After the meeting closed, Brother White said, "Brother Collier, now I can tell you about those two men. They are dealing in a satanic influence and are calling it the Spirit of the Lord." Said Brother C, "I believe that the Lord has sent you. We have called their influence mesmerism, and we do not generally have meetings here because we have no union with their spirit. They rise above us, manifest much feeling, but they leave an influence darker than Egypt. I never saw them checked or tied up before tonight."

While at family prayer that night the Spirit of the Lord rested upon me and I was taken off in vision. A curtain was lifted, and I was shown the case of these men, and a few others in union with them; that they were practicing deception upon the flock of God, while professing to be the chosen holy servants of God. I saw darkness and iniquity covered up with a pious garb over their dark designs and deeds, disclosing iniquities that some had scarcely dreamed of, and that God would rend off that false covering and expose hidden things that some have scarcely thought of.

We returned to Grantham. On our way I fell from the wagon and so injured my side that I had to be carried into the house. That night I suffered great pain. Sister Foss prayed for me, and I united in pleading with God for His blessing and relief from pain. About midnight the blessing of the Lord rested upon me, and those in the house were awakened by hearing my voice while in vision. This was the first time I had a view of the voice of God in connection with the time of trouble. In the same vision I was shown that the cause of God had been wounded in Maine and His children disheartened and scattered by a fanatical spirit,

and that J. Turner and J. H., whom we had placed confidence in, were scattering the flock, and under a cloak of godliness were casting fear among the trembling, conscientious ones. I saw that we must go and bear our testimony in Maine. I related what I had seen to those present.

We soon returned to Portland and found the brethren in great confusion.

A meeting was appointed at the house of Sister H. that I might have an opportunity to relate what had been shown me. While imploring the Lord for strength to discharge this painful duty I was taken off in vision, and in the presence of J. Turner was again shown his ungodly course. Those present said I talked it out before him. After I came out of vision he said that I was under a wrong influence, that a part of the vision was right and a part was wrong; that it would take a critical spiritual observer to detect the difference; that this was the same spirit that had always pursued him to crush him, etc.

With anguish of spirit I left the meeting, for I had a message for J. Turner's wife. I rode to their house and bore my testimony to Sister T., which was to comfort her poor, sore heart. She was weeping as though her heart would break. She confirmed the vision which I related to her. We learned from united testimony that honest, precious souls had been set aside and told that they were rejected of God, and that these fanatical persons had flocked to my father's house and made that their stopping place. J. Turner and J. Howell were leaders in this rank fanaticism. They followed impressions and burdens which led to corruption instead of purity and holiness.

Our parents were disgusted as they saw reason and judgment laid aside by them. They protested against the hypocrisy they witnessed, and as they could not get rid of this company they closed their house and left the city for Poland, where my two married sisters were living. This did not suit J. Turner and he told me when we arrived at Poland that my father was a doomed man; that my mother and sisters might be saved, but my father would be lost. The only reason he offered was because he did not give him possession of his house. When he left Portland his denunciations were bitter. We visited Poland, where my parents were, and as we listened to the recital of their trials and of incidents which had occurred, the vision given in New Hampshire was confirmed.

1860

Manuscript 1, 1860.

Written January 1-2, location unknown.

This manuscript is a fragment of a Diary from January 1-2, 1960. Portions of this manuscript appear in *Ellen G. White Biography, Volume: The Early Years*, pp. 410-411.

January 1. Called to go into Brother Loughborough's. Their child is worse. Had a season of prayer. The blessing of the Lord rested upon me. We felt that the Lord of all the earth would do right.

It is pitiful to witness the suffering of the child, which we cannot relieve. Our arms are too short to save it. We trust it in the arms of Jesus, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." We earnestly desire the restoration of the child. Oh, that we all may be reconciled to the will of God!

John Belden visits us.

Write two letters, one to Brother Ira Abbey's family, one to Sister Decker. January 2, 1860. Early this morning we were called up to go to Brother Loughborough's. They think their child is dying. Dress hastily and go to the afflicted family. The little one was dying.

Oh, how sad the sight—a mother witnessing the last agonies of her loved one, her only child! We prayed for sustaining grace for the father and mother, that they might be perfectly reconciled to the will of God, that the little one's name was enrolled in the Lamb's book of life, to be called forth immortal at the resurrection of the just.

We witness the dying struggle. The little eyes are closed, no more to look on earthly things. The little prattling tongue has ceased. Its troubles are ended; quietly will it rest until the Lifegiver calls her from her dusty bed.

This is a dark, dreary world. The whole human family are subject to disease, sorrow, and death.

Manuscript 5, 1860.

Written sometime in January, location unknown.

This manuscript is titled "Pure Religion". This manuscript appears in full in *The Good Samaritan*, February 1, 1860.

Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. James i, 27.

We too often neglect the afflicted, the sorrowing, and choose to visit those who need not our sympathy and assistance. Do we live out our religion? Do we carry out our profession in our acts, in our works? Is there not a lack with some of bearing burdens? Is the duty all done when we hand of our abundance to relieve the pressing wants of others? The afflicted need words of comfort and tenderness. Then let your voice be often heard in prayer for the Lord to give strength and courage to the sick and afflicted, and that his light may cheer them in their suffering loneliness. Let every one of us think that we can do something to make the burden a little lighter for our brother or sister, who has more to bear and suffer than ourselves. Young and old, let your life be made up of good deeds and of kind acts.

When we visit the afflicted we are not in so much danger of talking to no profit. But many of the young choose to be where there is no sorrow, no affliction, that with a light and trifling spirit they may indulge in speaking unrestrained, without care or forethought. Says the True Witness, "I know thy works." I would say to our young friends, You must have an experience in these things. You must bear burdens; encourage and cherish tender, pitiful feelings towards the suffering; study how you may be of use to others--do them good and make them happy. Do not be wrapt up in self and think merely of your own enjoyment. If there are poor, sick, and afflicted among you, do not wait to be invited to see them and have a care for them. Go to them at once. If there is an afternoon visit anticipated, deny your self the pleasure of joining your young friends in a social visit or chit chat, and go to the house of affliction. Set your young friends an example. They may be persuaded to follow you; and hours spent with the poor, the afflicted and distressed, are precious. Angels keep a faithful record of it all, and your own conscience will commend you. Right doing will not go unrewarded. Think of the self-denying, self-sacrificing life of Jesus our pattern, who went about doing good. Who imitates his example? It is time we were awake to our duty, and that we realized that it takes more than a name to make a Christian. It is to be Christ-like.

We are to be judged according to the deeds done in the body. Reader, What kind of an account will be opened of your case? If you have cared only for yourself, God notices it if others pass it by. That which you sow, you will also reap. Embrace every opportunity that presents itself for doing good. Have your life dotted all through with bright spots where self has been denied, and others benefitted. Let your experience be interwoven with acts of benevolence, and you cannot fail to be happy while you are making others happy; and you will finally receive the reward to be given to those who have "well done."

Manuscript 6, 1860.

Written sometime in January, location unknown.

This manuscript is titled "Western Mission Field". This manuscript appears in full in *The Good Samaritan*, February 1, 1860.

The cause of present truth arose in the East, and at first had but few friends to sustain it, and they were poor. They felt a deep interest that others should have the truth set before them, and cheerfully bore the burden. Their hearts and purses were devoted to the work. Some even sold their houses and their lands. Means that was earning interest was called in, that it might be ready at any hour to use in the cause. They did not then think that even the principal must be kept good. Yet we have not heard them complain or regret the past. Many

times have I thought, where would the cause in the West now be, if these efforts had not been made by self-sacrificing men. Those who supported the cause in its first rise suffered many trials. Through many discouragements they persevered, with the fire of fanaticism on the one hand, and cold formality on the other. They held fast the truth, and when news reached them, that even one in the West had embraced the truth it caused them great joy. The truth is

now made so plain, and the friends of the cause are so numerous, that those who now embrace the truth can have but little idea of the reproach and trials those endured who first embraced and supported the third angel's message.

I am acquainted with widows who took up their carpets and sold them to advance the cause. When Bro. Bates made his first visit to Vermont, he had no means, and was intending to go on foot with his carpet-bag in his hand. I knew a sister who learned of his intentions, and borrowed five dollars, which she put in his hands, and then worked five weeks very hard as a kitchen girl to earn the money.

By such efforts the cause has been sustained, and by privation, toil and suffering, our publications have been sustained, and those West can now have the truth in a clear manner placed before them. Do they realize that these truths cost hard study and toil, mingled with earnest, agonizing prayer to God for light, while evil men, and Satan and his angels were warring against them?

On our last journey East, we saw many who felt the deepest interest for the cause West. And we saw poor brethren and sisters coming forward with their donations of from 25 cts. to \$1, which they had dedicated to God. We learned that they were very poor. Mothers and daughters were making heavy coats for 75 cts. each, and by going poorly clad, they save a mite to put into the missionary fund.

We told them we thought they needed the means themselves, but they seemed to consider it so great a privilege to do something for the spread of the truth West, we could not hinder them. We looked at these pale mothers and daughters who are destitute, and then thought of those brethren who possess large, rich farms West. If these western brethren had the interest in the cause that God requires them to have, and were willing to sacrifice or give of their abundance to sustain the truth in their own western country, others would not be burdened and they eased.

While in Dartmouth, Mass., I was shown the East and the West. I saw that God had regarded the efforts of those East to sustain the cause West. The brethren East have acted well their part. When many of their preachers were called from the eastern fields to labor in the West, instead of selfishly retaining their means to be used expressly for the eastern States, they have sent it where it could accomplish the most good. I have been shown the great lack in the brethren West. They do not realize that God has claims upon them. They should be willing to venture out on the result and success of this message. They should fully and cheerfully sustain the work in their own western field. Missionaries should be sent into new fields. Minnesota should be visited, and persevering labor spent there. God is bringing out souls into the truth West, and they have a lesson to learn. Every one of them will be tested and proved. I saw that those West knew but little yet of the spirit of sacrifice; that messengers who labor in western fields should faithfully teach the brethren their duty in sustaining the cause. They should patiently, prayerfully, and earnestly set this part of present duty, to sustain the cause of present truth, before believers. "Preach the word, . . . reprove, rebuke, exhort, with All Long Suffering and Doctrine."

Manuscript 6, 1860.

Written sometime in 1860, location unknown.

This manuscript is titled "Testimony Regarding the Wager Family". This manuscript has never been published.

I was shown that a heavy cloud hangs over Bro. Wager's family. I saw that Bro. and Sister Wager's example is not what it ought to be. They have not that high sense of God's requirements they should have. They have not been devotional, and in their conversation, words, acts, and in all their deportment, exemplified the life of Christ.

They have not understood their duty to their children. They have not fully understood to what evils they were exposed and how carefully they must be shielded from temptation peculiar to youth. Satan is constantly pouring in upon and around our children a flood of darkness and evil, to corrupt and poison their minds.

Parents should be on their watch continually to cut off this current of evil. They cannot roll back the heavy weight of evil Satan is pressing in upon our children, in their own strength. By earnest prayer and living faith they can do much. They should not cease to do their part. By firmness and continual watchfulness and prayer, great victories will be gained.

Brother and Sister Wager, you have not done your duty to your children. You have not realized the responsibilities resting upon you. You are not clear in the sight of heaven. You have not given your children that religious education

you should have given them. In the morning your first thoughts should be upon God. You should not make your worldly labor and your own interest your first business. You should feel the necessity of prayer as much as did Daniel. He prayed in the morning, at noon, and at night, and ceased not even when he was threatened with death.

Before leaving the house for labor, all the family should be collected and taught to respect and reverence the hour of prayer, and then should the father, or the mother (if the father is absent), with humility and a heart full of feeling, with a sense of the temptation and dangers before themselves and their children, plead fervently before God that He would keep the children entrusted to their care and preserve them from evils to which they would be exposed through the day. By faith bind these children upon the altar, committing them to the care of the Lord. Ministering angels will guard these children who are thus dedicated to God. If these children are left to Satan's power all through the day, evil will take firm root in the heart.

It is the parent's duty morning and night, by earnest prayer and persevering faith, to make a hedge about their children. And then patiently instruct them kindly, pityingly, teach them to live in a manner that they may please God. Keep the fear of God ever before them. You have too many times corrected your children severely and in impatience. You have not reasoned with them and wept over them and prayed for them as you should. Impatience in the parent begets impatience in the children. Passion begets passion and stirs up all the evil in the child's nature. Continual whipping only hardens children and weans them from their parents. You have both managed your children all wrong. You have not given them a school education or a religious education. Neither of these should have been neglected.

Children's minds will be active. If not engaged in duty and occupied with books and diligent labor, they will be filled with mischief. The soil of the heart, uncultivated but neglected, will be producing a plentiful crop of weeds. Satan is not idle and he will be sowing corrupt and evil seed in the soil so well prepared for corrupt seed to flourish. While the parents are asleep, Satan is awake and sowing thorns which will take root, grow up, and yield a bountiful crop without culture, and will crowd out the precious plants.

Children need to have a watchful eye over them constantly. They should be supplied with useful and interesting books. It is a sin to suffer children to grow up in ignorance. The minds of our children must be devoted and made as intellectual as possible. The mind left to itself, uncultivated, will be generally low, sensual and corrupt.

Brother and Sister Wager, you have both been asleep as to the corrupting influence of the devil and his peculiar power and control of the minds of youth and children. Parents should watch the going out and the coming in of their children. They should instruct them. It should be line upon line, and precept upon precept, here a little and there a little. A parent's duty is never done. They should never be off their guard. It is their duty to know where their children are and what company they are in every time. It is the duty of parents to choose the society for their children and hold with a firm yet gentle, loving, power their control over them.

You commit sin every time you speak and act impatiently to your children. You sin every time you correct them in anger. Never correct them until you can first reason with them and show them their wrong and sin. Then show them they have not only sinned against you but against God. With your heart subdued and full of pity and sorrow for your erring children, pray over them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them, but from a sense of duty for their good that they may not be left to grow up in sin and wickedness. Oh, how little of this work have you done! How little have you felt burdened and distressed on the account of your children! How little have you agonized with God in their behalf for their salvation. Can it be that you dare raise children as you have and then feel so little responsibility in regard to their religious training? Can it be that you are bringing children into the world to be destroyed by the seven last plagues?

The recording angel writes every impatient, fretful word either of you utter. Every neglect on your part to talk with you children and show them the sinfulness of sin and the evil and result of a wrong course, the angel marks [as] a spot upon your Christian character. All our acts are recorded whether they are good or evil. [For] every unguarded, careless word spoken before your children, foolishly or in jest, and your words [that are] not chaste and elevated but corrupt, a dark spot is placed against your name. In order for you to control and govern your children with success, you must first have perfect government, perfect control, over yourselves. You must first subdue yourself, have your words and the expression of your countenance, and the tones of your voice, in perfect submission and control; then can you with success govern and subdue your children. Those who overcome will be without spot or wrinkle or any such thing.

Brother and Sister Lindsey have had exalted views of you. They have appreciated you above your true worth. Sister Lindsey thought you were just the man the church needed to go ahead and lead. That family felt a special interest for you, and they discommoded themselves to work for your interest. They expected that you would be a great help to them in spiritual matters, that your life would be a good example before their children. But [the true state of] your Christian character has been more fully developed and they find that you are not what they thought you to be. Their hopes and their expectations have been cruelly disappointed.

You have felt jealous of Brother Lindsey's family. Your feelings have been envious and bitter. You have both been exalted and manifested a spirit of independence entirely unbecoming a humble follower of Christ.

You have been wrong. You have not had occasion to feel as you have. You have imagined and guessed at matters and taken it for granted that it was so when the only foundation was your imagination. You have been very sensitive, easily touched, easily embittered. A hint, a word, whether it had reference to you or not coming from Brother Lindsey's family has led you to think they were watching you or dictating to you. You would become inflamed at once. Your feelings would be stirred up, your jealousy would grow strong, and by thus giving Satan control over you, you entered a wide field of temptation.

The purpose of Brother Lindsey's family has been to take a correct and straightforward course, which has often been a rebuke to your loose way of living; and then jealousy, evil surmising and envy has come in and made you very miserable. I was shown that sin does not appear to you as sinful as it is. The course your daughter has pursued has been a grief to you. She has scattered her ways to strangers. She has greatly sinned. Harrison Smith has doubly sinned and has fallen. His case was shown me darker than midnight. A heavier sin rests upon him than that of breaking the seventh commandment. He has violated more than one precept of the decalogue. A fearful retribution awaits him. He has sought to cover up and hide his sin, but God's eye has noticed it all. All is written in the book, even the most secret works. Even the thoughts of his heart are written. He and Sarah have agreed to cover up and to pass on smoothly as though no great wrong had been committed after all. His heart is corrupt, his hands are unclean. He is a guilty man. They have brought a stain and a heavy reproach upon the cause of God. Better would it have been for them both to have had a millstone hung about their necks and they cast into the depths of the sea.

God's anger has been kindled against you because you have daubed yourself with untempered mortar. You have whitewashed over this matter and lightly regarded this heinous sin, because you did not show your disgust and horror on account of it. You are unfit to take any leading, responsible position in the church until you entirely reform and view sin and sinners from altogether a different standpoint than you ever yet have done.

God's anger is kindled against you because you call darkness light and light darkness. You seek to make it appear that evil is good. You would permit those sinners to come into the church. One sinner in the camp of Israel anciently did much harm. All Israel suffered the wrath of God on account of Achan, who coveted and hid a golden wedge and a Babylonish garment.

The armies of Israel were driven before their enemies and there was a great slaughter. This one man's sins cost the lives of many of the children of Israel, and when he was searched out he was destroyed without mercy.

If Mr. Smith and Sarah seem to repent, the church should not be cursed by their being in it. Let them remain outside, and if they can repent, live a life of continual repentance. But he should have no part in the church privileges. He has added sin to sin. He has put on a bold front, a brazen face, to drive matters through. He has deceived. He has told falsehoods and made it appear as though, after all, his course has been righteous. But in time unless he becomes too hardened, his conscience will be so weighed down under a sense of his heaven-daring crimes, that death will be desired rather than life. Up to a certain point he did well. He had a faithful care of Sister Smith. If he had only waited and continued true to her and borne his burden cheerfully, as long as God saw fit to spare her life, his would have been a reward. But Satan took advantage of him. Your daughter was not discreet and modest and reserved. Her thoughts and mind were directed in the wrong channel. She had been overcome very easily before and therefore was prepared to act the part Satan would have her again. Mr. Smith tempted and [she] did not resist, and then comes the dreadful work, the acts which heaven has faithfully recorded. He knows of what he is guilty. He knows to what I refer.

Your children, Brother and Sister Wager, have not been prospered. God's blessing has not attended them. You have not done all your duty to them. How will you answer for them before God? What plan can you make? What excuse urge?

You should never neglect to pray with and for your children morning and night. You should bring them to God in the morning and entreat the mercy and care of the Lord to be over them through the day. At night you should gather them around you and make confessions for them to God and should plead with Him to forgive their sins and wrongs through the day, which they have committed against Him.

If it was necessary for Daniel to pray three times a day in order to have strength to resist the corrupting influence of the king's court, it is necessary that fathers and mothers should pray even more than Daniel to be preserved from the corrupting influence of this evil age.

We are amid the perils of the last days and we must watch continually and pray unceasingly. It is out of reason now to joke or sport. You are not careful of your words and acts. Your life is not circumspect and elevated. You come down from the dignified, holy position your profession and faith require you to occupy.

You have had years to obtain an experience in the truth and the work of God, but you have made but little progress. Your influence before the young has not been what it had ought to be. Your words have not been seasoned with grace. You have led the young into temptation by your example. You have not watched to shield them from every injurious influence, but have been like a boy among boys.

You can pray and talk in an acceptable manner, but you lack corresponding fruits. Your influence does not tend to the glory of God.

Brother Lindsey's family have had exalted views of Brother Wager's Christian character. They have been disappointed. You have given them occasion to feel hurt in regard to your course. They have tried to do right, but in some instances the young men have spoken and acted unadvisedly. They failed on account of your lack. Had you been right and acted and talked according to your profession, they would not have been led astray by your influence. You have at times descended to the level of the unbeliever. Your life has not been well ordered before the Lord. Your example before unbelievers has not been worthy of imitation. You have not let your light so shine before men that they, by seeing your good works, would take knowledge of you and be led to glorify your Father which is in heaven.

You have both of you a great work to perform. There is a great work before your children. No one can do this work for you. You must lay hold [on] it resolutely yourselves and make thorough work for eternity.

Manuscript 7, 1860.

Written sometime in 1860, location unknown.

This manuscript is titled "The Case of Sister Cranson". This manuscript has never been published.

I was shown the case of Sister Cranson. I saw that she has not received that heartfelt sympathy that her case required. There are those who have not made her case their own. Some have seen the wrongs in her children and have not been as tender and careful of her feelings in the matter as they should have been, while at the same time those who have been more favorably situated have not half realized, and corrected as they should, their own children's wrongs. Her widowed heart has had many solitary, desolate, agonizing hours that others have known nothing about. Many times she has cast herself away in her loneliness and been strongly tempted to make some hasty move which would have ruined her. Her loss is a living loss. But few have had any just sense of her discouragement and loneliness.

I saw that there should be a difference made with the widow and others who are differently situated. It has troubled her, and lessened her confidence in her brethren because those who have labored for her required so high wages. It looked heartless to her. She should not have laid out her means in building. The matter should have been overruled by strong counsel and advice. The means used in that addition should have been saved to supply her with life's necessities.

Her husband wore out his life in trying to save souls, doing his Master's business. He was self-denying, self-sacrificing, beloved of God. He died at his post. He had perfect confidence that if his wife and children could live near the brethren their influence would be saving, and their sympathy and care would partly make up for the loss they would sustain. She made a sacrifice in getting to Battle Creek. It has been well that she came. It

has been a blessing to her, kept her from a greater evil; but it has not been half the blessing it might have proved if all had that interest and care for her that they should have felt.

I saw that God has His eye upon the widows and fatherless. The church has not felt the obligations belonging to them. Sister Cranson has often distrusted God. Her faith has been weak. She has had too much fear of dependence, too much pride. But if some others, who now see her lack, were placed in her condition they would not do half as well as she has done.

I saw that widows should ever be cared for, especially those whose husbands have devoted their strength to God and have fallen while engaged in His work. They should be regarded in a different light than even other widows, and duty rests upon the church and upon each individual in this matter, and great care should be taken to help strengthen and comfort the widows in their affliction.

Manuscript 4, 1860.

Written sometime in December, location unknown.

This manuscript is titled "Testimony for Monterey, Michigan". This manuscript appears in full in *Manuscript Releases, Volume 15, pp. 326-337.*

While at Battle Creek, Michigan, I was shown in vision the state of God's people in Monterey. I saw that a great work must be done for many of them in order for the Lord to be glorified in the midst of His people. Those who do not make an effort to arise and zealously repent of lukewarmness and backslidings, God will spew out of His mouth. The time has come for God's people to arise. They have had warning upon warning, which, for the time being, has had an effect; but not realizing their danger and making thorough work, they slide back again into the same indifferent, careless state. There are things in the church which must be corrected, for God is displeased with His people.

Those who have earthly possession will have a work to do, a sacrifice to make. Their temptations and trials will come on account of their property. Satan and evil angels are zealously at work to encourage in them a selfish disposition, a love of the world. This can be overcome only by watchfulness and prayer. There is danger, danger on every hand, with those who have earthly possessions—danger of their loving them too well, danger of claiming as their own what God has only lent them to advance His work upon the earth. When the truth is presented in its clearness and is brought to bear upon the heart, some, while under the warming, quickening influence of the Spirit of God, get the sacrifice almost on the altar. But they do not consecrate all fully to God, and as the saving influence of the truth wears away they lose the spirit of sacrifice, the strong foe again obtains control of the mind, the love of the world revives, and again they hug it to their bosoms and serve their treasure instead of God.

The battle is between truth and the love of the world. Which will obtain the victory? Will they suffer Jesus to captivate the heart, or will they let Satan control the mind and crowd out the love of truth, so that the angels receive the charge, "They are joined to their idols, let them alone"? All must be given up for Jesus. There are idols that must be sacrificed, dross that must be consumed, in order to reflect the image of Jesus. Again and again has the heart been affected, but the world has come in and choked the good seed [so] sown that it has not produced fruit to the glory of God.

The Lord has permitted Brethren Lay and Rumery to take hold of the truth, and the truth has been carrying on its purifying process in the heart. It has affected the life, and unbelievers are looking on and are surprised with the change they see. The heavenly treasure has been increasing in value to them, and the earthly decreasing and losing its attraction. These brethren are often strongly beset by the enemy, and have a hard warfare to get their possessions upon the altar. Satan and his evil angels are holding the possessions of earth in an attractive light that they may love them and idolize them. Satan and his angels would rejoice at their downfall, but angels of God are watching over them, bearing them up, that they may be an example to others that it is possible for the love of riches to be overcome, and the love of truth predominate.

Especially will Brother Rumery have to be guarded by the Spirit of God, or he will lose sight of the heavenly attraction and will place his affections upon earthly possessions. He must be more willing to impart freely of his substance to aid the cause of truth and secure to himself a heavenly treasure. There is too often a shrinking from duty and an unwillingness to do all that God requires. There must be a union with the body. I saw that it was not only those who have property that are in danger and that have a work to do. There are individuals who are not right, who are selfish and are not governed or controlled by the Spirit of God. They have embraced the message, come right

along with God's people, without the thorough work of reformation being wrought in them. Their lives are not such as adorn the religion of Jesus and advance the cause of present truth.

I was shown the case of Solomon Howard. He has been blind to himself. There is in him a great lack of self government and spirituality. I was pointed back and saw how it used to be with him—the passionate, wilful temper, the stubborn will, the fitful moves. There has been something of a reform, but he has been very slow to learn. The work is not thorough. He makes an idol of himself, indulges his appetite, and lives principally for himself. O that he could look back upon his past life and could see it as it is! He would be ashamed and alarmed at the little good he has done.

Who has been benefited by his life? He has been ready to shrink from every opportunity or opening to benefit others or do them good. There have not been in his experience living spots of self-denial to make others happy. Selfishness, self-interest, has reigned supreme in his heart. It is interwoven with his very life, and he has everything to learn if his life be filled with good works. He has so long indulged in this selfish course, so long been unwilling to deny himself to make others happy, that his case looked very dark to me and entirely hopeless unless he takes hold of the work in earnest and denies himself, denies his appetite, and does his part to defray the expenses of the church. He eats of the loaf, professes to believe the truth, and it costs him nothing, while he feasts his appetite and cannot endure that anyone should be favored or benefited by him. God despises such a spirit, and all his prayers and exhortations are a stink in His nostrils while he possesses this spirit. Says the True Witness, "I know thy works." A faithful record is kept of it all.

There is a great lack of individual responsibility, of principle. Unless he takes hold of the work in earnest, God's people will pass along and leave him behind. Those who will be easily offended because of the straightness of the truth and the plain testimony will mar the truth of God and pass along half-hearted, neither cold nor hot, weighing down the church until God spews them out of His mouth.

I was shown the lack of family government. Their children control them. Sister Howard has petted and indulged and yielded to almost every wish of their children that there might not be an outbreak, for then the father's passion is aroused and he corrects his children unreasonably, in blind passion. He must first govern and subdue himself, then can he understand to move with an even hand to subdue the tempers of his children. He has moved from impulse, with enraged feelings, which has been a ruinous example to the children.

Parents should subdue the will of their children with patience, firmness, and decision; and if they bring them to the house of God, have them understand it is not a place for them to act as they please, a place to feast and to manifest their set will and passionate temper. The worshipers in God's house are disturbed by unruly children. God's wrath is kindled because of these things. These unruly children should not be present when the ordinances are celebrated.

While these evils remain untouched everything passes along smoothly, but when the straight testimony comes and reproof and rebuke are given, there is a rising up against the straight testimony. It does not agree with the carnal mind, their carnal security is disturbed, they resist the work of God, and some will fall off. The names of those who will be purified, made white, and tried are borne into the sanctuary and mentioned by Jesus to His Father, and they are brought before the special notice of God. But those who choose their own selfish course, their own dark way, will be permitted to go on. Satan will control the will, and they will lose everlasting life. Those who are saved must yield their will, their way, and be controlled by the Spirit of God. They must die daily all the way along; die, die to self, and be purified by the truth.

(Brother and Sister Howard, Senior) I saw that old Brother Howard has been under the cloud in darkness but the cloud was passing away. The spirit of his companion is displeasing to God. She does not take a course to make herself and Brother Howard happy. There is too much fretting, complaining, and groaning. I saw that she did not look upon her past course in the right light. Had she conducted herself properly they need not now be homeless and Brother Howard be compelled to labor so hard to obtain the necessaries of life. Brother Howard's course has been all wrong in the past, but it was the injudicious, determined course of his wife that drove him to desperation. She should now take a very humble place in the church, for she has brought a stain upon the cause of God. I saw that she must yield her set will, her complaining, and possess a cheerful disposition, yield to her husband and make him happy.

I saw that Sister Sarah Jones partakes of the same spirit as that of her mother. Brother Charles and Sister Sarah have

erred in bringing up their child. He was not subdued young. Old Sister Howard petted and indulged her children until they have no power of endurance. A little difficulty or trial cast them down. Instead of developing a character and enduring trial and bearing with courage and perseverance, they sink under the cloud. Said the angel, "If thou hast run with the footmen and they have wearied thee, then how canst thou contend with horses? and if in the land of peace wherein thou trustedest they wearied thee, then how wilt thou do in the swelling of Jordan?" Jeremiah 12:5. The time of trouble is before us, and if there is lack of courage and ambition now, how will they pass the fearful scenes of that trying hour?

Some make their lives almost useless by thinking they are more afflicted than they really are. The Lord calls for a reform. Sister Sarah must exercise faith and wipe the disagreeable frown from the brow, and rather have it lightened up with the Spirit of God. Patience and endurance will effect a great work.

I saw the lack of government with their child. The mother and grandmother have indulged and sympathized with and excused the wrongs of the child until evil has strengthened with his strength. They have lacked an even hand and have not moved with decision. Sometimes his faults have been corrected and reproofed, and then at other times neglected. There has been a lack of decision. He has not been restrained and subdued as he should have been. This has at times called forth great severity from the father on account of the indulgent course of the mother and grandmother. There has been a wrong all around, and the child has thought his father too severe, has despised parental authority and been impatient of restraint. God has noticed these things. The boy's heart is fully set in him to do evil and to have his own way. Satan controls his mind.

Unless there is a reform, Sister Sarah will know what trials are, for God will enter the dwelling and cause sadness. Long has Brother Charles [Jones] stood up with feelings of heartache and afflictions of body and has thought he would suffer on until God delivered him. He has borne burdens, endured trials. Sister Sarah should stand by his side and encourage him instead of being in a situation ever to be helped and to demand sympathy herself. There must be a change, a reform, or one or the other will fall under.

I saw that Sister Sarah had not received or believed the message that had been given her, but had felt like concealing it from everyone. She can make no progress until she makes straight work of the past, overcomes affectation and complaining, and exercises the strength the Lord has given her. Although she may suffer pain, yet she should not give up to every feeling of infirmity and repining. Bear up against it. Giving up to every infirmity pleases the enemy and magnifies these infirmities until the life is useless. The course that should be pursued is to seek God earnestly for strength. Bear up, bear up; talk faith, act faith; manifest courage. Although the body feels the effects of the curse, there must be a pressure against it. Sarah sinks under it. She thinks she is worse off than she is. She talks of her infirmities, thinks of them, and makes no effort to overcome them—all of which make life miserable.

Others, with greater infirmities, bear up against them, and although they suffer some, they attend to their daily duties and the Lord assists them. And now, unless there is a reform with Solomon and Sarah, unless they are torn all to pieces and made over new, unless they lie broken at the foot of the cross, their spirit can never mingle with God's people. Sarah can be a help to Charles if she will get right and possess another spirit. If this change does not take place, either Charles or Sarah will sink.

It is time for God to work. It is time for a reform. God has beheld the selfishness, the lack of doing others good. Self demands every extra effort. These things must be seen, and when there is a true sense of feeling over these things, it will bring her to the borders of despair. Brother Charles must move carefully, keep his mind in the right channel, fill his place in the church, and sympathize not with wrong.

The straight testimony must live in Monterey, even if it cuts off the right arm and plucks out the right eye. God calls for straight and thorough work. He is purifying unto Himself a peculiar people, zealous of good works. The Lord wants Brother Charles to be a pillar in His church and adorn His cause. God has given him an excellent spirit, which He calls him to exercise in His church. If Satan can destroy his usefulness, his object is gained. He must watch against Satan's devices, and stand with firmness and decision, possessing freedom of spirit. He must wrestle for victory, press for the light, and leave all darkness behind. I was shown the case of Brother and Sister Kenyon and Sardis. His will has not been restrained as it should have been. He has not, for a great length of time, regarded parental authority; has been set to have his own will, carry out his own way. Said the angel, "He has manuscriptbroken God's commandments, a number of them, which makes him guilty of all."

I was pointed back many months ago and saw a heavy mist come over him which increased to a black cloud. His situation was represented to me as being fearful, dreadful. He has given way to his own passions until they have obtained the victory and he is bound by the strong foe. Said the angel, as he pointed to Sardis, "Dishonesty, deception, covetousness, and vileness." He has long been a reproach to God's cause. These things have cursed the church until God is waiting to free them. If Sardis will even now make thorough work, humbly confess his wicked course, submit to the judgment and will of his father, the Lord will have mercy and pity him. Unless he sees his wrong and makes thorough work, he will surely lose everlasting life and be separated from his people forever. In this age

manuscript the child takes the place of the father, and in order to have peace the parents take the place of the child, and this is reversing the order in which God has placed these things. Children have no just sense of the respect and regard due their parents who have suffered so much care and anxiety for them. These things cause the frown of God to rest upon the church, and there must be a reform in order to remove the frown of God from His people.

I was shown the case of Brother Russ. He indulges too much in unbelief. The Lord calls upon him to stand with the church, throw his whole interest into the work. He must exercise the gift the Lord has given him and use his influence to God's glory for the upbuilding of His cause. He must let his influence be exercised to encourage the church, to stand with them, instead of discouraging them. If he will press with the people of God he will feel his heart bound with theirs. Unless he does this he will place himself where he is subject to the temptations of the enemy and will become estranged from God's people. Brother and Sister Russ must arise together. I was shown that there were those in the church who were ever ready to sympathize with the wrong and shrink from the straight testimony, fearing it will drive off some that might otherwise remain in the ranks of Sabbathkeepers. I saw that there had been many unconsecrated ones in the church at Monterey. Their hearts were unsanctified, unsubdued. God's frown was upon them, and after being often reproved, if they do not reform they should be cut off from Israel.

The overthrow of Brother Curtis was his own set, stubborn will—his unwillingness to be influenced by the judgment of the church. The first great evil was the lack of family government. Sister Curtis was at fault here. She has too often indulged and put her children forward, and her husband corrected the children in passion, yet the interference of Sister Curtis made matters worse. She was too indulgent. Both were indulgent, and when the church felt compelled to move and cut off those who were only a curse, Brother and Sister Curtis both rebelled. The course the church pursued should have been carried out at an earlier date. Such trash, such clogs, should quickly be cut off from God's people. The church should move with judgment and discretion, but these cases are too plain to need delay.

Brother Pierce's family are too ready to sympathize with their children, and however crooked, are unwilling for the church to take action in their case. But this is wrong. God will have only those in the church who are earnestly striving to be right. Opportunity is given to develop character, and if members of the family develop a character unworthy [of] the Christian name, they have no right to the privileges of the house of God. False sympathy must die. It commenced in heaven at the fall of Satan and has existed ever since. This sympathy has blunted the straight testimony. It pleases Satan well.

I was shown in regard to the poor—objects of charity. I saw that the stewards of God have no duty in the case of those who will persist in using tobacco, coffee, and tea. Some of the poor are apt to place all the straight testimony upon the shoulders of the men of property, but there is something for them to do, a work that they must engage in. They must deny appetite. Here they can make a sacrifice. God calls upon them to do it. And after they leave off these hurtful things, if they get into straitened circumstances while exerting themselves to do the best they can, it will be a privilege for their able brethren to help them out of difficulty. Many of the poor lack management and economy. They should make great efforts to reform on this. They lack judgment and should not depend on their own judgment but counsel with their brethren who have judgment, and then take their advice. But it is too often the case that those who lack judgment and management are averse to seeking counsel, therefore they make bad moves and suffer in consequence. They seem to think their judgment is sufficient. If those who are in poor circumstances take this humble course and rely upon the counsel of their brethren, then are brought into strait places, their brethren should take hold and relieve them cheerfully. But if they will not do this, but choose their own course and their own judgment, and suffer in consequence, it is better to let them learn by the things they suffer. God's people must be subject to one another, counsel and advise with each other, and the lack of one must be supplied by the sufficiency of the other. There is a lack of humility.

The Laodicean message loses its influence too soon. It must affect the church. The counsel of the True Witness is not heeded. The church does not zealously repent.

I was shown the case of Brother Day. His interest is in the truth and he considers nothing too dear to sacrifice for the truth. I was pointed back to a certain time and saw that he had done more than God required of him, which has caused him embarrassment. He moved too strongly. He saw that there was need for something to be done and was disgusted by the slow course of those who could do something. Their unwillingness grieved him. He saw that the lack must be supplied and he moved strongly and the burden was not equally divided. Brethren Lay, Rumery, Kenyon, and Pierce should not have been so backward, but should have shared the burdens at the very time they ought to be borne. Brother Day became impatient and his brethren were grieved with him, but their error was greater than his. Brethren Pierce and Kenyon have not been as willing to bear their part of the burdens as they should have been. This lack injures their own souls. They must prize the truth above everything else and be willing to sacrifice for the truth.

1861

Manuscript 1, 1861.

Written sometime in January, at Battle Creek, Michigan.

This manuscript is titled "The Case of Hiram Rich". This manuscript appears in full in *Manuscript Releases, Volume 19, pp. 222-224.*

I was shown the case of Hiram Rich; I was pointed back in the past and shown the lack of principle he possessed. He is a stranger to true honor. A blot, a heavy blot, was upon his life, upon his past course. His past life was corrupt. He separated man and wife, and shamefully gave himself up to his corrupt desire and brought a blot upon his name and life, which would forever follow him and exclude him from ever holding any office in the church or taking an exalted position there.

If, after all this disgrace brought upon himself and the partner in his guilt, had he felt the enormity of his sin and humbled himself greatly before God by confession, repentance, and brokenness of spirit, if he had utterly forsaken his past evil course, amended his way, and reformed, the Lord would have turned His wrath from him. But I was shown his repentance was not sincere, but admissions were made to satisfy those who would not look upon his past proceedings with any degree of satisfaction. He never made clean and thorough work.

The present truth had an effect upon his heart, and for a time its influence restrained his conduct. He meant to be a Christian, but he never saw the blackness of his sins in the past. His brethren in present truth began to confide in him, thinking him about right. They made much of him, and as he insinuated himself into their confidence he began to think he was not very bad after all. [He] became exalted, puffed up by Satan, and then the natural feelings of his carnal heart influenced his life. And if the pointed, straight testimony had not been crushed in the church, his conduct would have received the highest censure and he would have been long ago separated from the church of Christ.

I was shown that he insinuated himself into the affections of females, made advances to them, encouraged their love, and then trifled with their hearts. Angels pointed to him and with a frown said, "One who trifles with hearts and exults in his shame. His soul boasteth in his iniquity. The names of all such shall rot. The time will come when they shall be a hissing and a reproach." That which they sow they shall surely reap—a bountiful crop. No frost shall blight it, no mildew

blast it, the crop is sure of yielding a bountiful harvest.

I was then shown he had encouraged the affections of his present wife. He is undeserving of her love, undeserving of her pure affections. And yet he is not content. He has taken every means to captivate other hearts and cause contention and strife between those whose hearts and faith were given to each other. By the most solemn vows were they made one, yet the sacred bonds that uphold and shield the marriage covenant he would readily break down to gratify the lustful feelings of his carnal heart.

John Morton is not naturally a noble-souled man. He is close, penurious, and does not seek to elevate his life, square his doings and acts by the Word of God, and purify his soul by obeying the truth. Yet his condition in the sight of the

Lord is far better than Hiram's. He has come in to stir up strife, to occasion food for jealousy in John's mind, hoping John would take a course that would make him disgusting in Delia's eyes and finally cause her to despise him instead of loving him. O, what a cursed spirit all this is—to steal her love although he is bound and solemnly vowed to cherish, love, and protect another—one that is far his superior, one that he is undeserving of, and whom he does not appreciate. He has no sense of moral worth or of fine and holy feelings. He has so long trifled with the heart's affections that he prizes them not. His thoughts, feelings, and acts are low and degrading.

Sorrow, deep sorrow, has his wife suffered, and if she cautioned her husband or warned him, it has fallen very lightly upon him. Sneeringly has he accused her of jealousy and of being faultfinding, when her heart was sore and aching as though it must burst. Hiram, guilt is upon your soul and a blot upon your life. Says the True Witness, "I know thy works." All, all is noticed of God, passing in review before Him. He will judge for these things. I saw that he should no longer be fellowshipped by the church. And his wife must not cover over his sin or break the force of the pointed testimony given, but must sympathize with the right, with the holy, love those whom God loves. I saw that the Lord pitied her and would sustain her if she would lean upon His all-powerful arm for strength.

Please copy this and send it back immediately.

Manuscript 2, 1861.

Written March 14-17, on a Western Tour.

This manuscript is a fragment of a Diary from a Western Tour, March 14-17, 1861. This manuscript has never been published.

We are now tarrying at a hotel in Dubuque. Thursday, March 14, at three o'clock A.M. we left Battle Creek for our tour west. In consequence of having my tooth filled, my nervous system was deranged and I was in a poor condition for traveling. The cars were full at Battle Creek. Two left, leaving a seat for us. We suffered much from the close, impure air of the cars. The fumes of rum and tobacco poisoned the air. I suffered through the day with severe headache. Became acquainted with a physician and his wife. He was a feeble man. At night we were obliged to tarry at Clinton. The cars carried us no farther that night. We were surprised to hear a physician call for coffee for his supper and order a fire built in his sleeping room. We thought, although a physician, he did not regard the laws of health.

March 15. Called for breakfast in the morning but it was cold and poor.

The cars took us as far as Cedar Rapids. There we waited about two hours and then took a stage for Marion. The roads were very dry and dusty. Had considerable conversation with an unmarried man from California. Was soon to return. Had been in this country but three weeks. My head continued to ache through the day.

About four o'clock we reached Marion and the driver was directed to take us to Brother Snook's. As we approached the house we saw a number of teams hitched to the fences. Our brethren had been coming in, and as the houses were small had left their wives indoors and they clustered in groups in the open air. The day was remarkably pleasant so that they were not at all uncomfortable. Brother Snook and several others had been anxiously watching for the stage, and as it drove up, came to us and with tears heartily welcomed us. Here we had the privilege of becoming acquainted with Sister Snook for the first time. She is tall and slender, a very mild-looking woman.

Here we met dear friends whom we had formed a previous acquaintance with one year before. Six of the company who came from Lisbon were brought into the truth through our labors, and our greeting with these dear souls was very tender. The brethren generally expressed the deepest sympathy for us in our past trials and afflictions. We there received many letters, all urging us to hold a series of meetings in their section. These calls were urgent but we could not fill them. We had another route marked out.

We were both sick Friday night and unable to attend meeting.

March 16. Sabbath morning we attending meeting, which was held in the well-arranged courthouse, which was well filled. My husband preached forenoon and afternoon. My husband did not attend in the evening. Brother Snook preached; I then followed in exhortation.

Sunday, March 17, the house was crowded. My husband spoke again Sunday in the afternoon and evening. I bore my testimony. There was a business meeting in the forenoon. Monday we parted with our dear friends.

Manuscript 3, 1861.

Written sometime in 1861, location unknown.

This manuscript is titled "Testimony for Mill Grove Church". Portions of this manuscript appears in *Our High Calling*, p. 230, *Manuscript Releases, Volume 5*, p.295.

I was shown the state of things at Mill Grove, [N.Y.] I saw that a heavy cloud was hanging over the church there. Some are trying to overcome, and show their faith by their works. Such have felt they have suffered much on account of the reproach needlessly brought upon them by a class in Mill Grove who had no desire, and made no efforts, for the truth to elevate them. Moreover these slack, untidy, uncultivated ones were ever dwelling upon pride, watching the dress of the sisters, their bonnets and their articles of dress. If they saw marks of neatness and taste, their testimonies and burdens would be upon pride. They were not content to see any moving above the low level upon which they stood.

Some embraced the truth in Mill Grove years ago and have made no advancement. They have not felt the necessity of advancement and continual reform. Satan has used them as his agents to drag down and confuse. For years Solomon Cottrell's family attended meetings, professing to be God's people. They were a hindrance all the time. They were a living curse to God's cause. The spirit of Solomon's wife was always bitter against the gifts. Her own ways were right in her own eyes. She was joined to her idols, and although she professed to believe the truth she made no effort to have it elevate her. Their children came up uncultivated, with the same rebellious spirit, fighting the gifts of the church and—like their parents—opposing order, advancement, and system in the church. If they believed in the gifts which God had placed in the church, they knew that they must lay aside tea, coffee, and tobacco. They would not renounce all these things, therefore must fight the visions which cut off their idols.

If the church had been in the place where God would have them, they would have had discernment, strength, and wisdom to have understood the character of that class and would have risen above the oppression brought upon them by the rebellious, and long ago separated from their fellowship Solomon Cottrell and the whole family—who were an annoyance and hindrance to those who would be right. The meetings were led by Solomon, whose heart was not right with God. With his lips he professed much love to God, but his heart was corrupt. He was self-righteous and pharisaical, notional, and without order, and would strain at a gnat and swallow a camel. I saw that God could not prosper meetings and grace those meetings with His presence, with such a leader.

Brother Roswell Cottrell's experience and influence in this work—his easy way of leaving everything with the Lord—has hurt the church at Mill Grove. His views were erroneous upon this point. It is not pleasing to God to have men leave with Him that which He has left with them. If Brother Cottrell had cheerfully taken that labor upon him which he had ought, and not shirked himself out of care and labor under the plea of "trusting in the Lord," it would have been much more pleasing to God. And it would have saved his wife and daughter much weariness, care, and labor, had he taken his share of the burden and sought his ease less. God has left burdens for him to bear as a husband and father which Brother Cottrell has—apparently in a very consecrated, devotional manner—thrown back upon the Lord; but the Lord takes no such burdens which He has laid upon him to bear. The burdens thrown upon the Lord come back upon his wife and daughter. It is not in the order of God for Brother Cottrell to be eased and others burdened.

Brother Cottrell has had strength to labor with his hands a great deal of time that he has been resting. He has not loved to labor with his hands, and for years has not performed enough manual labor for exercise which his health required. It now wearies him to labor. This is no evidence that it is not his duty to labor with his hands a part of the time. His muscles need to be taxed to bear their share of burden. Let them remain inactive and they lose their vigor; and by exercising and laboring with the hands [the muscles] cannot at once do their full amount of labor. They cry out in weariness. But soon, with use and taxing, they will do their part and bear their share of burden every time without inconvenience. To go into hard labor at once, after remaining inactive a long time, will exhaust wonderfully; but by taxing the strength gradually—a little more every day—much labor can be performed without injury, but will benefit the health.

Brother Cottrell has been too indolent and has left things in a loose, slack manner. In this his example has injured the Mill Grove church. The first teachings and example in a church have much—very much—to do with the course

pursued by that church afterward. It has been difficult to bring up a certain class in Mill Grove. They have not let the truth elevate them. Brother Cottrell has been very indolent and careless in regard to temporal things. In his business he has been slothful.

A man who does not love manual labor and is naturally easy and indolent will never make a successful preacher. He will ever lack self-denial, perseverance, and energy. He will never make a thorough workman in spiritual things. There will ever be seen the love of ease and the dislike to exertion in matters of the church, and there will be no disposition to tax the mental faculties.

Brother Cottrell could do a great amount of good with his pen. His mental powers have not been troubled and overtaxed and worn as have those of some of the preachers. His bodily strength and nervous system have not been shattered, his thoughts can be clear upon important points of truth. He should use his pen. He could have employed time that has been lost in searching the Bible for evidences upon different points of truth, and letting his light shine. His brain should be taxed more, for he can bear it, and some others of our ministers' minds should be taxed less. Brother Cottrell has a dislike to do anything laborious. His mind and body should be taxed more. He should feel that the cause of God is a part of him, that the paper publishing the truth is as dear to him as his children, that he has a responsibility resting upon him to make it interesting and profitable. No one is as much at leisure to set his mind to the work as he.

I have been shown that it was of but little use for Brother Cottrell to engage with Brother Andrews in tent labor, for he cannot interest and hold a congregation, and too much labor comes on Brother Andrews. It would be better for Brother Cottrell to labor out by himself, and then his labor will accomplish more and tell for all it is worth. He should not go over and over where he has lived and where his lack has been so sensibly felt. There are churches that have no labor, places where they greatly need help. Brother Cottrell should take hold in some such place and labor to build up and strengthen. By persevering labor he can do much. He can show fruits of his labor, gain confidence in himself, and his gift will improve. In a new field Brother Cottrell could do more than to remain in one place year after year and go over the same ground.

Brother Cottrell must counteract, by earnest activity and energy on his part, the precept and example he has acted out in Mill Grove and other places. Brother Cottrell must have more self-reliance and depend more upon his own energies. He notices every unpleasant feeling too much, and in his imagination suffers much where suffering does not really exist. He has rested so much and had so easy a time for years that he is not inured to any exertions; but God requires Brother Cottrell to be economical of his time and not lose so many hours for which he can show nothing. Such an example is a miserable one to set before the flock of God.

Brother Cottrell should not engage in organizing churches, for he is not thorough. He does not go deep enough. He does not hew close enough, and some are brought into the church who are unfit and who prove a great burden to the church.

A part of the time Brother Cottrell could labor to good advantage for the benefit of the cause of God. He could labor successfully by writing, taking the burden upon him to contribute more largely for the paper than he has yet done. He can accomplish more, as a general thing, by taking up items and writing upon them than he can by much preaching. It is his duty to study to do all he can to advance the cause of God, to advance the interest of the paper, and labor—not sparing himself—to convince souls of the truth. Brother Cottrell's life, as to conversation and deportment, has been good. He has had some success, but has not accomplished what he might had he used the strength of body and powers of mind which God has given him.

It is the duty of Brother Cottrell to labor as hard according to his strength, in the cause of God, and to provide for his own family, as Sister Cottrell labors according to her strength to provide for his wants and the wants of the family. It is Brother Cottrell's duty to wake up and labor as hard as his brethren and sisters, who often labor under infirmities and with much weariness to provide for their families and have wherewith to aid the cause of God, and to help Brother Cottrell, among the rest. No one with Brother Cottrell's health and strength should yield and give up to feelings of weariness and little infirmities. His natural indolence must be overcome or his reward will be very small in the kingdom of heaven. He that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much.

Brother Harvey Cottrell has had loose, slack habits of doing business. He has never seen the necessity of order,

system, and organization in the church. He think if things were left more with the Lord and took their own natural course, come along as they would, it would look more like the Spirit leading the people and controlling the church. But there would be an unruly and evil spirit that could bring all the confusion necessary to satisfy the most disorderly and free, which would drive holy angels from them in disgust. Brother Harvey cannot see any need of the gifts and he has been a great hindrance to the church in Mill Grove. His wife and Mary have suffered in their feelings. They desire to press fully with the body and do the whole will of God from the heart. They fail in some things but God regards their prayers and their desires to serve Him.

There has been a great lack in the Mill Grove church; there is still a great lack there. There is not one there of sufficient age, possessing enough force of character and energy, who is thorough-going and of sufficient influence, to act as leader in the church. There needs to be a reform there. This loose, slack manner of doing business must be corrected, and every true child of God who believes the truth from the heart should take hold of this work of reform. Brother Brooks is now the best one to fill the place of leader in the meetings. He has tried to exert a good influence. His life has not been such as to reproach the cause of God. His wife has tried to follow the Lord in humility and to do His will. God has His eye upon all the precious souls who would serve Him from the heart. Not one of them will be left to perish, although they may suffer much from surrounding influences.

If there had been a good and saving influence exerted in Mill Grove, there would be now a flourishing church. There has been much labor bestowed in Mill Grove, but there has ever been a class there whose influence has been such as to counteract the efforts which have been made. Satan has been willing, and has exulted, that a certain class should profess the truth and manifest considerable zeal, for he can present them as the representatives of Sabbathkeepers. Their disgusting manners and loose, slack habits, and their miserable influence generally might keep out the sensible and intelligent who would be an honor to the cause if they should obey the truth.

Satan would rather have a certain class be Sabbathkeepers, for they serve his purpose in an excellent manner. If there is a tent meeting or general conference, those who have the least influence, whose appearance and general deportment is no recommendation to Sabbathkeepers, but a reproach, who don't know when to speak and when to keep silent, will be sure to get to the meeting if possible. If they have unruly, uncultivated children, they will take them along. It is very unpleasant for those who have to weary themselves to entertain them. It is exceedingly trying to the patience of those who attend the meetings out of a sense of duty to do all the good they can, for these persons of uncultivated habits stand directly in the way of unbelievers. The most cutting truths presented, which—if received by them in the heart—would condemn their lives and tear them all to pieces, they will assent to and shed tears over. Yet their lives are a living reproach; their uncultivated manners are a reproach; their slack, untidy dress and self-righteous conversation is a reproach. They are a burden, but never know it. They keep souls out of the truth.

The poor and ignorant are not to be excluded from the privileges of the church, but they should be taught their place, and then should keep it. There should be a saving influence in the church to teach them their place, not to put themselves forward and exercise themselves in things which are too high for them. If these poor souls would find their place and keep it, the church would have a more saving influence.

Mr. York is numbered with the church but he is no benefit to the church. His influence has only been an injury to the cause of God. In his business he moves from place to place and everywhere he is known he is a miserable representative of Sabbathkeepers. Those who know him are led to say, "If Sabbathkeepers are like Mr. York and Mr. Davis, I don't want to be a Sabbathkeeper." These men talk much in a very boasting, exalted manner in regard to themselves. They can pray and talk in the most important meetings long and earnestly, but it is all a sounding brass and tinkling cymbal. There is no humility there. They are full of self-righteousness and are of that class who will say in that day, "Lord, Lord, have we not prophesied in Thy name? and in Thy name cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Matthew 7:22, 23.

These men express much love to God and to the truth in words, but they are not converted to God. Peter followed Christ when He was upon earth. He manifested much zeal for his Master. He thought himself the most devoted and zealous of Christ's followers. And when Jesus said to him, "When thou art converted, strengthen thy brethren," Peter was offended that his Master should express doubts in regard to his faithfulness. He asserts that although all men should be offended yet he would not; he would even die for his Lord. But he was ignorant of himself, and when he was brought to the test, to endanger his life for his Master, he openly denied Him and protested with cursing and swearing that he knew not the Man. Jesus looked upon Peter and then he remembered the words of his Lord. This

boastful confidence was gone; he realized his weakness and then trusted in God for strength, instead of in himself. He was converted and then could strengthen his brethren.

The greatest lesson many have yet to learn is to know themselves. They are ignorant of themselves. Mr. York and Mr. Davis, and some others whose names I cannot now call, express much love to God and the truth in words, but they are not converted to God. They are not acquainted with themselves. They do not search their own heart and walk tremblingly and fearfully before the Lord. They profess to leave everything with the Lord and to have much faith, but it is words and noise instead of faith. They do not know what a humble, self-abasing, God-trusting faith is. They are puffed up and exalted. Their fruits, their works, testify to the nature of their faith.

God is not pleased or His cause benefited by persons embracing the truth without being reformed and elevated by the truth, but coming along with their untidy, loose habits, and making no effort to reform. The lives of such are disgusting to unbelievers and to the true, orderly children of God. If there is a conference, this certain class will generally attend. If they would remain at home it would be far better for the cause of God, and then they would not be in the way of unbelievers. Their presence is not needed. They are only a burden and hindrance, and they will be doing a good work if they will stay at home and confine their influence to as small a circle as possible. They could benefit the cause much more by being economical of their time. Instead of spending time to attend meetings where they are only a burden, they had better be laboring with their hands to obtain means to pay for their paper and obtain religious books upon present truth with which they could inform themselves, and also have something to expend in dress to make a more decent, respectable appearance among Sabbathkeepers where they live.

God's people have been burdened and imposed upon for a long time by Solomon Cottrell's family. They would attend meetings anywhere within their reach, go a considerable distance to crowd themselves into meetings where their room was much more to be preferred than their presence. Their hearts were full of rebellion. They had no union with the body. The meetings did not improve them. They would return home from the meetings to make their bitter remarks upon this one and that, and the different articles of dress and the preaching which did not suit them, and against the gifts. Any system or discipline they opposed. The church should have taken a straightforward course and dealt with plainness and due severity, and in the name of the Lord shaken off these dead weights long ago. The church should have left them to go with their kind.

Those who will remain low and will not be elevated and disciplined by the rules of the church, those who will not be elevated but fight against reform, order, and advancement, should not be dragged along against their will. And if they choose to intrude among those who love order, system, and discipline, and annoy them with their bold and rebellious speeches, the church should cut loose from them and leave them. It is a wide world. They can take the course which they love and leave the saints to enjoy their peace, order, and system without intruding themselves among them. If such ones are dealt with there will always be enough to sympathize with them. However great the wrong of some may be, there are those who will sustain and excuse them in sin and sympathize with them if the church deals with them. Why, even Satan had sympathizers when he rebelled, and the sympathizers were turned out of heaven with Satan for their rebellious sympathy.

Mr. York is everywhere introducing the Sabbath, getting into a discussion with unbelievers upon disputed, doctrinal points. His talk sets those with whom he talks farther from the truth. He makes those with whom he talks despise him. He is so boastful, so exalted in his own eyes, and all Sabbathkeepers are judged, by some who are prejudiced, to be like him. He increases prejudice against the truth, for his works and his daily walk are not according to his talk or his profession. He is not an imitator of the holy Pattern. His general course and the course of Mr. Davis are a reproach to the cause of present truth. They talk or say and do not. There are several of this same class in Mill Grove and in surrounding towns. Ye shall know them by their fruits. "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them." Matthew 7:16-20.

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh." Luke 6:45.

The character of every man is made manifest by his fruits. His words and profession are of no value in the sight of God. His works, his acts, testify of him and reveal the heart and true purpose of the man.

Those who are so ignorant of the grace of God upon the heart should in humility learn of Christ and should be very modest in their conversation. They had better be reserved about introducing the truth to unbelievers until they can adorn it by good fruits, and by their daily walk show that they have been learning of Him who is meek and lowly of heart.

There are those at Mill Grove and vicinity who are sincere in their faith and who earnestly desire to advance with the people of God. Some have opposing companions and friends, which has made the battle very hard for them. And then to have the additional discouragement of having in the church professed Sabbathkeepers who are rebellious and undisciplined, who are slack and loose in all their business transactions, and yet are zealous to attend meetings and take an active part, is heart rending. They come full of darkness and their course—their daily walk and general deportment—is a continual reproach to the cause of God, and they keep those out who love order, cleanliness, discipline, and refinement.

Sister Egleston has been in danger of going to the opposite extreme in some things. Her husband is not in the faith. The influence of those who professed to be Sabbathkeepers, yet bore no fruit to the glory of God, has been such as to disgust him and cause him to shut his eyes to the light. He thinks that a great portion of Sabbathkeepers are like a certain class in Mill Grove, and he and other unbelievers think it is their faith—their peculiar views—which makes them what they are—slack, untidy, and undisciplined; and although their judgment is convinced that we have the truth, the inconsistent lives of professed Sabbathkeepers shut them away from the society and influence of those Sabbathkeepers whose life and influence would be a recommendation to their faith. Sister Egleston's husband would now be established in the truth if there had been a right influence among Sabbathkeepers in and about Mill Grove.

God requires His people to arise and shake off hindering clogs, and then when laborers come among them they will be benefited and will not stop to notice this article of dress and that apron or bonnet, but all will take hold earnestly to arise. Each will attend to his and her own case.

“Seek ye the Lord, all ye meek of the earth which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.” Zephaniah 2:3.

The meek of the earth who keep God's commandments are here addressed. All should lay hold of the truth and let it elevate them. They should take hold of the work in earnest. Some are very fearful of being like the world, and those who express the most fear in this matter are those whose lives are not circumspect and a recommendation to their faith. Their fear should be exercised in a different direction, and they fear lest they give unbelievers occasion to speak reproachfully of our faith.

We are now a sect everywhere spoken against, and we are by some accounted the offscouring of all things. Many unbelievers say it is only the weak-minded and the poor, low class of society who believe these singular doctrines. And the inconsistent course of some professed Sabbathkeepers gives them occasion to say such things. “We are made a spectacle unto the world, and to angels, and to men.” 1 Corinthians 4:9. It is of the highest importance that Sabbathkeepers live out their faith in every particular. They should be prompt and neat, and keep their business matters all straight. If they believe the truth from the heart, they will do this. The truth will, if carried out, reform their lives.

None should be so fearful of being like the world that it will lead them to be careless in their houses, leaving things in disorder and uncleanness. It is no pride to be neat in dress, cleanly in person, orderly and tasteful in their household arrangements, **in their yards, and around their houses.** These outside appearances tell the business character of those living in the house, and not only this, but the religious character of its inmates. It is impossible for a slack, disorderly person to make a good Christian. Their lives, in temporal and religious things, are just as disorderly as their dress, houses, persons, and premises.

There is order in heaven. There are rules and regulations which govern the whole heavenly host. All move in order. All there is cleanly, all in perfect harmony. And everyone who will be counted worthy to enter heaven will be thoroughly disciplined and will be without spot or wrinkle or any such thing. The uncultivated have spots and wrinkles upon them now. They had better lose no time in commencing the work of cleansing themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. God loves purity, cleanliness, order, and holiness.

God requires all His people who lack these qualifications to seek them and never rest until they obtain them. They must commence the work of reform and elevate their lives so that in conversation and deportment their acts, their lives, will be a continual recommendation of their faith and will have such a winning, compelling power upon unbelievers that they will be compelled to acknowledge that they are the children of God.

God does not require His people to take a course merely to make the world hate them and be their enemies. If they do this, of what advantage will it be to spend time, strength, and means to spread the truth? Those who profess the truth should be living examples, living epistles, known and read of all men, and should ever introduce the truth in a manner which will commend itself to the understanding and good judgment of the intelligent and honest unbeliever. To have novices continually babbling upon the Sabbath and present truth will only make the truth disgusting and will cause it and its true believers to be reproached. Ignorant boasters had better hold their peace—"whose mouths must be stopped." Titus 1:11. They should show their diligence and zeal in laboring with their hands and attending to their own souls, setting their own hearts in order. This I greatly fear they will never do. They had rather be attending to other people's matters and babbling upon things of which they have no knowledge.

There is quite a large class, not in Mill Grove alone, but scattered all through New York, who are faithful to attend all the conferences if it is possible, while they bear no fruit at home. Sister Paine, her husband and her parents—especially her mother and her sister—are of this class. They are burdens in the meetings. Sister Paine is almost constantly fretting and scolding and making the life of her husband very miserable. She has ruined the children she volunteered to become a mother to. She has, by her fretting and scolding, driven almost every good principle from their hearts and has planted thorns in their place.

Her continual faultfinding destroyed the courage of the children. All their acts, all their moves, were looked upon with suspicion, until they lost all desire to try to please her. They felt that they could not please. Their sins rest very much upon their stepmother. These children had but very few encouraging words. They have had but little peace and happiness at home. Sister Paine has quarreled with her husband and children nearly every day of her married life. She thinks she has had a hard time. She has not had a very pleasant life, but if she had acted her part as a faithful, tender wife and mother she would have shut out many trials which have arisen by her complaining. She thinks her course righteous, justifies herself; but O, how hard has she made it for those motherless children! And yet she comes to the conferences and appears so earnest and sincere in her profession, and talks and prays with feeling—often in tears—and then returns home from the meeting to reproach, fret at, and scold her husband.

Brother Paine has not taken a wise and judicious course—has suffered his children to do wrong and has not corrected them—but the course of Sister Paine has not helped the case. Her lack of patience has led him to sympathize with his children and take their part, which has helped to hurt them. There has been a wrong on both sides. Sister Paine would have her husband shut the door against manuscript children. She has felt wrong. His children are wicked, but the father and mother are both to blame. Upon the mother rests much of the sins of the children. She did not win the hearts of the children and let her heart go out in love for them. She was too selfish.

Brother Paine is far from being right. He had a retaliating spirit. He uses indulgences which injure his health. Idols have not been entirely renounced. Habits which are evil are growing stronger upon him. His example is not worthy. He has but little happiness in this life. Sister Paine's mother was a fretful, faultfinding woman and led her husband an unhappy life. Neither of them have been any ornament to the cause of God. Their children are worthless members of society.

Almira has no higher thoughts than of herself—how she can dress and have an easy time in life, how she can live and not exert herself much. She would let her parents suffer rather than exert herself for their benefit. She would sooner take from them than help them. She has no honor for her parents and no disposition to labor and toil for them as a faithful daughter should to care for and support them. She has but little natural affection and filial love.

The son has been a curse to himself and all who are acquainted with him. Better, far better, would it have been for the cause of God if this class of Sabbathkeepers had never come out to keep the Sabbath. They have only been a burden. They have never felt the saving, transforming influence of the truth upon the heart. They do not seek to elevate their lives to the gospel standard, but are no farther advanced than when they first professed the truth. The path of the just shineth more and more unto the perfect day. They are not the just, for they make no advancement. Self rules, self controls. Unless there is an entire reform, unless their lives are more in accordance with the life of

Christ, they cannot enter the kingdom of heaven. They will be weighed in the balance and found wanting.

I was shown that ministers who bear the truth should be thorough laborers. There are those who can be helps in the church who are not qualified to give themselves wholly to the work of preaching the message. I saw that there are many who could help in matters of the church and who can labor to win souls to the truth who have not the special work of preaching the message.

I was shown that Brother Saunders was not qualified to give himself to the work of traveling and preaching the message. He has never yet felt the woe upon him. He has never yet felt the burden of the work. He has accomplished some little good but has come far short of doing the work of a minister. He has not felt the importance and solemnity of the work or the worth of souls. He lacks spirituality and devotion and experience in the things of God. There is not that deep heart work which is required to maintain a Christian life. As a speaker he can interest more than Brother Cottrell. He is a more acceptable speaker than Brother Cottrell, and if his whole heart were in the work, would accomplish more than Brother Cottrell. It requires experienced, godly men to deal with human minds and to win souls to Christ. In Brother Saunders' present state it would be just as well for the cause of God, and far better for himself, to labor with his hands, for he is not fitted for a laborer in the cause of God. He has not improved and advanced as he might and as he should.

Brethren Cottrell and Saunders are not in the right place. They should be where they can feel more responsibility and where their labor is needed, where there is a company around them who need their help and can be brought out through their labor and established in present truth. Brethren Cottrell and Saunders settling in one house is wrong. One is not calculated to benefit the other. Both feel too little burden and responsibility; one is not prepared to help the other and they do not exert an influence to stir up each other. Both lack the spirit of labor, and if they labor at all it should be where there is something to call them out, where they will be thrown upon their own responsibility. They have leaned too much on others and have not had self-reliance and acted like men laboring for perishing souls. The church cannot be especially benefited with the labor of either of these brethren, for those of experience in the church are in advance of these brethren. These men, if they labor at all, must drink a little deeper at the fountain of truth, and be stirred and be zealous, and act as though what they have to do must be done quickly; and some they must save with fear, pulling them out of the fire, hating even the garments spotted with the flesh.

Brother Cottrell has not the missionary spirit. He must overcome his natural indolence before he can be of use in the cause of God. God will accept no laborer in His vineyard who does not take hold of the work in earnest. One can never make unbelievers tremble or be convicted that what he preaches is truth without some earnestness and energy. Brother Cottrell has his mind too much exercised to have an easy time, to shun burdens. It is of but little use for Brother

Cottrell to labor with the tent, for he cannot interest a congregation unless his delivery and manners are improved. He would do better to start out alone and by his labor raise up souls to obey the truth and thus give full proof of his ministry. For him to go with Brother Andrews would only use up his time and he would not have enough labor to perform, while Brother Andrews would have double labor.

Brother Andrews should have a laborer with him who can interest and bear his full half of the burden while the tent season lasts. A laborer is worthy of his hire. And when the church pay for a workman, they expect he will work and show some fruit of his labor. And the church of God should feel a responsibility upon them to pay workers liberally and not leave these men who are skillful in handling the Word of God to serve tables. Money should not be taken from the treasury of God to support men who are not skilled workman, men whose labor they can just as well as not dispense with. God wants thorough and skillful workmen in His vineyard, and requires the church to sustain them liberally.

1862

Manuscript 5, 1862.

Written sometime in January, Battle Creek, Michigan.

This manuscript is titled "Regarding the Civil War". This manuscript appears in full in *Manuscript Releases, Volume 7, pp. 111-112.*

I was shown that the perplexed state of our nation calls for deep humility upon the part of God's people. One most important subject should now engross the minds of every one: Am I prepared for the day of God? God is proving

and purifying His people. He will refine them as gold until His image is reflected in them and the dross consumed. There is a great work yet to be accomplished for God's people. They must possess more of the spirit of self-denial and more willingness to endure, to suffer for the truth's sake.

Everything is to be shaken that can be shaken. I saw that God's people, many of them, will be brought into most trying positions and they must be settled, rooted and grounded in the truth, and move from principle, or their steps will surely slide.

I was shown the dreadful state of our nation, and again was referred to (Isaiah 58; 59:1-15), as a description of the present state of things in our nation, and the reason for their present calamity. This is a most unrighteous war. The inhabitants of the earth have forgotten God. They have trampled upon His law and broken the everlasting covenant. They have despised His Sabbath. The fourth commandment was shown me as a golden link, which God designed should serve as a bond of union uniting man to man, and connecting earth to heaven and finite man to the infinite God.

But the man of sin has exalted himself above God and has sought to break this golden chain; yet it is not broken. It exists yet, and will continue to exist as long as the new heavens and earth remain. Anciently God went before His people to battle against their enemies, but holy and consecrated ones bore the ark containing the ten precepts of Jehovah, and if any had transgressed any one of these ten commandments in the decalogue, God turned His face from His people and suffered the enemy to make a dreadful slaughter. If Israel kept the ten precepts, a copy of which was contained in the ark they bore with them, God's angels fought with the armies of Israel, and although their numbers were ever so small, He turned back their enemies and gave them a triumphant victory.

Sabbathkeepers now cannot expect this, and should not, upon any consideration, engage in this terrible war. They have nothing to hope for. The desolating power of God is upon the earth to rend and destroy; the inhabitants of the earth are appointed to the sword, famine, and pestilence.

Manuscript 3, 1862.

Written early 1862, location unknown.

This manuscript is titled "The Cause in Wisconsin". Portions of this manuscript appear in *Manuscript Releases, Volume 5*, pp. 294-295, and are similar to *Testimonies for the Church, Volume 1*, pp. 326-340

The Cause in Wisconsin

I was shown in regard to the church at Marquette (Wisconsin) that an unwise course was taken in regard to the visions at the time of organization. There were those who were God's people and yet suspicious of and doubting in regard to the visions being of God, and not attaching that importance to them as occupying that place in the church which the body believed they should.

Some were skeptical, and they had had sufficient reason to be skeptical. The pretensions of Sister Steward to have visions, the fanaticism of the most wretched, revolting kind being the fruits, and the influence of the false exercises by different ones upon the cause in Wisconsin, were sufficient to make minds jealous of everything bearing the name of visions and spiritual exercises. All these things should have been taken into consideration and wisdom exercised, and no

trial should exist against, or labor be taken up, with those who have never seen the individual having visions and have had no experience with the influence of the visions. Such should not be restricted from entering into organization and receiving the benefits and privileges of the church if their Christian course is correct.

Here in Marquette there was a great mistake made upon this point. Some, I was shown, could receive the published testimony readily, judging of the tree by its fruits. "By their fruits ye shall know them." Others are like doubting Thomas, they cannot believe the published testimonies or receive evidence through the testimonies of others, but must see and have the evidence for themselves. Such must not be thrust aside, but long patience, kindly forbearance, and brotherly love should be exercised toward them until they find their position and become established for or against. If they fight against the visions of which they have no knowledge, and souls are endangered through their influence, then it is soon enough to take up labor against such, that the weak be not led astray or corrupted through their influence.

At the time the church was organized, some felt grieved and offended at the restrictions or conditions of membership, and their feelings of dissatisfaction have increased. Strong prejudice has governed them. Sister Cole was presented before me. A sister strongly opposed to my visions had carefully cherished every false report and communicated it to Sister Cole. There was such a bitter spirit of war against me when she knew nothing of me, had never seen me, and had nourished the most wicked feelings of prejudice against me.

This Sister instructed Sister Cole, and thus she came to this place. She felt aggrieved because she could not unite with the church, and since that time she has exerted a strong influence against the visions and against me, relating things upon the evidence of hearsay that she did not know, just as though she did know them. She did not know but that the visions were of God. She was unacquainted with the visions and with the humble instrument, and yet has exerted a strong influence against me by reporting things which she has heard, and in this way she has nourished the prejudice received from different sources before coming to Marquette. She has not injured me, but the influence which God would have me exert by bearing the testimony He has given me to His people.

Two individuals were singled out to me who were at war with the body. They were exalted in their own opinion and strengthened themselves constantly in looking back to a past experience. God has been with them and given them instruction in the past, but when it came to the point where they must learn, where they must receive instructions from others, self-righteousness deceived them and they thought because God had led and instructed them in some things in times past that they needed not to be taught. They knew it all. They despised instruction, cast the teachings of God through His servants and through visions behind them, and were constantly pointing to their righteousness, their prayerful lives, their devotion, and depending upon their own merits for salvation. Their lives were not marked with that humility which should ever characterize followers of Jesus Christ.

When individuals become just in their own eyes, then Jesus leaves them to their own ways, to be deceived in regard to themselves. These individuals have had influence in this church at Marquette, and at the same time their spirit was at war with the work of God. They have a hard, self-righteous spirit, which has no union with the meek spirit of Christ.

Then Riley Cooper was shown me, dwelling upon sanctification and consecration, when his heart is not right with God. He is deceived and deceiving others. His mind is scattered. He has no anchor to hold him, but his mind is floating here and there without any settled faith, and much of his time has been spent in relating to one and another reports and stories to unsettle minds in regard to my husband and myself, to do away with the influence of the visions, and throw the people into distraction. He knows not whom he is laboring for. God sends him not on any such mission, but Satan is using him as his agent to unsettle the faith of God's people and to prejudice their minds against the truth of the third angel's message and against the visions which he knew nothing about. He has stood in this position: "Report, ... and we will report it" Jeremiah 20:10. False reports have been circulated and weak souls feed upon these things instead of clean provender thoroughly winnowed.

Riley Cooper knows not the work he is doing. He advocates sanctification and is himself deceived and is deceiving others. Angels of God are at work to unite God's people upon important points of present truth. But Brother Cooper's faith is unsettled, and he is at work in an opposite direction from the Spirit of God, to unsettle the faith of all those whom he can influence, and this is done under a theory of sanctification. Unless he cherishes the light given, changes his course, and gathers with the body, God will suffer him to take his own course, and to follow his own inconsistent judgment. Such will not be responsible to any and will make shipwreck of the faith. The people of God who have honestly been deceived shall see those persons in their true light. Brother Riley Cooper has become bewildered and must change his course or he will be left in complete darkness.

manuscript Again I was shown Brother Welcome. He is upon the wrong track. He is not in union with God's people. He is not in union with the third angel who proclaims a solemn message to the inhabitants of earth, and yet the garment of sanctification is thrown around him and many are deceived thereby. I was directed to his labors. He fails to bring out souls into the truth and to establish them upon the third angel's message. He presents a theory of sanctification and it is but theory with many. The theory of holiness is received but not practically carried out. Some make the garment of sanctification a cover for their sinful course, a course directly opposed to the law of God. And this profession of holiness does not lead them to abstain from the very appearance of evil, lest the faith be blasphemed. By their fruits ye shall know them.

Brother Welcome, whose theme is sanctification, has a scattering influence. He does not gather with Christ. He does not bring out souls and establish them upon the important, saving truths of God's Word which will separate them from the world and unite them with God's peculiar people. He is deceived; he knows not what spirit he is of. He is at war with God's people who are being led out upon the important truths of His Word. He is uniting his influence with the dragon host to oppose those who keep the commandments of God, and have the testimony of Jesus.

His influence as far as the Sabbath is concerned is the same as that of the Seventh-day Baptists. Separate the Sabbath from the message, and it loses its force and power, but the Sabbath connected with the message of the third angel and the testimony of Jesus—the whole taken together—cannot be overthrown. They have a power and force which affects and convicts the unbeliever and infidel and brings them out with some strength to stand and live and grow and flourish.

God's people in Wisconsin must separate from these influences and stand out clear from them.

I was shown the case of Chaffee, that he professed to be sanctified and yet his heart was not right. Sanctification is good if those who teach it are sanctified, are consecrated to God, but all are not. Their hearts are not all right. Evil exists in the heart and is acted out or carried out in the life. The cause of God is reproached and the enemies of our faith have reason to reproach us because of these things.

Because the offender puts on the air of an innocent man, a holy man, is no evidence he is right. His deeds, his works, testify of him. By his fruits ye shall know him. Consciences are seared, but the day of retribution is coming and every man's work shall be made manifest, of what sort it is. Corrupt hearts may teach the Sabbath. But God says—and I was pointed to Chaffee,—“What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit.” Psalm 50:16-19.

I was shown some things in the church that are not right and that are a hindrance to the advancement of God's people. I saw that Brother Mackey was not right, was not standing in the light or counsel of God. He was exalted in his own eyes; he thought that he understood matters better than others in the church. I saw that he was not always acquainted with the spirit which actuates him. I was shown that he has thought he has been exercised by God's power, but he is mistaken. He has been affected with the spirit of fanaticism and yet he has not realized it. He has been led by the spirit which led Sister Steward, yet he has thought he was standing entirely clear from that spirit.

I was shown that Brother Mackey's physical strength or the nervous system has been exercised more than the heart, for if the heart were exercised it would tend to make Brother Mackey humble, to make him think less of himself, to increase his love for the brethren, and lead him to exert a holy influence upon all around him—upon unbelievers.

But his mind has been scattered. He has dwelt upon fragments of God's Word which are not of vital importance and has spoken out these things to different ones, which would lead unbelievers to think that these sentiments were the faith of the body. Our faith is not rightly represented by Brother Mackey's talking the truth anywhere and everywhere, not in an acceptable manner. This has made our faith disgusting to others. Brother Mackey says so many things he does not remember half he does say. He moves from impulse instead of from sound judgment and reason.

Brother Mackey, you are not right, and yet you have such an exalted opinion of yourself that it does seem to you that you are all right. But you have a work to do, a close, heart-searching work, before you can realize your position as God has revealed it to me. It is very hard for you to see and acknowledge or confess what you do see; and until you do see and have humility enough to confess your faults, you are in danger of wounding the cause of God by your inconsistent, unwise moves.

You have laid obstacles in Brother Elken's way and have injured those who are outside. You, who are still keeping the Sabbath, have censured and wounded and said many things unjustly, and you must take it all back and commence anew. You should not let souls stumble over you to destruction.

Some souls who were acknowledged as being united with the church would not be subject to the light which they acknowledge is from God any sooner than those outside who keep the Sabbath. The reason for this is that hearts are

not right with God and self is unsubdued and will not yield to the light given. The first cause of this difficulty and darkness was the exalted feeling of Brother Mackey. He aspired to be in a position in the church but he could not. He has thought that he could understand and manage matters of the church better than any of his brethren, but he is mistaken entirely. If he had the management he would manage the church to pieces. Here has been Brother Mackey's great failure—to aspire to that which he cannot fill. And all these evils have grown out of it. Brother Mackey felt dissatisfied because he was not in office, and he said many things to those who were there striving with all their energies to do right. They were laboring under discouragement, and they did not receive from all in the church that help they should have received. Brother Mackey is deceived, but God will not leave him yet.

Manuscript 2, 1862.

Written April 30, at Battle Creek, Michigan.

This manuscript is titled "The Case of Brother Mackey". This manuscript has never been published.

I was shown the case of Brother Mackey. I saw that he had been forward to take responsibilities when he was unfit to bear them. He has been affected with a spirit of fanaticism and has thought all of his exercises were of God. The physical strength has been exercised and the nervous system affected more than the heart. If the heart was exercised by the power of God, it would lead him to be more distrustful of himself, and would increase his confidence in his brethren, and he would exert an influence more in accordance with our faith. He has dwelt upon portions of the Word, and placed his own construction upon it, which was incorrect, and then, without considering the result, has thought all Sabbath-keepers believed the same, and our faith has been made disgusting to many.

Brother Mackey has had an exalted position of himself and has thought that he could manage matters in the church, better than his brethren, but his mind is enfeebled and withered. If he had the management, he would manage the church to pieces.

It is not easy for Brother Mackey to see and confess a wrong. His ways look right in his own eyes when he is wrong. His only safe course is to clearly examine his own heart, and crucify self enough to confess his errors with humility. Unless he does encourage a spirit of humility and confession, he will be left in darkness, and the cause of God will be infused by his unwise moves. I was shown that he had been a hindrance to some and had laid obstacles in their way which he must remove. He must remove the obstacle which he has laid in the way of Brother E. and others who are not walking in church capacity, yet were keeping the Sabbath. He has unjustly censored individuals, and given occasion for them to stumble over him.

I was shown that some who are numbered with the church would not be corrected through the gifts, which they acknowledge God has placed in the church, any sooner than those who are not united with the church, yet are keeping the Sabbath. Hearts are not right with God. Self is not subdued and will not yield to light-givers.

Brother Mackey has censured Brother John Noble at a time when he was striving with all his energies to do his duty and build up the church. Brother Noble did not receive that help and encouragement from the church that he should. He labored under discouragements. He had many home cares, and his brethren and sisters should have helped him by their sympathy and prayers to have borne his burdens instead of pressing them heavier upon him by their unjust complainings. He is surrounded by influences calculated to keep his mind in doubt and perplexity, and create prejudice in his mind against those whom God is uniting in the truth. He has been deceived and tempted by Satan.

I saw that his only course of safety was to press with God's people and break away from the influence of those who would separate him from the body. I saw that Father Noble has been deceived and prejudiced against the people of God, yet angels are still watching over him. God requires him to break away from withering influences and unite with the body. In the position [in which] he now stands, a door is open wide for Satan to enter with his temptations, and he will be deceived by them unless he uses every means in his power to escape the snare. He must follow those who are being led by the Captain of our salvation; unless he does this, he certainly will fall into error and make shipwreck of faith.

I saw a strong and powerful influence would then be thrown around these brethren to hold them in the perilous condition they were in. But if they do what they can on their part, ministering angels will help them. Those who

walk in church capacity are not perfect. They are liable to err and some are far from being what they should be.

Satan's darts are hurled at the church. He will seek to plant his feet in the church [so] that his evil host and the enemies of our faith may exult over their weakness and triumphantly seize every error and crooked work of the sinners in Zion, that with it they may scourge those who would be right. Some [of] those who truly love and obey the truth, Satan will turn from the right path to discourage and cause others to faint.

He has been making special efforts in Marquette, and he will continue to work in different ways to confuse the minds of those who are not firmly established upon all the present truth and who are not united with the body.

God has not led or been in any moves these have made, who have rebelled and are warring against the church. Those who have drawn off will find to their manuscriptsorrow [that] they are not with the company that God is teaching. God is purifying His people, and the rebels will all be purged out just as fast as the church can bear to have the special work carried on for them.

Every honest soul in Marquette who has drawn off from the body through any influence opposed to the work of God, has an opportunity now to return. Light has come; God will lead them if they will be led. He will not leave them to perish in deception unless they reject His counsel and refuse to follow the light He sends them.

God calls upon His honest ones who have been influenced and deceived by unruly spirits, to come out from darkness and confusion, and unite with the body manuscriptto walk in church capacity, and unite their influence with the angels of God, to gather into the unity of the faith. They must purify their souls by obeying the truth. Ellen G. White

April 1862

Dear Bro. and Sister Hallock:

manuscriptWe consulted with preaching brethren and they thought for the benefit of the church at large in Wisconsin, the things published in the *Testimonies* (a part of which has been sent you) should come out in print for the instruction of all.

This is the reason you have not received it sooner. There was a delay in receiving paper from Cleveland to print it on, and for weeks after I returned from the West, I was very feeble. My left lung pained me every moment.

We hope all will excuse the delay. Please write us in regard to the state of the church. We are very anxious to hear. Much love to all.

Manuscript 8, 1862.

Written sometime in 1862, at Battle Creek, Michigan.

This manuscript is titled "Testim on y fo r James and Ellen's Fam ily". This manuscript has never been published.

I was shown in regard to our family, that we had failed in our duty; we had not restrained them. We had indulged them too much, suffered them to follow their own inclinations and desires, and suffered them to indulge in folly. Nonsensical talk should be immediately and promptly stopped. I saw that it required much perseverance and patience to instruct our children aright. We are separated from them so much that when we are with them we should perseveringly labor to knit their hearts to us that when we are absent we can have influence over them. I saw that we should instruct them with sobriety and yet with kindness and patience; take an even course. Satan is busy to tempt our children and lead them to be forgetful and to indulge in folly, that we may be disheartened and grieved and then take a course to censure and find fault with them in a spirit which will only injure and discourage them instead of helping them.

I saw that there had been a wrong in laughing at their sayings and doings, and then when they err, bearing down upon them with much severity, even before others, which destroys their fine and sensitive feelings and makes it a common thing to be censured for trifles and mistakes, and places accidents and mistakes upon the same level with sins and actual wrongs. Their dispositions will become soured and we shall sever the cord which unites them to us and gives us influence with them. They suffer trials of mind, and feel disappointments as keenly as do those who are older, but these things heal in their minds sooner than with older persons. I saw that as we require and enforce upon our children a strict carrying out of our views of right, we must be very careful never to censure or administer

reproof unless it is deserved, for if we do we shall fail of our object. We have been in danger of expecting our children to have a more perfect experience than their age warrants us to expect.

Our children yearn for affection and love and encouragement. These they should have. But never should a smile be seen upon the countenance of their parents at any witty remark they may make. Kind words and acts will benefit them more when they are actually needed, than will all the indulgence that can be granted them at another time. Let our children ever see in us reason and forbearance. When they offend, we can have a far greater influence upon their minds to reprove them alone than before others. When reproved in company a spirit rises within them to brave it out and not show that they are affected. This spirit grows upon them, and submissive, broken feelings will be rare. But take them alone and speak to them in kindness, yet with decision, and it will have a reforming influence. They will ponder these things in their hearts, and although we are absent from them, yet they will feel our influence and will have a principle to do right.

Our children love us and will yield to reason, and kindness will have a more powerful influence than harsh reproof. The spirit and influence which have surrounded our children requires us to restrain them and draw them from young company and deny them privileges that children commonly have enjoyed. If we take the course in these things which it is our duty to take, we should ever have our words and acts perfectly reasonable to our children, that their reflection may not be embittered with harsh words or words spoken in a severe manner. It leaves a wound or sting upon their spirits which destroys their love for their parents and the influence of their parents over them.

Manuscript 9, 1862.

Written sometime in November, while labouring in Michigan.

This manuscript is a fragment of a diary from November, 1862. Portions of this manuscript appears in *Manuscript Releases, Volume 3*, pp. 145-148, *Ellen G. White Biography, Volume 1: The Early Years*, pp. 481-484.

November 7 my husband and self left Battle Creek for Monterey. I left in much feebleness. Had been down sick with severe cold, threatened with fever, for about two weeks, yet I dared not consult my own feelings or pleasure in the matter. Our appointments were out, and if it was possible we must go. The weather was unfavorable, yet we ventured in a cold snowstorm. We suffered considerably with cold. In the middle of the day it grew warmer. We selected a spot by the roadside in the woods as our hotel, and fed the horses and took our lunch.

We arrived at Brother Day's—fifty miles—a little after sundown. We were very weary, with sore throat and aching lungs. I tried to pray the next morning but thought I should have to stop for coughing, but, praise the Lord, He gave me help when I most needed it. I was enabled by faith to lay hold of the arm of the Lord and I was lifted above my infirmities and forgot sore throat and oppressed lungs. I was greatly blessed of God and felt no more trouble with weak lungs on the journey.

In Monterey we held meetings for the benefit of the young. We felt that there had not been that interest manifested for or labor bestowed on the youth that there should have been. Ministering brethren, as they have labored in different places, have seen so much to do to get out important points of truth before the people that they have neglected the young and have failed to reap that harvest which they might.

The meetings held in Monterey for the benefit of the children were, I think, the best and most profitable to the church of any which we attended. As we entreated the young to come to Christ there was not a child present whose heart was not affected. There was nothing like indifference, but all began to seek the Lord and to inquire, What shall I do to be saved? All those who wanted to be Christians and desired the prayers of God's people, were invited to occupy the front seats, which by request had been vacated. Here was a cross for the young. We knew if they could take this first step they would gain strength to take the next, for by so doing they testified to all present that they chose to leave sin and the service of Satan and become Christ's followers.

One after another came forward until nearly the whole Sabbath school who were old enough to know what sin was, had filled the vacant seats. Oh, how anxious we felt for those dear, weeping children that they might turn to the Lord with full purpose of heart and be accepted of Him! We felt like taking these dear children in the arms of our faith and laying them at the feet of Jesus. We felt assured that He would say, Son, or Daughter, thy sins be forgiven thee. And we knew that the Lord was working for us to bring these dear children into His fold.

The serious impressions did not leave the children when the meetings ended. Those who could, assembled together at the house of Brother Bates and solicited prayers for themselves; they prayed and sought God earnestly, and some felt the assurance there that Jesus spoke peace to their troubled hearts. They had one or two meetings of this description, which were attended with the blessing of God.

Nearly all felt the evidence that God for Christ's sake had forgiven their sins. My husband spoke upon the subject of baptism. These children wished to be baptized. They each arose and with tears and sobs gave their broken testimony that they wished to be Christians and overcome the temptations of the enemy and at last stand upon Mount Zion. I believe angels of God bore these short, broken testimonies to heaven and that they were recorded in the book of God's remembrance.

We did not feel like requiring these lambs of the flock to wait six months or one year before being baptized, to see if they would be faithful to their profession. We did not think it right for them to wait one week, but that it was their privilege to be baptized after they repented and believed.

Tuesday ten young females assembled at the water to receive the ordinance of baptism. It was a happy yet a solemn sight to see so many of the young ready to take upon themselves the baptismal vow.

One dear child we deeply sympathized with. Through a constitutional difficulty she had never been able even to witness one baptized. But while she, with her young companions, sought the Lord, she decided that she must be baptized. She came with her young companions to the water, but her difficulty returned. She could not look upon the water or see any of her young friends baptized. All had been baptized but her, and she could not be prevailed upon to go into the water. We felt that Satan was opposed to the good work begun with her, and wished to hinder it, and that she must go forward. Her parents, with us, felt that if she left the water unbaptized she would never have strength to follow the example of her Saviour. We all were anxious that she might obtain a victory there.

I put the robe upon her and urged her to go into the water. She hesitated. We looked up in faith to God. My husband on one side and myself upon the other, and her father entreating her, we tried to encourage her along, yet her peculiar dread of water caused her to shrink. We persuaded her to move to the edge of the water and have her hands and head wet. She complied. There was a united looking up to God that Satan might not prevail. Her head and hands were wet, and then she moved forward while the administrator several times repeated these words, "In the name of the Lord, move forward." Calmly she went into the water and was buried in the likeness of Christ's death. Calmly she came up out of the water, having followed the divine command, and we all felt rejoiced that we had not consented to let the child go. We had obtained a victory and thwarted the enemy.

The next morning she came to the house of Brother Day, where we tarried. Her countenance was lighted up. She expressed her joy that we had not left her to her fears, but urged her forward. We rejoiced with her that she had obtained so precious a victory.

Our meetings continued the next day, and as a result five young men bore their testimony and expressed their desire to be baptized; again we repaired to the water. It was an interesting sight to see these young men, all about the same age and size, as they stood side by side professing their faith in Christ, and taking the solemn vow upon them to leave sin and the world and from henceforth [to] tread the narrow path to heaven. Among those baptized was the son of Brother Harper, who so recently lost his mother. Both father and mother had felt the deepest interest for their children. They were very anxious that they might be converted and love the truth. We could unite heartily with the boy as he came out of the water.

We rejoiced to see the son of Widow McClemen deeply affected and among the number professing his death to sin and the world, and being buried in the likeness of Christ's death. It was a pleasing sight to see the children of our much esteemed Sister McClemen give their hearts to God. Those who are acquainted with this dear sister and her unwavering love for, and deep interest in, the truth, and who know her life of hardship and privation while bringing up a flock of fatherless children, and the deep anxiety she has felt and burdens she has borne for these children, will rejoice with her that she is witnessing the fruit of her labor and that God is making the widow's heart to sing for joy.

There was an appointment of a meeting in Allegan that evening. After the baptism we prepared to go five miles over a bad road. I rode in much fear, for it was very dark and we could not see how to shun the mudholes, and we came near being overturned. The meeting was profitable for the little church in Allegan. Confessions of wrong were made by some who had erred and Brother Dr. Lay was set apart by laying on of hands as their elder. The Lord seemed to set His seal in approbation on the work. The next morning we returned to Monterey, and the same day started on our journey for Wright.

We traveled over rough and muddy roads, and while I chose to walk two or three miles over rough logways, I felt grateful to God for the health and strength He had given me since I had left my home. Our meetings in Wright were blessed of God. We labored especially for the young and were encouraged as we saw that our labor was not in vain. Nine Sabbathkeeping children manifested their desire for salvation and each had strength to take the cross. With broken hearts they bore their testimony.

Among the number were two children of Widow Polmerter—the eldest, a young man aged seventeen years, and his sister, thirteen years of age. This was a season of deep feeling with the mother. In the midst of weeping she rejoiced as she saw her son take the cross and express his determination to be a Christian.

Our meetings continued Monday, Tuesday, and Wednesday. On the afternoon of Wednesday, eleven were baptized. Nine of them were the youth. We felt to rejoice in God for this good work. We hope the parents in Wright will continue to labor for their children and will have a care for the lambs of the flock, that with wisdom they may guide their young and inexperienced feet in the narrow way to life. We traveled Thursday afternoon over crossroads, mud, sloughs, and logways. Again I went on foot a portion of the way because the roads were so bad. We traveled all day Friday to get to Greenville. Arrived there before sundown.

There was but little opportunity to labor for the youth in these meetings. The brethren were scattered and much was to be done for the church, to fully organize them. Yet the one meeting we had for the young was not in vain. They manifested deep feeling and signified their desire for salvation by rising upon their feet. We had freedom in praying for them.

Tuesday we went to Greenville and my husband administered the ordinance of baptism to seven candidates. The blessing of the Lord rested upon us and upon those who were baptized. We had filled all the appointments out, yet we did not feel free to return home without laboring especially for the young. We decided to remain one week longer and labor in Orleans.

We made our home at Brother King's. Our hearts were drawn out for his children. A deep interest was awakened in our hearts for them. While in Orleans not quite a year before, we did not feel free to leave the place until we saw these children interested in their own salvation. A special burden rested upon me for the young. I longed to see them leave the vanity and folly of the world and choose Christ for their Saviour and portion forever. The invitation was given for those who wished to be Christians to come forward. A goodly number who had seemed deeply affected came forward.

Our hearts were touched to see a young man come forward. He was a son of our esteemed Brother and Sister Howlett of Canada, that we met at a conference in Vermont about three years since, and with whom we formed a happy acquaintance. Sister Howlett arose in that meeting and gave a most stirring exhortation, and spoke of the heavy burdens she had felt for their children. She said her heart was drawn out after them that they might be converted to God and obey the truth. It was the first and last time I listened to her earnest testimony. Her voice is hushed in death. Her form is hidden in the grave. She sleeps in Jesus. I thought if the surviving parent could have been in that meeting and witnessed his son bearing the cross and taking the steps in the way to life, his heart would have swelled with gratitude to God and his lips would have spoken forth His praise.

We were made glad to see Brother King's three children take the cross and thereby express their determination to be Christians. We sent up our fervent prayers to God for those who were seeking Him and we expect He will answer them.

Our meetings at Orleans were signally blessed of God. Evening after the Sabbath as we were about to retire to rest, Brother William Wilson's wife was suddenly attacked with cramps in a most distressing manner, and before they could prepare any remedies her muscles were so contracted that no remedies

could be applied. The husband entreated us to pray for her. We united together in prayer and in the name of the Lord rebuked the power of Satan and raised her up and stood her upon her feet. The cramp left her and she walked the room praising God for His mercy and blessing so richly bestowed upon her. She attended meeting with us the next day. Sunday our meetings were especially blessed of God. A deep interest seemed awakened in many minds.

Monday we journeyed to Ionia and on to Orange (?) about twenty miles to Brother Howe's. We suffered much from weariness. The roads were extremely bad. I attended meeting that evening, two miles distant. Brother Hull spoke to the people and I bore my testimony with some freedom. Tuesday the Sabbathkeepers in the vicinity assembled at Brother Howe's. We dreaded the meeting. Brother Hull was weary, and my husband and myself were sick. We felt unable to engage in labor, and regretted that we had appointed the meeting. Yet in our weariness we tried to do what we could. As we saw how anxious the few who had borne the burden were for help, we entered into labor and forgot our weariness.

We felt deep interest for the children who were present. This was the best meeting of all we had attended on the journey. Souls were benefited. As Brother Howe saw his children arising and going free, his cup of blessing was full. Brother King seemed to gain new strength and courage as his daughter, who was present, expressed her desire to be a Christian. We breathed in a heavenly atmosphere, and we could speak understandingly and say that the blessing of God has a soothing influence upon the nerves and a healing influence upon the body as well as the mind.

Early next morning we parted with our dear friends and journeyed homeward. The Lord brought us and our children to our own home in safety after two days' travel. We look back upon our journey with pleasure. We shall never forget the many blessed seasons we enjoyed.

Manuscript 10, 1862.

Written November 26, at Orleans, Michigan.

This manuscript is titled, "Visio n at Battle Creek , M ichigan" . This manuscript has never been published.

While in Battle Creek, November 5, some things were presented before me in vision. I was shown the churches in different places. I was shown the people of God in Greenville and other towns. I saw that all was not right, that there was a necessity of all arising and taking hold of the work in earnest. I was shown that some are a great hindrance to the brethren, and their crooked course has been a great discouragement to others who would be right.

I was shown the case of Brother Merrill, that he had not realized the danger he has been in. I saw that the Cranmer party were a faction, a company like Dathan, Korah, and Abiram, who rebelled. They would not bear the straight testimony borne against wrongs and sin and poisonous indulgences and, like the ancient rebels, exclaimed, "Ye take too much upon yourself, seeing the congregation is holy, every one of them."

Satan was the first great rebel and many has he led on to rebel. God, I saw, was not with the Cranmer party, but Satan has had the control of many of them.

He works through them and destroys souls. Brother Merrill was deceived by them and drew off from the body. He became bewildered in his views and feelings, and it was not in accordance with the will of God for him to hold any prominent position in the church.

I saw that Brother and Sister Merrill have been trying to recover themselves from the snare of the enemy. They want to be right, yet they have not realized the corrupting influence of the rebellious party whom they once sympathized with, and how fully they laid themselves open to the attacks of Satan. Their judgment was perverted and their views and feeling are not always correct. Yet if they cherish the light which shines upon their pathway, [and] humble themselves before the Lord, He will lift them up and strengthen them to endure the refining process, that they may come forth as gold seven times purified.

You will both have to live very near to God, or pride and the spirit of the world will rule. God's people are owned and approved of Him only when separate from [the] world and living out the truth in its simplicity.

I was shown the case of Brother Gravel. His course has been wrong. He has not understood himself, and has not known what manner of spirit he was of. He has ever been forward among his brethren, self-confident, esteeming

himself, and has proved a grievous trial to his brethren. He does not yet know the first principles of truth. He has taken hold of the truth, but the truth has not wrought that thorough work in the heart, and been carried out in the acts and life.

He moves from impulse instead of from thought and judgment. He has not been any help in the meetings, but rather a hindrance. Instead of coming right down into the spirit of the meeting, bearing his own simple testimony and receiving instructions from his brethren, he wants to teach them, and his testimonies are unmeaning and not bearing any marks of the Spirit of God. He seems like one working in the air, grasping for an independence and originality which often makes him ridiculous, and brings such an unmeaning lack into the meeting.

I saw that he had moved so much from impulse and excitement, and said and acted in a manner to grieve his brethren, and wrong them, and bring a reproach upon the cause of truth, that their patience has become nearly exhausted, and they have considered Brother Gravel unworthy [of] their confidence and fellowship, unless he should straighten up the past and frankly confess his wrongs.

Here I saw that they expected too much, for Brother G. moves from impulse and feels strongly and says many things that, after the excitement passes off, he fails to remember. It is impossible for him to recollect his words or acts. Brother G. needs to be thoroughly converted, and made over new. The grace of God will assist him to overcome if he can be made sensible of his lack, and in deep humility acknowledge it, and then let his brethren counsel and lead him, and in humility and self-distrust rely upon those who have judgment and principle.

Brother G. has reformed in a degree. He had everything to learn, and to reform in everything. He loves the truth. His judgment has been convinced of the truth [and] fullness of our position, yet he has not practiced the truth he professed.

The same spirit manifested in meetings and among his brethren he has carried out to a greater degree at home in his family. He has often been overbearing in his family, and ready to reprove and censure when it was undeserved, until his children have despised his undue authority and longed to be [out] from under it. There has been little love and forbearance and but little governing from principle, free from excitement and passion. He must learn to control himself. His wife has had a most hard, discouraging battle before her. She has tried to live [as] a Christian and do her duty, but the course of her husband has been very trying to her; and sometimes she has felt that the brethren and sisters were too hard and severe upon her husband.

I saw that it was very natural that she should sympathize with her husband, but she must not stand between him and the brethren and shield him from the exhortations and reproofs of his brethren when he errs. There is a great work for him to do in order to be fitted for the kingdom of God. In the first place he must die to self and not let great Mr. Gravel control, but rather the meek spirit of Jesus. It is his duty to take a very humble place among his brethren and not be given to so much talk and use such lofty expressions, but with humility talk nothing that even a child could not understand.

I was referred to these passages: (James 1:26): "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" vs. 19, 20.

Brother Gravel is too often puffed up and deceived in regard to himself. I saw that his only safety was in being humble enough to receive the advice and counsel of his brethren, and being led by them, and be meanwhile making strong efforts to correct his wrongs. He must obey and live the truth, carry it out in his life, and reform; commence like a young convert, guard himself on every point, [and] try to make home cheerful and pleasant for their children.

Brother and Sister Gravel should unitedly take hold of this work, have things more in order in their house, be neat and tidy, and with much forbearance work for their children.

I saw that some have taken sides with Brother Gravel when he has been reproved, and have been foolish enough to sympathize with him in his wrong. This is a sure way to blind his eyes to himself and ruin him. Those who do this do not know what they are doing. Such must stand out of the way and let that censure rest upon individual wrongs that God designs should rest there. But Brother Gravel's organization is such [that] he deserves the pity of his brethren.

He has almost everything to overcome and a busy devil to tempt him and to take advantage of his weakness. His brethren must help him. Their watchcare may save him from death, and his soul is precious.

Brother Gravel, I saw, must forever give up the idea of instructing his brethren. He has been deceived in many things, and thought that he could teach others. He needs continually that one should teach him. He has been deceived in thinking that he has had special light from God, special instructions from heaven given directly to him.

God would not entrust anything very precious to his keeping, for he would make a wrong use of it and with it dishonor the Giver. God has never chosen him to preach to others. He has been a sadly deceived man, almost entirely unacquainted with the leadings of God's Spirit. He would just as soon call evil good and good evil on account of his blindness. If a company visits him, he cannot judge rightly in regard to them. Those whom God has the least to do with, he thinks understand much of the Spirit of God.

Unless he takes hold of the work in earnest to get right, he will fail—fail of heaven, be weighed in the balance, and found wanting. He has a work to do at home, and it is all that he can do to redeem the past, to undo the evil he has done in his family by his passionate temper and by his constantly reproving, constantly censuring, until he has provoked his children to wrath.

[P.S.] Brother Maynard, please retain this in your possession. E. G. White

I wish I had time to copy this and to send all that was shown in regard to others that have been wrong, but I must send this to you poorly written with poor pen and ink. Do what you can with it. I will send the remainder when I have time to write it. Please read this to the church. If Brother Gravel wishes a copy, he can copy and you retain the original to refer to if wrong impressions are received in regard to any portion of it. E. G. White

Manuscript 6, 1862.

Written late in the year, location unknown.

This manuscript is titled, "Visio n Co ncerning Mo ses Hull and W ife, Also Brother Whitney" . This manuscript has never been published.

I was shown the case of Brother Hull and wife. There has been a great lack of wisdom and judgment on the part of Brother Hull. He knew, or ought to have known, his wife's failings—that she was faultfinding and easily prejudiced against the brethren and sisters. In inviting them to Battle Creek the church wished to help them, and especially Mrs. Hull, to take a right course, mend her ways, and cause a reform with her. Some of Brother Hull's letters from New York were calculated to nourish a spirit of faultfinding with her against the Knoxville church, and revive the old prejudice and jealousy against them. This was all wrong, and Brother Hull and wife should understand and know that the Knoxville church have had many things to bear in regard to them and the large family imposed upon them, which family was a disgrace to Brother Hull and a disgrace to the cause he was advocating.

Sister Hull's course was perfectly calculated to throw any church into confusion. She knows not as yet the influence of the Spirit of God upon the heart or the sanctifying influence of the truth. The past summer she has done better than ever before, yet she has a false tongue, and this has created trouble in every place she has lived in. Reports and statements coming from her have differed widely, and when brought to her again in her own words she has flatly denied them, and would not scruple to give the lie to the whole church rather than acknowledge that she had been false-tongued. Her conversation is not upon profitable subjects but upon herself—her past, foolish, girl's life. She talks about so many things that are not of the least consequence that she does not know what she says half the time. There is no weight, no substance, in her talk.

By our words we shall be justified and by our words we shall be condemned. What an account will the foolish talker and the talebearer have to render in the time of God's visitation! If Sister Hull was truly converted, from the abundance of the heart the mouth would speak. Her conversation would not be about her girlish follies but upon Jesus, His wondrous love, His redeeming power. The same fountain will not send forth sweet water and bitter at the same time. Cleanse the fountain and the streams will be pure.

Wherever Brother and Sister Hull go they will have trouble, for they carry it with them. The elements of disunion, jealousies, and evil-speaking they carry with them, and they are perfectly calculated to stir up strife. If Brother Hull took a right position and would stand unmoved by his wife's course, and he should exert an influence to counteract hers, then there would be something to hope for. But as it is there is no prospect of a reform. Brother Hull can do well to labor to bring souls into the truth, but he cannot build up a church. His judgment is not good.

I was pointed back to the work in New York and then the snare Brother Hull fell into. God would never have permitted him to be brought into the difficult position he was brought into if his heart had been as humble as it should have been and he realized that his strength was in God.

Satan saw that the influence of the visions was affecting some, and by controlling Sister Ogden and making her think she had a vision while under a satanic influence confirmed the opinions of many that Brother White controls his wife and gives her visions; therefore the visions are only Brother White's mind. God had nothing to do with that exercise. It was a human and satanic influence to counterfeit the work of God. If any of the young Sabbathkeepers in that section are reprov'd in vision, it will not have much weight. The first thing in their mind will be, Why it is just like Sister Ogden's. Brother Hull said she looked just like Sister White when she was in vision. And that is all the influence the reproof would have. I saw, Brother Hull, that had your heart and mind been where it should you would never have been brought into that difficult spot.

In regard to Brother Whitney, I saw that his course was not what it ought to have been. Those who go with the tent should not be even sociable with females and should avoid anything like intimacy. Those who are laboring for the salvation of souls and are preaching unpopular truth are a sect everywhere spoken against, and their gallantry or attention to the females must be laid aside or they will certainly be evil spoken of. They must abstain from the very appearance of evil, and those who labor with the tent should utterly abhor everything like courting.

I saw that Sister Hull tried to reform, the past summer, but this careless, reckless talking has become so natural that she doesn't see or realize her words or their effect. Her influence for good is nothing, but if she can be where she cannot harm much, that is the place for her. Brother Hull utterly fails to understand and manage her case. He at one time blames and finds fault with her for things that he is guilty of himself, and then he sympathizes with her and blames and censures those who do not deserve censure. He moves by impulse. He needs to be where there is a strong influence to hold him, and guide him in the right course. This is the only thing that can save Brother Hull. Left to himself he will destroy the effect of his own labors by his lack of judgment and his wife's wrong, unsanctified influence.

It seemed so cruel and such a misfortune that with Brother Hull's talent he could not have the qualifications so necessary, and a good home influence to strengthen him. He throws his soul into the work of preaching, labors with all his might, loves it, and would be the strongest man we have among us as a laborer but for the lack of essential qualifications, which makes him weak. He must be where there are those who will supply in a great measure his lack, and where their expectations will not be raised in regard to his wife. It is wrong to deceive any company of brethren and sisters and lead them to think that Sister Hull would be a help to them, and then they find out by sad experience that she is a curse instead of a blessing. This has stunned them in the West. I saw that it was a cruel work, the feelings that have been raised and spoken out in regard to Martha and Cornelia. They have been made a matter of speech and ridicule. God frowns on such things.

I was directed to Matthew 16:19. "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." I was shown that the action of the church and their business matters has been rather disgusting in the eyes of some, and looked foolish and of no account. No importance has been attached to the course they deemed proper to pursue. God has attached importance, the greatest importance, to the actions of His church. They are the light of the world. He will instruct His people and guide them, yet these things have looked very inferior in the minds of Sister Benedict, Diantha, Sister Laurs [?], Sister Batcheler, Roxana, and some others. That which the church deemed of the highest importance has at times been made a matter of ridicule. At the same time, if one is sharply reprov'd and censured for his wrong course and feels distressed over the matter, Sister Benedict and Diantha would attach the highest importance to the feelings of such and take a special burden on account of it. It is made of greater account than all the moves and actions of the church. This is the work of Satan. It is a misplaced, unsanctified sympathy. God frowns upon such a course.

Manuscript 7, 1862.

Written late in the year, at Battle Creek, Michigan.

This manuscript is titled, "Testimony Concerning Brother Shepley and Sister Rickford". This manuscript has never been published.

While on my recent visit to Greenville I recollected the countenances of Brother Shepley and Sister Rickford. They were presented before me among that class who were deceived by the enemy. They profess the truth, but unless they are converted to the truth and sanctified through the truth they will bring a reproach upon the cause of God. The testimony I bore to the people was upon general principles. I hoped that this would be enough for them, and that they would see and feel the wrong course pursued by them without my being more definite.

The young woman who lives with them is not right. Right motives do not actuate her in living as she does in that family. She is careless of her deportment and pursues a course toward that man, the husband of another, that no modest, virtuous female would be guilty of. There is an unholy attachment, a bond of union, that leads to evil and only evil. The attention that Sister Rickford gives Brother Shepley is wrong. Such attention should come only from the wife to her lawful husband.

These two profess to believe in the commandments of God, yet they are violating them and are law breakers.

The conduct of Shepley toward Sister Rickford is censurable. Her conduct toward him is wrong. She knows this. She knows she is guilty before God. Shepley is not faithful, affectionate and kind to his true, lawful wife. The case of these two is grievous in the sight of God. They are constantly inviting the temptations of Satan. Such lightness, trifling, joking, sporting and nonsense is sinful. If this was all—but it is not all. Deep and grievous sins are written against them. Not only the church should be aroused, but the neighborhood feel over this matter and should denounce these things which are a disgrace to the community.

1863

Manuscript 12, 1863.

Written January 24, at Battle Creek, Michigan.

This manuscript is titled, "Testimony Regarding Sister Noise". This manuscript has never been published.

I was shown the case of Sister Noise. She has a work to do. There must be a great reformation in her life before she can be a true Christian.

She holds herself ready to be tried, or to make a man an offender for a word. She will not submit to be disciplined or to be reproved. Her spirit rises in rebellion to all reproof. Such a spirit is wholly unbecoming [to] a Christian, and unless Sister Noise entirely changes in this respect, the cause of God is far better off without her influence than with it.

God wants well-disciplined soldiers in His army, and He will accept no others. These who rebel because they are drilled, and will not do duty because corrected for some mismove or misdemeanor, are dismissed as worthless.

I saw, Sister Noise, as soon as your track was crossed, a determined spirit takes possession of you. Evil angels control your mind. You have a strong spirit opposed to the one who has crossed your wishes or will, and Satan carries your feelings to such a pitch that you lose self-possession and have spasms which pass by the name of heart disease. Sister Noise's heart is really affected, but by self-possession and self-control and by keeping her temper within bounds, she can prevent most of these spasms, and can overcome them. But she yields herself so often to the control of Satan that he manages to suit himself and lead her captive.

The disease of the heart is deeper-seated and of longer duration than even Sister Noise is aware of. By giving way to her own unyielding, strong will, and acting out her feelings, and feeling opposed to any reproof or correction from anyone, she has developed a large, diseased spot upon her heart, which promises to prove fatal to her eternal interest, and can only be washed away by the blood of Christ.

Your heart must be affected by the truth, and you [must be] refined, purified, and fitted up for Christ's kingdom or you will fall out by the way. You get into a pet at anything that does not please you, and give yourself right up into the hands of Satan. This destroys your confidence in yourself, and you have no confidence to go to God in prayer for

yourself. If you are thus easily offended, you will be a great burden and injury to the cause of truth. [You] will finally ruin your own soul, and lose heaven at last.

There is but little mutual love, forbearance, and Christian grace manifested in your family. By your course you attract evil angels in your dwelling, and drive pure, holy angels from you. Angels flee from such a place. They will not abide where there is bickering and strife and hatred, jealousy, impatience, and temper manifested.

You do not see yourself, Sister Noise. You do not realize how God looks upon your acts and doings. You do not realize that angels are watching to see whether you are forming a Christian character worthy of everlasting life. Angels are weighing moral worth. It is a fearful, solemn time. Our acts and doings are passing in review before God. We are doing up work for eternity. It is no time now to sport upon the brink of ruin.

God calls upon you, Sister Noise, to reform. Submit to be corrected by your brethren. Subdue your strong, jealous, passionate spirit. By patient continuance in well-doing, seek for glory, immortality, and eternal life. The final reward is to be given to the faithful, persevering, self-denying Christian.

It is left for you, Brother and Sister Noise, to choose life or death. The great work is before you. The truth of God, when you get hold of it as you should, will elevate you, will refine your taste, sanctify your judgment, and make you more like Christ, more heavenly minded. You are weaker than children. You have not endured hardness as soldiers of Jesus Christ.

Redeem the time. Take hold of the work as you never have done before. Set a godly example before your children. Restrain them, discipline them. We are now in God's great workshop where we are being hewed and refined. If any will not submit to this fitting up process, they can never fill a place in God's great building which is coming together without the sound of axe or hammer. The work of preparation is to be done here. Every stroke is to be given here. And then if we are at last found without blemish, we shall see the King in His beauty and possess everlasting life.

[Notation on envelope:]

To Brother and Sister Noise: To be kept in the hands of Brother Maynard after Brother and Sister Noise have read it. I have no copy. EGW

Manuscript 8, 1863.

Written sometime in May, at Battle Creek, Michigan.

This manuscript is titled, "Testimony Concerning the Work in Ohio". This manuscript appears in full in *Manuscript Releases, Volume 21, pp. 260-264.*

I have been shown some things in regard to Ohio. First I was shown the great importance of ministers who profess the truth being especially led and counseled of God; that in all their efforts they may advance and build up the cause of God, and in order to do this they must be free in God themselves. They must not move from impulse but from principle and sound judgment, and by faithful labor and example lead on the church for whose benefit they are laboring to disinterested benevolence, brotherly love, devotedness to God, self-forgetfulness, and holiness.

Some who have labored in Ohio have not studied as they should their moves and the influence of the course they were pursuing. Ministers will be held accountable for the part they have acted in placing the cause in its present weak condition in Ohio. These ministers did not all design to move wrong, but they did not feel the burden of their work as God designs every minister should. They did not depend upon God but trusted too much to their own strength. They did not feel that a great weight was attached to every move and action of theirs in the church. They did not with earnestness and wrestling prayer seek the special wisdom and direction from One who never errs. Self was too prominent in their labors, and as the result many mismoves were made.

I was shown that the success and progress of a church depend very much upon the first impressions they receive and the first instruction given them by the ministers who labor among them. Ohio has been unfortunate. Men professing to be sent of God, whom God never sent, have had influence among them, and their influence has cursed the cause of God in other places. When they had destroyed their influence in one state, they would leave the field they had desolated for a new field where their course had not been known and where, for this reason, they could do the most harm. Such have been the labors of S. W. Rhodes and G. W. Holt in Ohio. The instruction given

by them was perfectly calculated to lead the people in Ohio to extremes.

S. W. Rhodes was severe, exacting, and his teachings and example led the people of God to look more to each other than to look to God, and to watch the failings of their brethren and sisters. He was censorious, peevish, fretful, and in a high degree abusive. He abused the kindness of his brethren, and instead of teaching the commandments of God in an humble spirit as Christ's ambassador and letting the truth do its work, he mixed up with these commandments his own overbearing commands, which caused some to be disgusted and turn away from the truth altogether, and others to be thrown into a state of fear that they could not please God if they would, for their minds were in constant agitation. His influence led the people of God to errors in judgment and faith, the result of which cannot yet be understood or fully known.

The course of G. Holt was even more injurious than that of Brother Rhodes. His family were a source of trouble and vexation everywhere they lived. His children were low, depraved, and ungovernable. Reproofs had been repeatedly given in Connecticut, but on every occasion when reproved through vision, instead of receiving it and acting on the light God had given him, his feelings rebelled against it, and he acted out his rebellious feelings, refused to do anything, acted stubborn and willful. He did not reform, and therefore his family grew worse and worse, chose their own ways, and were a reproach to the cause of God in Connecticut and New York. He moved to Ohio and carried the curse along with him. Again was he reproved through vision, and rose up against it and tried in every way to destroy the influence of my husband.

[Four pages are missing in original here.] {how would they know the count?}

I was pointed to different things which have occurred which ought not to have been which have injured the confidence of the brethren in Ohio in their ministers. Brother Loughborough sought hard to help the churches in Ohio. His sending for his wife and Carrie Carpenter was a mistake and hurt his influence. Had he sent for his wife alone, the case would have been far better, but as it was it gave an occasion for surmisings and lowered him in the estimation of those whom he wished to help. I saw that Brother Loughborough's anxiety to meet the wishes of his wife, and please her, has often led him astray. He has often been called from the work which God would have him do to attend to some wish or desire of his wife, which she would not have had if she had been consecrated to God. She had a will which was strong as a lion within her, which led her to feel that she had rather die than not follow out this will and have her desires gratified. Ministers professing to be servants of Jesus Christ will have to learn not to be servants of their companions at home. God's work comes first and they are not to be called from it on any account, whether the wife submits to it or not. Satan often makes the wife an agent to make the husband unfaithful to his Master's calling.

Brother [M. E.] Cornell and wife visited Ohio, and Brother Cornell did a strange and sad work: he spoke against Brother Loughborough. His old jealous feelings led him to speak of Brother Loughborough in a manner calculated to prejudice the churches against him. That was a miserable, despicable work. God left Brother Cornell to take his own course and follow his imperfect judgment, and stirring appeals were made to the church and they handed out their means liberally to him. They thought he would use it to spread the truth, but he forfeited their confidence, which they had reposed in him, by hastening and spending the means in a wrong manner, publishing charts, which was all wrong. Brother Cornell had first preached the truth to many of them, and they had so much confidence in him that when he erred it nearly ruined them.

I saw that Brother Cornell was premature in organization, and he placed men to lead in the church who were in no way calculated to fill the office. Such moves should be made with the greatest caution; but Brother Cornell trusted too much to his own judgment. It is always best to wait a little until character is developed before putting [persons into] office in the church unless all are thoroughly acquainted with the persons elected and know them to be fit to act in the capacity in which they are chosen to act.

In the apostles' day there were no hasty movements in regard to their selection of men to important church duties. It was with much trembling and fear they moved. Although these very men who were to choose others to an important office were men of faith and full of the Holy Spirit, men who had healed the sick and done many mighty miracles, yet it was with much prayer and reliance upon God that they chose those who should bear the burdens of the church.

I was shown that the men who act in the church are all out of their place. The church cannot progress with such ones to act for them. The church would be far better off without anyone to lead than the ones who act as leaders, for then

all would feel a measure of responsibility.

I was shown that ministers should pray more and rely upon God for heavenly wisdom, then there would not be so many mismoves.

I was shown that Brethren Waggoner and Loughborough did not at first see the necessity of one system being adopted and carried out. This led to wrong results and the censure was suffered to rest on Brother [T. J.] Butler, which did not wholly belong there.

Brother [J. H.] Waggoner went to Ohio and took his wife, a body of death and darkness. He was a deceived man. God marked such inconsistencies. Repeatedly he had been reproved for being affected by the influence of his wife, for Satan was using her as an agent to destroy him and get him down from the work. Yet to please her he took the body of darkness with him. He did not believe the vision which had been related to him; if he had, he would have acted out his faith. Had another taken the course he had taken, he would have censured him severely. He had had much light but did not follow it.

I saw that he was unmerciful in his dealings with the church in Iowa. He bore down upon them in a tyrannical manner, yet in the sight of God their sin was of far less magnitude than his, for they never had had the light he had had in regard to the visions. I saw that God could not let His especial strength and blessing rest upon such ministers, who follow Him so heedlessly. Then again the course Brother Waggoner pursued to throw out hints and talk in a mysterious manner in regard to my husband and some of the ministering brethren was highly displeasing to God, and cast an influence which is not yet fully done away.

Brother [T. J.] Butler has had occasion to feel himself injured. Brother Dudley used him wrong. The church in Ohio had lost confidence in the ministers of Battle Creek and in the leaders of this work. An array of circumstances had occurred by which Satan had figured to destroy the people of God in Ohio. In order to do so he must commence with the ministers and he succeeded too well.

At the time of organization the churches in Ohio, especially at Gilboa, he held back and began to watch and criticize and find fault. Brother Butler and the church viewed things in the wrong light and he wrote out the mind of the church. He had in honesty done his part to bring them to that state of mind, but when he spoke he spoke the mind of the church. When the matter was presented as it really was, all should have been convinced that the enemy had presented the matter to them in an exaggerated form. Brother Butler manifested too much stubbornness and the church did not do him justice. They stepped back and threw all the blame upon Brother Butler. This was wrong.

Brother [Joseph] Dudley erred greatly. He felt hard, bitter feelings towards Brother Butler. His feelings were unreasonable and unchristian. The church, failing to do their duty to Brother Butler and leaving him to suffer alone censure which belonged to them, first discouraged him, then embittered his feelings. He felt that he had been unjustly used by those who should have helped him. He looked back at the conference at Battle Creek and thought that an honest course had not been taken. He was mistaken.

Satan meant that mistake should ruin him. His brethren were of the same mind as he in regard to the name. But God ruled in that meeting, notwithstanding some confusion and the holding back of those who should have acted and let their influence tell on the right side. God's angels were ministering in that meeting, and when "Church of God" was to be the name of His commandmentkeepers, the angels directed the mind of my husband and one or two others in another channel and to fasten upon another name, which was expressive of their faith and which was appropriate for His people. Brother [T. J.] Butler did not understand this change, and Satan has been troubling him with it ever since; and Brother Butler being naturally stubborn and feeling the injustice of his brethren, became more and more tempted until he yielded the Sabbath and withdrew his interest from Sabbathkeepers. He felt bitter, very bitter; but I saw that God still pitied him and angels were seeking to win him to God and the truth again. I saw that those who have injured Brother Butler should confess where they had suffered him to suffer their wrongs and they should take everything out of his way.

Manuscript 7, 1863.

Written sometime in 1863, location unknown.

This manuscript is titled, "For Ministers". Portions of this manuscript appear in *Manuscript Releases, Volume 9*, pp. 207-208.

I was shown that Brethren Loughborough, Hull, and Andrews have been greedy for too many books. They have read and studied more than they can retain, and I was shown that much study is a weariness of the flesh. Ecclesiastes 12:12. They have not given the mind time to rest, and the mind affects the body. Weary the mind and the body suffers. It is injured. They have taken upon the mind more than they can use to any advantage, and then they injure the work, injure the effect of the truth that they would advocate, by crowding into one discourse so much, and making so many points, that minds cannot always appreciate or follow them. More success would attend their labors if they riveted one or two points in the minds of the hearers and make these points of vital importance, press them home and urge upon them the danger of rejecting the light upon those points. Let the minds of the hearers distinctly understand the bearing of every point and then urge to a decision.

I was shown that the time that is consumed in so much reading and study is often worse than thrown away. A large portion of the time spent over books and in studying should be spent before God imploring Him for heavenly wisdom, and for strength and power to let the truth which they do fully understand shine out before the people in its clearness and harmonious beauty. There is too little time spent in secret prayer and in sacred meditation. The cry of God's servants should be for the holy unction and to be clothed with salvation, that what they preach may reach hearts. Time is so short, and ministers of these last days are so few, that they should throw all their energies into the work, and should be in close connection with God and holy angels, that a tremendous power may be in their preaching—a compelling power, to draw every soul who is honest and loves the truth right along to embrace it.

A mere theory of truth is powerless. It needs the heavenly endorsement, the finish which God alone can give it. Every petition put up in faith is lodged in heaven and will not be neglected but will bring precious returns. I saw that there was too little praying, too little humbling the soul before God, too little laying hold above, and importuning and earnest wrestling with God that He may make His truth like a sharp, two-edged sword, to cut every way. There has been more trusting in reading and studying than in the power of God. A Paul may plant and Apollos water, but God giveth the increase. God's ministers have more knowledge than living faith and godliness. These treasures all should seek after earnestly. Then will they exercise temperance in reading, in studying. They will depend more on the Spirit of God and His power to set home the truth to the hearts of the hearers than upon knowledge obtained from much reading. The theory of truth without the power of God will produce but little effect. More could be accomplished at the present time.

Manuscript 1, 1863.

Written June 6, at Otsego, Michigan.

This manuscript is titled, "Testimony Regarding James and Ellen White". Portions of this manuscript appear in *Selected Messages, Volume 3*, pp. 279-280, *Manuscript Releases, Volume 10*, pp. 23-24, *Ellen G. White Biography, Volume 2: The Progressive Years*, pp. 18-20 and are similar to *Testimonies for the Church, Volume 3*, pp. 11-13.

Sabbath, June 6th, 1863, I was shown some things in regard to my husband and myself. I saw that Satan was persevering in his efforts to destroy our usefulness. I saw that we neither understood the depth and keenness of the heart trials of the other. Each heart was peculiarly sensitive, therefore each should be especially careful not to cause the other one shade of sadness or trial. Trials [from] without will come, but strong in each other's love, each deeply sympathizing with the other, united in the work of God, [we] can stand nobly, faithfully together, and every trial will only work for good if well borne.

I saw my husband dwelling upon the past, every moment his face growing sadder; and his active memory was faithful in recounting the past. One act of thoughtlessness and neglect, which would cause him deep suffering, would open vividly before him. Satan would fasten his mind upon the injustice done him and it seemed as though he had no power to tear his mind from these unpleasant recollections where it seemed he had suffered needlessly. His mind seemed chained to these unpleasant memories and he seemed to delight to dwell upon them. Satan was pleased to have it thus, for he could trouble and perplex the mind and a hard, unforgiving spirit would come in, true peace and happiness of mind would be gone, and a heavy shadow hung upon the future. It is the deep love which he has borne the cause of God which has caused this unreconciled feeling toward those who have so grievously injured the cause of God and hurt themselves and wounded their own hearts.

Through lack of consecration to God, ministers have moved in their own strength, self-confidently, have not been willing to bear responsibilities or burdens, and they have let the heavy burdens fall with crushing weight upon my husband. In these things they have hurt themselves. In trying to save their life they have come within a hairsbreadth of losing it. They have tried to shun responsibilities, fearing that they should receive censure, and have sought to be esteemed of others. They have come very near losing esteem and even respect. I saw that my husband has unjustly suffered. Yet those who have shunned the burdens and brought trials upon him will suffer loss. They have lost respect for themselves and will eventually be rewarded according as their works shall be.

I saw an angel standing by the side of my husband pointing him upward, saying, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. The sin of those who have injured you has been against Him. You feel that it is against you. That which you have suffered for Christ and His cause you have not to regret. For you there is a reward. For those who have shunned burdens, a loss. They are the real sufferers.

"Jesus forgives errors and mistakes and grievous sins. You do not have the spirit of forgiveness Jesus possessed. You think you forgive those who err, fail in judgment, and make mistakes and errors; but if they fail again upon another point, all their wrongs which have been confessed revive in your mind. This reveals that they were not forgiven. If Jesus should thus deal with you, you would perish. The Saviour passes over man's transgressions, while others' wrongs are allowed to fester in your mind and produce painful recollections.

"God has a work for you to do. It is not yet finished. Ever look up, ever believe God. He is true. He is your everlasting Friend."

Then the wings of the angel moved up and down to soothe and strengthen, and also to draw the mind from those things which caused so much discouragement.

I saw that my husband had thought that his mind and my own were weakened and distracted by having to bear so many burdens and having such an amount of perplexing care. I saw that he had not viewed matters rightly. We have had a laborious position, but God has had a care, His hand has sustained, and that is why we have not been distracted and the mind injured. We are not as bad off as my husband feared.

I saw that our testimony was still needed and was of use in the church. I saw that we should labor to save ourselves trials and cares, and we should preserve a devotional frame of mind. I saw that my husband took too much care of things in the Office, which occupied his time yet was of no vital importance; and by thus doing he has neglected things which another cannot do. My husband has it in his mind that things must be done thus and so, and he takes upon himself burdens which others should bear, fearing that mistakes will be made and matters will not go straight. By thus doing, he lifts responsibilities from those upon whom burdens and cares should rest.

It is the duty of the hands in the Office to tax their brains more and my husband tax his less. Hours are spent by him upon this little matter and that, and the mind becomes wearied and confused and unfitted to study or write and let his light shine in the paper as it should. I saw that my husband's mind should not be crowded and overtaxed; his mind must have rest, and he must be left free to write and attend to matters which others cannot attend to.

Those engaged in the work in the Office should be dedicated to God, and feel a deep interest in the work. No selfish feelings should exist among them. It is the work of God in which they are engaged, and they are accountable for the motive and manner in which their work is performed. They must discipline their minds, and bring their minds to task. Forgetfulness and heedlessness are sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here, and this mistake leads to many blunders and much disorder and many wrongs. The mind must be tasked. Things which should be done should not be forgotten. The mind must be brought to task and disciplined until it will remember.

I saw that my husband had expected others to carry out things just as they were in his mind, just as he would carry them out. When they fail to do this, it annoys him, his peace is destroyed. He can see and take in readily at a glance more than some can see or comprehend with some study. This has troubled him, because others could not carry out his mind and views of order and perfection in their work. Therefore he has felt he must see to this and that, fearing it will be done wrong. Even if it was done wrong a few times, he should not perplex his mind and take the burden of overseeing these things. Let those who labor in the Office learn, let them practice and study and perplex their own brains, make a failure, correct it, and try again, avoiding their former mistakes. In this way they will learn to bear

burdens and responsibilities and take that care which it is their duty to take.

My husband must take time to do those things which his judgment tells him will preserve his health. He has thought that he must throw off the burdens which were upon him and leave the Office and throw off responsibilities and cares, or his mind would be a wreck. I saw that when the Lord released him from his position, He would give him just as clear evidence of his release as He gave him when He laid the burden of the work upon him.

But I saw that he had borne too many burdens and his ministering brethren have let him bear them. They have stood back and excused themselves while he was weighed down, crushed beneath censure until God vindicated his cause. If they had taken their share of the burdens it would have eased him greatly, but instead of this there have been more burdens caused by the course pursued by the ministers than by all the people. The shepherds have been unwise and the poor sheep have suffered from unwise as well as from false shepherds.

I saw that now we should take special care of the health God has given us, for our work was not yet done. Our testimony must yet be borne and would have influence. I saw that I had spent too much time and strength in sewing and waiting upon and entertaining company. I saw that home cares should be thrown off. The preparing of garments is a snare; others can do that. God has not given me strength for such labor. We should preserve our strength to labor in His cause, and bear our testimony when it is needed. I saw that we should be careful of our strength and not take upon ourselves burdens that others can and should bear.

I saw that we should encourage a cheerful, hopeful, peaceful frame of mind, for our health depends upon our doing this. I saw that it was duty for everyone to have a care for his health, but especially should we turn our attention to our health, and take time to devote to our health that we may in a degree recover from the effects of overdoing and overtaxing the mind. The work God requires of us will not shut us away from caring for our health. The more perfect our health, the more perfect will be our labor.

I saw that when we tax our strength, overlabor and weary ourselves much, then we take colds and at such times are in danger of diseases taking a dangerous form. We must not leave the care of ourselves for God to see to and to take care of that which He has left for us to watch and care for. It is not safe nor pleasing to God to violate the laws of health and then ask Him to take care of our health and keep us from disease when we are living directly contrary to our prayers. I saw that it was a sacred duty to attend to our health, and arouse others to their duty, and yet not take the burden of their case upon us. Yet we have a duty to speak, to come out against intemperance of every kind—intemperance in working, in eating, in drinking, and in drugging—and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, and for a luxury.

I saw that my husband should not suffer his mind to dwell upon the wrong side—the dark, gloomy side. He should put from him saddening thoughts and saddening subjects, and be cheerful, happy, grateful, and should have a firm reliance upon God and an unshaken confidence and trust in Him. His health will be much better if he can control his mind. I saw that of all others my husband should have all the rest he can get Sabbath when not preaching. **He should not carry into the Sabbath his weekly occupation, that writing he has been doing through the week.**

I saw that we should not be silent upon the subject of health but should wake up minds to the subject.

I saw that our children should be instructed and we should take time to teach them, and to study their dispositions; that we should be firm and decided, but gain their love. It does them no good to be censured and talked to in an ordering tone. We should study what treatment would have the best influence on us, and then should pursue the same course to our children.

They have our minds. They are sensitive, quick to feel. They do not mean to be wrong, but they have a great battle before them. They need the help of their parents, who have experience. None can help them as well as we. We should take special care to interest ourselves in all their pursuits. The time which belongs to our children, company has claimed. We should not rob our children of our society, but let them find their highest pleasure with us.

Manuscript 9, 1863.

Written June 6, at Otsego, Michigan.

This manuscript is titled, "Testimony Regarding the Young". Portions of this manuscript appear in *In*

Heavenly Places, p. 218.

Sabbath, June 6th [1863], I was shown some things in regard to the young. Those who decide to be on the Lord's side, and have made up their minds understandingly, have commenced a good work. Yet the work has but just commenced. They have but just enlisted in the army. The conflicts and battles are before them. With the young it is yet to be proved who has received the gospel seed in good soil.

The Sower has been sowing the gospel seed. Some of the seeds fell by the wayside and the fowls came and devoured them up. This parable applies to the young as well as to those older. Jesus explains the parable to His disciples. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Matthew 13:19. The young, I saw, may hear the truth but do not scoff at it or oppose it. They think all they hear true, but do not investigate for themselves. They look to some other one. "If he embraces the truth, I will also." They do not think seriously upon the worth of the soul and the worth of Jesus' love. They merely desire heaven but do not choose it. A few jesting remarks from foolish companions whose life is folly are sufficient to destroy the few transient thoughts they have had in regard to their eternal interest. [Manuscript was not finished.]

Manuscript 15, 1863.

Written June 6, at Otsego, Michigan.

This manuscript is titled, "Testimony Regarding Brother and Sister Wheeler". This manuscript has never been published.

I was again shown the case of Bro. Wheeler. He has not come out from his confused, dark state which he has been in a right. He has made confessions, but in a manner to create sympathy every time, and leave an impression upon minds that he has been misjudged and abused. Had he come out of his dark, rebellious state right, he would have had altogether a different influence upon the company of brethren and sisters where he resides. They have sympathized with Bro. Wheeler to his, and their, hurt. They have been losing their union with the body, and all their interest is being clustered around the one man. They are not prepared to be the impartial judges in this case.

Sister Wheeler has labored in a manner to create sympathy. She has been diligent in this matter and has given wrong impressions. Her spirit has not been submissive but strong against the body, especially those who have labored with her and her husband in regard to their wrongs. She does not understand her self. She is self-deceived, blinded by Satan as to her true condition. She has had an influence upon other minds which has led them to be deceived and regard matters in the wrong light. Those who have borne the burdens in the cause of God and have sacrificed everything for the truth, whose whole interest has been in the work, who have an experience in the things of God, will understand and know when Bro. Wheeler occupies a position acceptable to God. I was pointed back and shown that much has been done for Bro. Wheeler and his family from the first. His influence has generally been good until within a few years, yet but little fruit has been seen as the result of his labor.

Brn. have been glad to see him and listen to his testimony and have helped him quite liberally. His family has been quite a tax to the church. The influence of his children have been an injury to the cause of God. And while Bro. Wheeler himself would take a consistent course and be true, all were willing to bear much with the children for their father's sake.

It was the special work of the Devil to stir up Bro. Wheeler to rebellion. His unconsecrated family was one great reason of his going into the dark and his remaining there as he has. He went among the churches with his darkness, scattering it everywhere he went. What an amount of harm has he done. Impressions have been given which have been cherished by some until they are beyond our reach and are ruined.

He has made sideways remarks, hints, [and] insinuations which have been clothed in mystery, [and] which had a greater influence upon some minds than if he had made bold statements. He has questioned positions taken by men who have borne the heavy burden of the cause and upon whom has rested responsibilities and heavy burdens. It did not become him to take the course he did and do the harm he has done when he has accomplished so little in his labors and borne so few burdens in the work of God.

He cast infidelity upon minds in regard to the visions, which made impressions because coming from Br. Wheeler. He has placed the visions in the wrong light. He has been a channel which Satan has used to communicate his

darkness and doubts to other minds. It has cost much wearing labor from Bro. Andrews, and brought grievous trials and unnecessary burdens upon others, which he has but a faint sense of.

It has cost altogether too much to undo what he has done. God has prospered those who have followed his opening providence, which Bro. Wheeler blindly opposed. System and order have been established in the churches, and God is bringing in souls as the result of this work. After the battle is fought, Bro.

Wheeler grounds his arms and acknowledges that he has been wrong, and he has felt abused because he was not reinstated immediately into the confidence of his Brn. He has not up to this time brought forth fruit meet for repentance. Because his influence was promptly met and cut off as soon as possible that his work of death might go no farther and no more minds be poisoned, he has felt injured and hurt. His fruits have been such that he cannot yet be entrusted to take charge of the flock. Every tree is known by his own fruits.

[Several pages possibly missing here.]

Bro. Wheeler does not see that he has done the harm he has. He has much more feeling that he has not been dealt with justly. When Bro. Wheeler realizes the part he has acted, he will cast a different influence in the place where he resides; he will straighten himself right out. When leading brethren take a man in their arms, and help him, and recommend him to new fields to the confidence of his brethren, and then when he has obtained an influence takes advantage of that influence and works directly against the influence of those whom God has called to lead out in this work, [he cannot be trusted]. While God is urging him forward to advance, Br. Wheeler is pulling back and poisoning minds with his dark unbelief and with his cruel hints and sideways expressions until the little leaven has worked and nearly leavened the lump. When a man has been left to go so far in the dark, to be so far under Satan's control, he is not to be again trusted with any responsibility until he shall come clear back and give undoubted evidence that his rebellion is cured.

Bro. Andrews has accomplished a good work in N.Y. His labors have been too wearing. He must take time to rest and recruit his strength. He should not be burdened with cares at home. He should be situated pleasantly where there are those who can look after his family in his absence. He should follow his best judgment in regard to his labor for he has a greater experience than any other man living in N.Y. He must follow his own judgment and work as it seems to be duty and where it seems to be duty. He should choose his own fellow laborer and unitedly in the fear of God do what they can in the hard field of Vt.

Manuscript 14, 1863.

Written June 6, at Otsego, Michigan.

This manuscript is titled, "Test im o ny Re garding Bro ther Fuller". This manuscript has never been published.

I was shown that Bro. Fuller has a good gift to labor. Yet he cannot, like Bro. Andrews, enter into large places where a large congregation would be called out and where his discourses would be criticized by cunning ministers and opponents. Yet just such gifts as Bro. Fuller's are needed in the field and will tell.

Manuscript 2, 1863.

Written June 6, at Otsego, Michigan.

This manuscript is titled, "Test im o ny Re garding t he Mo nte rey Church". This manuscript appears in full in *Manuscript Releases, Volume 17, p. 153-161.*

Last evening while engaged in family prayer at Brother Hilliard's, the blessing of the Lord rested upon us, and I was taken off in vision. I was shown some things relating to the church at Monterey. It is Satan's object to divide and scatter them, and make them a proverb of reproach.

I was shown that Brother Lay is walking blindly; his feet are stumbling. He must make straight paths for his feet, lest the lame be turned out of the way. I was shown that Brother Lay had manifested too much interest in the case of Sister E. Jones. Many eyes are upon them. Brother George has not understood himself. He has not moved according to his usual good judgment and prudence. He has trusted too much to his own judgment and already he has unwittingly injured the cause of truth which he has loved.

I was pointed back to the testimony given for Brother George some years since. I was then shown that Satan and those who despised our faith were watching, ready to exult over his downfall. I saw, Brother George, should you

follow in the course upon which you have started, the triumph of unbelievers would be complete and your influence would be ruined. Already have you hurt the cause of truth. Already many are looking upon you with suspicion.

I was pointed back and shown the interest which you have manifested for Sister Jones. It was, I saw, greater interest than you should have taken in her case, or in any other one situated as she was. In the divorce your influence was too great. These things have injured you. Yet, if you had not taken the unwise course you have of late, unbelievers would not have looked with so much suspicion upon your past interest which you have manifested. You have had thoughts of making Sister Jones your wife. If you should do this, you give the death blow to all the influence you have tried to exert in Monterey.

You have moved blindly, very blindly. If you should follow your own mind and purpose in this matter, instead of being happy in your marriage relation, you would be miserable. God's blessing would not attend you. You would forfeit the confidence of your brethren. A few view matters as you do, but they are as blind as yourself and all of them are not reliable.

I saw that Victory Jones has dreadfully fallen, but I have seen that if even now he humbly repents he may return to God. Yet I doubt whether he ever will come into a position where God can acknowledge him as His.

Years ago I was shown that God had pitied Victory. His love of drink is constitutional; that is why the habit is so strong and so hard to overcome. This accursed habit of using tobacco has led him to the old irresistible hankering for strong drink. I saw that his wife had suffered much on his account, yet she has not always done as she should and helped him as she should. She has been fretful, complaining, faultfinding, finding fault with the brethren, telling her trials to him who had all that he could do, with her help and the help of his brethren, to overcome an appetite almost as strong as death. She has failed, greatly failed at times. If she could ever have been that help to him she should have been, and reformed him, she would have saved her husband, and hers would have been a glorious reward. But she often had a set will of her own, a purpose to carry out of her own. She was not yielding, and pressed him often with her will and desire to do thus and so, when she might have yielded as well as not. She is not clear in the sight of heaven.

Brother Lay, you were not as careful as you should have been to abstain from all appearance of evil before Sister Jones left her husband. You were in her company often, alone in conversation with her. However pure your motives, you have been judged and now, especially since the death of your wife, unbelievers put their own construction on the matter; and if you should make her your wife you bring a reproach upon yourself and the cause that your whole future life cannot wipe away. You would give the enemies of our faith cause to blaspheme.

Sister Jones is not clear in this matter. She has not been right or felt right. God's Spirit has not guided you or her in this matter. You have prayed over it, Brother George, but your desire and wish to follow in a certain course has led you to take for light and evidence that which is not light and evidence, and the enemy has wrought here greatly to your disadvantage but to his own great advantage.

It is not safe, I saw, for you or any other one in a case like this, to mark out his own course, to take his cause in his own hand, run his own risk, and trust to his own judgment, however good that judgment might have previously been. A desire to take a certain course may lead the person to take for evidence that he is right that which is no evidence. His will is not in subjection to the will of God, and the enemy often has much to do with controlling the will and desire of the person. A

responsibility rests upon you, Brother George. You have been converted to the truth, have felt its saving power. You belong to the church of the living God, belong to your brethren. You are united to them by high and holy ties. You are not your own. It is a matter of vital importance to the church what course you take, and the church should have a right to speak in this matter when their prosperity and influence are so nearly concerned.

And again I saw, Brother Lay, that the church have not taken the right view of scripture. A woman may be legally divorced from her husband by the laws of the land and yet not divorced in the sight of God and according to the higher law.

There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God.

I saw that Sister Jones as yet has no right to marry another man; but if she or any other woman should obtain a

divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses.

I saw that Sister Jones was not free to marry again.

Then the matter was presented in another light. If there were no difficulties and George could marry her according to the laws of the land and not violate God's law, yet he ought not to do so if by so doing he injures the cause of present truth. That cause should be dearer to him than life itself; and if by marrying he should bring one stain upon the cause of God, his wife is dearly purchased, and he cannot be happy, for God's blessing will not attend him.

I saw that Brother George has highly regarded the truth; he has sacrificed for the truth. Now he can make a sacrifice which comes closer than his possessions. He must die to self. Self must be sacrificed. Self is touched. His own will must be yielded and be brought into subjection to the will of God.

I saw that the church at Monterey should learn wisdom. Some have made matters a great deal worse by going to extremes. Brother Rumery has been too fast and acted unwisely. He has taken advantage of Brother George's failing to build himself up. There is cause for deep humility on his part, and to consider himself, lest he stumble and be overthrown. Some who have had but little or no influence for good have been free to talk of this matter and to exaggerate. That which they did not know they have surmised and guessed at. Such mouths should be stopped; they are a curse to the church.

Brother George Lay, I was pointed back and shown some things in the past. I was shown that you had moved injudiciously while your wife lived, in frequently visiting Sister Jones. There was a wrong in this matter, and these things caused your wife much secret sorrow and sadness. She had the utmost confidence in your integrity, yet she did not feel at ease. The appearance was evil. You have been infatuated with Sister Jones. She has insinuated herself into your favor. She was not right; her heart was not right; her thoughts were not right.

There is a sacred circle around every family relation that never should be overstepped. No other one has the least right within that sacred circle. You moved unwisely in interesting yourself so much in the case of Sister Jones. You were stepping over that sacred circle which should debar you from the family of Sister Jones and preserve you exclusively to your own family. Your sympathy and interest have been enlisted, and that to your own hurt. Sister Jones had no right to enlist your sympathy as she has. She is more at fault than yourself in going to you with her family troubles. You have placed too much confidence in her. You have too exalted [an] opinion of her. She does not bear all the Christian graces you think she does. For months her mind has been directed in the wrong channel. Satan has poisoned her mind, her thoughts, and she has had a powerful influence upon you, Brother George, and you have not known what you were doing.

It is time for you to arouse if you have any regard for your future prosperity and your eternal interest. The conversations you have had together for months past have been displeasing to God and have injured you both. Satan, I saw, had managed this matter to suit himself. And he has been triumphing in his success. I saw that you were greatly entangled, but that you should at once make decided efforts to clear yourself at once from Sister Jones.

Brother Charles Russel has not viewed matters right. He has taken for granted things which he should not without positive evidence, and established things in his own mind without sufficient foundation.

For some length of time Sister Jones' affections were weaned from her husband and transferred to another. Brother George has thought that she would make a good mother to his children. He is mistaken. She is not a woman with a hopeful turn of mind. She walks in a shadow, lacks patience, is fretful and peevish, often to her own child, and she could not begin to fill the place that one should in that family. That stricken flock needs one with amiable traits of character, hopeful, cheerful, forgiving, with a great fount of affection; one who will form their characters not for the world but for heaven.

Sister Jones has ever loved you too well, and you have been unwise and shown a preference for her, which has brought you in a position where for a time your influence is gone. It is now only by humility and devotion to God that you can regain the confidence you have lost. It will take time to heal the wound that you have brought upon the

cause of God. You have hurt yourself greatly. It will take time to do away the effect of the wrong course you have pursued. I saw that it was perfectly natural for Victory to feel very bitter toward you. You have said and done much of late in regard to him which he feels is cruel. You have something to do to take back things which you have said and done in order to get Victory away from the place. You should make things as straight with him as you can, that your skirts may be clean from his blood.

You have, Brother George, offended your brethren. This is a sin in the sight of heaven. They were jealous of the cause of God. You spurned their fears. Your judgment was perverted, and they now have to suffer on your account. I have seen, Brother George, that you have been imprudent and Victory has noticed things which have cast a sad gloom upon his spirits. You have manifested a preference for the society of Sister Jones which has been noticed and caused unbelievers to make remarks. These things have hurt your influence. It is not safe for two families to be so closely united as your two families have been. By so doing the shield which should guard the privacy and sacredness of every family is broken down and Satan leads on to take a course to injure and ruin the cause of God and one another.

Brother George, I have tried to shield you before the church and before those who love to talk. I hope I have not carried the matter too far in trying to shield you. I fear I have. I fear that the course I have taken will cause some to doubt the truthfulness of the visions and think me partial. I was shown that many were jealous of you, and this is one apology for my doing as I have done. But now, as I speak directly to you, I dare not spare you. Your imprudence has been highly censurable in the sight of God. May the Lord tear off the veil which has blinded you and let you see all things clearly.

You have been infatuated. You have exalted Sister Jones in your mind far higher than she deserves. She has not, in her troubles, made God her strength and burden bearer. She has fled to human aid, which could not avail her. She is not devotional or a godly woman. She lacks humility, religion, and a spirit of perseverance, and is not a person who can exert a correct religious influence upon your children and take care or manage with calmness when placed in disadvantageous circumstances. She is easily fretted, easily irritated, looks upon the gloomy side and lays much of this to her troubles. But she could, if she had let her troubles drive her to God, have borne her troubles with more of a Christian spirit, and would have had a saving influence on her husband. She has reproached him too much when he had but little or no confidence in himself, was staggering, ready to fall through very weakness. She has been fretful, accused him of many things. I have heard many conversations in vision which had an awfully discouraging tendency upon him. Brother George, as I write I feel astonished that you have been so deceived and blinded.

Victory has noticed your preference for his wife's society for years, and it has had a tendency to discourage him and drive him to his old habits. God's eye is upon all this matter. He is acquainted with it all, every word and act is known to Him, and in order for you to recover yourself from the snare Satan has set for you, you must make straight and thorough work.

Brother George, God has designed you should be a pillar in the church, a strength to the weak. Satan has said from the first he would overthrow you. He has led you in your unconverted life to be exacting and to overreach, and as you have seen the sin of this and have been reforming, you have established a character. All have had unmistakable proofs of the work of reform. The truth has wrought for you, and Satan knows that if you follow on and are a thorough overcomer the sins he led you to commit fall on his own head. He is not willing to lose you. He is constantly at work to devise some means to overthrow you, that your transgressions may finally rest upon your own head. God will help you if you take the right course. But you have deeply grieved some of the best of God's children, and angels have been watching you with the deepest solicitude, seeking to turn your mind in a different channel from that in which it was running.

I saw that it was your duty to take every occasion out of the way of others. Free yourself now and forever from Sister Jones. Let not your affection linger there for a moment. It is not justifiable in the sight of God.

I was shown that Victory Jones has truly loved his wife. She was dearer to him than any other one upon earth. When the divorce was in progress his feelings were intense. He besought his wife to defer the matter. He promised amendment; promised to not trouble her, but go away and reform. She should have eagerly grasped at even that feeble hope that it was possible he might amend, and even if she had to suffer some time longer, given him another chance. There was an error in pressing matters still forward. Although those who were engaged in the matter thought

they were taking the best course, yet they did not exercise the pitying love toward Victory that Jesus has shown them, and they should have considered that with what measure ye mete to others, it shall be measured to you again.

Manuscript 3, 1863.

Written July 22, at Battle Creek, Michigan.

This manuscript is titled, "Visio n Co ncerning t h e Caledo nia Church". This manuscript has never been published.

I was shown some things in regard to Caledonia. They have had much labor bestowed there which has been of but little use. They have not improved the light given and walked in the light while they had the light.

I saw that Brother Gerald feels too deeply and takes too strong a position. He is not of the right temperament to allay and clear up difficulties, but is apt to create and enlarge the difficulties. It is a misfortune that Brother Gerald has no children of his own to awaken and call out and strengthen traits of character which need to be developed and strengthened in order to fit him to successfully lead the church. He lacks patience, forbearance, and hopeful perseverance, whatever may be the discouragements surrounding him. He lacks a hopeful looking through trials and difficulties, broods over discouraging appearances, looks on the dark side, and talks doubts and discouragements. In these things he is too childish, too sensitive, and is easily hurt. There is not a noble bearing up, a disposition to take a hopeful view of things around him.

I saw that Brother Gerald was sorely pressed by Satan; he desires him that he may sift him as wheat. Brother Gerald has made a great mistake by involving himself in difficulties in temporal matters as he has. He should have remembered that Christ's followers should seek to be at peace with all around them. If he is abused he must suffer it. "Vengeance is mine; I will repay, saith the Lord." Romans 12:19. Brother Gerald has been sorely wounding himself, strewing thorns in his pathway for his own feet to tread upon. I saw that Brother Gerald had better have suffered much abuse and loss of earthly things than to have taken the course he has. The cause of God is injured and he is going further and further into the dark, and perplexities are increasing around him. Brother Gerald lacks humility. There is self-pride yet in his heart which threatens to destroy the true spirituality.

Brother Gerald has loved the truth, and when he sees those who profess to believe the truth depart, as he thinks, in practice from the principles of the truth, he is stirred at once. He feels that he cannot have it so. He lets the acts and doings of his brethren around him annoy him much. He should do his duty patiently, kindly, to those who err, and then leave the result with God and go right along doing his duty and serving God faithfully, humbly, knowing that he must

stand or fall for himself. His erring brethren's sins will not be recorded against him. He should pity the failings and not mark out a course he thinks they ought to pursue, and if they fail to meet his line of right, fold his hands saying in hopeless discouragement, "It is no use." Brother Gerald, you can, by a humble, practical life, do more good, much more good, than by much reproof and many words.

Sister Gerald talks too much, and dwells upon the dark side and sighs and groans too much. She should spend more time in prayer and less in complaints and sighs and moans. God lives, a present help to those who seek Him earnestly and trust in Him wholly. Talk faith and hope at home, in meeting, everywhere you go. If you talk darkness you will have darkness, a plenty of it. Talk faith, and you will have faith.

If you keep your eyes fixed continually on a black cloud, and are watching for clouds all the time, you will see nothing but clouds. You do not see the bright sun and clear sky that would fill you with a sense of God's love, His blessings, and His smiles which surround you. You would continually say, It is dark, it is very gloomy. But if you watch for blessings and expect to have them, if you realize and prize the least favor of God, and talk of it and dwell upon it with gratitude, you will see something to cheer you and make you grateful and happy every day and every hour. God's blessings are overlooked, and He is dishonored by His children because they choose to walk in darkness when they might walk in the light. They trample upon blessings strewn in their pathway, peering ahead in the dark future to see if there is not some trouble or difficulty ahead for them to worry about. If they cherish every token of God's love as they pass along, they will not have time to imagine troubles and talk and brood over supposed difficulties. The dreaded difficulties will be unnoticed, because their eyes are fixed upon something of more value, upon the light and love and gracious mercies with which a kind and loving Father has surrounded them.

There is too much talking over other people's acts, sayings, and doings. Better be dwelling upon the Christian hope,

the love of God, the blessed home for the faithful pilgrim. There is much to be done in Caledonia. The truth is believed by many but not practiced. The holy principles of truth are not lived out, and unless some awake to their true state they will finally be weighed in the balance and found wanting.

The eyes and minds of the church in Caledonia need to be elevated. They are dwelling upon little things, fussing about one thing and another of no account. They must be more devotional, dwell upon the truth, square their lives by the Word of God. And they should pray fervently, frequently, and believe with all their heart that God will work for them.

Brother Hardy loves the truth, but he does not watch as he should. He enters too much into the spirit of those he is in company with, and thereby loses opportunities of letting his life be a living epistle, such an example that others, by seeing his good works, may be led to glorify our Father which is in heaven. Brother Hardy lacks a practical faith.

manuscriptBrother Jones is in danger of sympathizing with the corrupt, those who would only injure him and the truth. Yet I saw that God loves Brother and Sister Jones. She is an exemplary Christian.

God has precious souls yet in Caledonia and will work for them if they will give Him a chance and will stand out of the way where He can work for them. But there are those who are continually getting in the way of the work of God and He cannot safely bless them, for they would become exalted and think that the blessing came because of some course of their own or some good judgment and wisdom which they had manifested. There needs to be deep humility on the part of every one in Caledonia, and all feel a united interest in the cause of God. All should feel that the cause is the Lord's and they must work with mutual love, perseverance, energy, and skill to advance that cause. This cause is not Brother Gerald's alone, or Brother Hardy's or Brother Jones', or any one man's. It is the Lord's, and every one should put forth untiring efforts to advance and build up and exalt that cause. All should labor with one interest. If they do this all will be well and prosperity will follow the church in Caledonia instead of adversity.

Brother Gerald, please read this and return me the original. You can copy and retain a copy if you wish. Read this to Brother Hardy and Brother Jones and as many more as you think best.

Manuscript 6, 1863.

Written sometime in 1863, at Battle Creek, Michigan.

This manuscript is titled, "The Case of Asa Green". This manuscript has never been published.

In the last vision I was shown the case of Brother Asa Green in connection with his wife and brothers. I was shown that God was calling after these brothers to follow the example of their godly father in walking blameless in all the commandments and ordinances of the Lord's house. These men will stop short of the glory of God if they do not believe present truth and exemplify in their lives the sanctifying influence of the truth, and manifest to all around them that they have accepted Christ as their only Saviour, and lean upon Him, the Rock that is higher than they. I saw that God could be glorified by these men devoting their lives to His service and laboring harmoniously and unitedly together as faithful soldiers of the cross of Christ, as they have harmoniously stood united in their course of action in relation to the things of this life.

Brother Asa Green, you have lived a consistent life as far as this world is concerned. You have managed with system and have manifested wise calculation. In your deal with your neighbors you have had a principle not to overreach or play the part of a deceiver. You have been determined to wrong no man, to give to every man his just dues. You have made it a principle to be just with your fellow man. These things are all good. You possess excellent qualifications, which very excellent, desirable traits of character Satan is taking advantage of to present before you in such a light that you really do not feel your need of a Saviour. You think that your life, in the main, is as good as professed Christians generally, and is more faultless than the lives of many who profess to be Christ's followers. Satan has ensnared you with his sophistry, which is threatening to bind you in chains of unbelief and sin.

But you have not been just with God. To whom do you owe gratitude for your wise judgment? All that you now possess of qualifications which are desirable are not to be accredited to yourself, but to God. How soon God could remove wisdom from the prudent man!

You, my brother, are self-deceived. You are self-righteous, therefore do not feel your need of a Saviour. You have

been more just with man than with God. You have robbed God of the service due Him the many years of your life, thus showing great ingratitude to your Creator who has been so profuse in His gifts to you. You have slighted His dear Son, whom He gave up from His bosom to die for the guilty race. Your course of action has plainly said, "We have no need of such a sacrifice." You are trusting in your own righteousness, which is in the sight of a just and holy God as filthy rags.

God has made a great sacrifice for man. If Adam, after his transgression, could by his righteous acts have obtained the favor of God or even could by a life of long repentance have recommended himself to God, and redeemed himself from the wrath of his Creator, then Christ, the Lord of glory, need not have been subject to a life of humiliation, insult, reproach, and indignity, and finally the most painful of deaths, the crucifixion. But because it was the only sacrifice God could accept to save the fallen race, Christ consented to die.

All through your life you have said by your course, "I have no need of a Saviour." Your example of unbelief has shown disrespect to the Son of God and has had an influence upon others, to keep them from Christ. You have been pointed to, and souls have shielded themselves behind you. There are the sons of good Mr. William Green, who are not Christians, yet they are upright men. They possess good judgment, and they are not Christians. They do not believe as their father did, but say, If I do not regard those things which appear to be truth, I am in good company.

You are really a stumbling block to sinners. All these years of your life you have withheld that reasonable service from God which He requires you to render to Him, your body a living sacrifice, holy and acceptable unto God. You have stood directly in the way of your wife, who would have yielded to God that reasonable service which He requires of her, had your example been what it ought to have been in accepting Christ as your Redeemer and acknowledging the high claims Heaven has upon you. Your wife has for quite a length of time been leaning to the truth. Had she yielded to her convictions of duty, she would have wholly taken her stand upon the Lord's side years ago. Your standing as you have has robbed God of that reasonable service He required of her.

Is there nothing that you have to repent of in thus neglecting your dear Saviour? God has higher claims upon you than mortal man can have, and yet these years have you withheld from Him that which He paid so dear a price to purchase and redeem from Satan's claims. "Ye are not your own," "ye are bought with a price," even with the precious blood of the Son of God.

Manuscript 11, 1863.

Written in the Fall of 1863, location unknown.

This manuscript is titled, "A Testimony Relative to John Nevins Andrews". This manuscript has never been published.

I was shown that Brother Andrews should not overtax his energies. He is so fearful that he shall not do enough and answer all the expectations of his brethren that he is overdoing, and is not allowing himself sufficient time to recruit and rest.

I saw that Brother Andrews was not rightly situated. His influence will not tell much in the place where he lives. When Brother Andrews has been out laboring hard in meetings, subject to disappointed hopes, and meeting with trials, and then returns home, he should have the society around him such as will cheer manuscript and encourage him by their heartfelt sympathies and faithful prayers, and hopeful, cheerful conversation. He should not return home from his labors to meet at home all he can carry.

He should be where there are those who can look after his family and attend to their wants. John should not have the whole care or a part of the care of his family upon him, and yet be out in the field laboring for the good of others. The care of his family should not be left with everyone; in that case one would depend upon others to care for this and that want, and there would be no certainty that their wants were supplied, and there would be a serious deficiency.

There should be one or more authorized by the brethren generally to act as a committee to know what is wanted and to supply these wants without stint, that in his absence he may know his family have no lack. He has a wretched, blighting influence surrounding him where he now lives.

E. D. Cook has grown strong in his rebellion, and has been and still is Satan's special instrument of unrighteousness.

His family all help him in his work and are doing all the injury against Sabbathkeepers and the truth they can. E. D. Cook relates matters to suit himself, tells ridiculous lies, and spreads reports which are calculated to disgust unbelievers against Sabbathkeepers. These things are no credit to himself, for all with whom he relates these miserable misrepresentations are disgusted with him; he lowers himself greatly in their estimation. This evil, vile business of the devil which E. D. Cook is doing, destroys any efforts for good which might be made in that place.

Such a place is not the place for Brother Andrews to live. God has His eye upon some whom Cook has turned from the truth, and He will feel after, tear off this false covering and sweep away the misrepresentations E. D. Cook has heaped upon Sabbathkeepers, and will cause them to see that they have been vilely deceived. Stumbling-blocks will be removed and the honest will yet have an opportunity to come to the knowledge of the truth.

He will have to meet all this evil he has done. God will visit him. His wrath appears to slumber, but it will yet be aroused not to be appeased. E. D. Cook has flattered himself that he will yet insinuate himself into the sympathy of John and throw him into confusion. Brother Andrews is in no danger through such an influence, but Sister Andrews will be annoyed by their forward, bold advancements to encourage intimacy of the two families. They are watching to get all they can to use against the truth and Sabbathkeepers.

I saw that Brother Andrews should be among Sabbathkeepers who are whole-hearted and true, and with whom he can safely trust his family. Brother Gardner has done all he could do, and more than he can do in the future, to care for their wants. But such burdens should not rest upon Brother Gardner; his age should excuse him, and his home cares. Such burdens belong to younger men and women. I was shown that the church should have a special care for Brother Andrews. He will not spare himself. His labors have been hard in New York; it is an exceeding hard, discouraging field to labor in.

There have been so many influences exerted to scatter, confuse, and tear down, that it is very wearing to remove these influences and false impressions which they have obtained and get to the hearts of the people and establish a true foundation upon which he can safely begin the work of building up and setting in order these churches which have been scattered and hindered by Brethren Rhodes, Holt, and Wheeler. Some of the work done among a certain class cannot be helped. Their confusion is so great they will never see things correctly. It is no use to spend labor upon such; leave them to walk in the dark, uncertain path of confusion their professed shepherds have led them on.

The people must bear in mind that their ministers are mortal. They should never go beyond their strength, for if they violate the laws of health they must pay the penalty. And the church, when it is too late, may seek to save their ministers. Whole-hearted, thorough workmen cannot be too carefully looked after and cherished and appreciated.

While Brother Cottrell needs prompting on account of his indolence, Brother Andrews needs holding back. When Brother Andrews is attending meetings and doing the greatest share of the labor, he should not be allowed to have the care of the tent, and his brethren must see that he has good, healthful, nourishing food, and good, comfortable, airy sleeping apartments. This is very necessary to preserve the health and strength of the vital organs. There has not been all that care taken of ministers that there ought to have been.

I saw that it was of but little use for a preacher to go with Brother Andrews who cannot interest and hold the people, for too much labor rests upon him, and the preacher with him cannot do much. If they were laboring by themselves their labors might do quite an amount of good. In the tent season Brother Andrews should have one with him who can change with him and their labor be more equalized, not Brother Andrews do a greater part of the labor and thereby exhaust himself, while the preacher with him has not half the labor he can perform.

Manuscript 16, 1863.

Written late 1863, at Otsego, Michigan.

This manuscript is titled, "Testimony Regarding the Church at Mansville, New York". This manuscript has never been published.

I was shown that the Mansville church was not advancing. Every one should begin to work off against his or her own house. Not all understand themselves. Had the church been wise, had they been prepared to have appreciated the work of God among them, Emery Fish's course would have been shown long ago. As it is, I feel delicate about placing the view in regard to him in the hands of the church. They are not clear-sighted, discerning, reasoning from cause to effect. They move too much from impulse, from feeling instead of from calm forethought and principle.

They do not dwell enough upon the truth [and] its holy, elevating principles, but descend to little things, picking at straws, watching little articles of dress, and having burdens which God does not lay upon them. By thinking upon these little things they manufacture burdens which are not laid upon them, [and] keep [their] minds upon these little minor things calculated to destroy spirituality and heavenly discernment.

Sabbathkeepers have an abundant large field to occupy the mind. Search the Scriptures, search themselves. Dwell upon heavenly elevating truth. Talk the truth. Let that cut, not their speeches and words. To bear down in their meeting upon articles of dress are things below the notice of Sabbathkeepers. Higher things should elevate the mind. Speeches made in meetings upon these little things disgust unbelievers and drive the Spirit of the Lord away from your midst. There is too much noticing others' wrongs, others' course—what this one does and that one says. Let such things be rebuked, but let each attend to his or her own case.

God will never condescend to assist Mansville church out of their manufactured trials until they see the wrong of such a course and work themselves. If they make trials, they must work their way out of them the best they can. All had better seek the Lord with deep humility and search their own hearts. This work will be large enough for them to attend to at present—each to examine to see whether they be in the love of God, each study to show themselves approved unto God, each seek to excel in the Christian graces, each possessing forbearance, love, and compassion for their brethren. When the church in Mansville take hold of this work in earnest, God will help them. And not before.

Deal with minds carefully. Use the case of Emery Fish with great caution. Let not this matter be published to the world, or made more extensive than is necessary. In haste.

Manuscript 10, 1863.

Written sometime in 1863, location unknown.

This manuscript is titled, "Temptations of the Young". Portions of this manuscript appear in *In Heavenly Places*, p. 218.

I have been shown in regard to the temptations of the young. Satan is ever on their track, seeking to lead their inexperienced feet astray, and the youth seem ignorant of his devices. They do not guard themselves against the snares of the devil as they should. This foe is ever watchful, ever vigilant, and when the young cease watching their own hearts, cease guarding themselves, then Satan controls them and employs his arts against them. Secret prayer is the strength of the Christian. He cannot live and flourish in the Lord without constant watchfulness and earnest prayer. Jesus should be the object of our affections, but Satan will try to tear the affections from heavenly things and place them upon objects that are undeserving of our affection and love.

The world is very corrupt, and worldlings have idols which they prefer before the Lord. The best affections of a great share of the world are bestowed upon worthless objects. The minds of the young, left unrestrained, are directed in a channel to suit their own corrupt nature. They relax their vigilance and watchfulness and bestow their affections upon each other, have special friends, special confidants, and when these friends are together, Jesus is not so much as named among them. Their conversation is not upon Christian experience, upon Christ, upon heaven, but upon frivolous things, and the minds of the girls are upon the boys and the boys' minds are upon the girls.

Young girls frequently make the advance and take a course to divert the attention of young men. It is not always thus, but more frequently by words and actions toward each other their affection is manifested and, while a few of the young are select associates, others are neglected and are not treated with due courtesy. This creates jealous feelings and unpleasant bickerings and destroys the true respect they should have for each other. These things require the parents to be on the watch, and when they discover the least signs of this evil they should check it. They can do it if their children are really striving to serve God; they will heed their advice. If not, they will be headstrong, think that they understand the matter better than their parents, and think their parents unnecessarily alarmed in regard to them.

Such children do not know their own hearts. Their parents have experience, and who are so well prepared and qualified to shield, counsel, and lead their children as parents? They have an experience. The children are inexperienced, and that is why they are so easily led astray. They are unacquainted with the wiles of the devil, and at twelve, fourteen, fifteen, and sixteen think themselves young men and women, able to choose their own course and conduct themselves with propriety and caution. Parents should guard the virtues and morals of their children well,

and give them daily lessons in virtue, modesty and correct deportment.

Some parents do not have their own minds guarded. They are not elevated and their conversation is not elevated. They are too often joking and telling about marriages, and guessing who are the ones intending marriage, watching and misconstruing words and acts of Christians to mean wrong when there is not a shade of wrong and when their lives are blameless. Such mothers have not sanctified minds. Their children have a miserable example before them. They listen to this low joking and jesting and these witty remarks, and are learning lessons which unfit them to be true, whole-hearted followers of Christ. Such mothers can unblushingly make remarks and joke before boys and girls in regard to their getting married, and by thus doing they encourage immodest behaviour in their daughters and lead them to have their affections upon some boy, and their conversation is about this boy and that girl, and what that boy said and [The remainder of the manuscript is missing.]

Manuscript 13, 1863.

Written December 1863, location unknown.

This manuscript is titled, "The Death of Henry White". This manuscript has never been published.

We feel the loss of our dear Henry very much. We miss him everywhere. The youngest and oldest branches of the family tree have been broken off. We return from our Eastern journey wounded but not comfortless.

It was a great blessing to be permitted to watch the last painful hours of my firstborn. My sweet singer is dead. No more will his voice unite with us around the family altar; no more will music be called forth by his skillful touch; no more will his willing feet and hands do our bidding. But we look forward with joy to the resurrection morning when all the broken links of the family chain shall be united, nevermore to be rent asunder. What a hope for the Christian!

Our faith and trust in God has been sorely tested, and we have no disposition to murmur or charge God foolishly. He doeth all things well.

As I closed the eyes of my noble boy in death, I could say from the heart, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." Our hope is not in this world. If it were, we should be inconsolable.

Manuscript 5, 1863.

Written late December, at Battle Creek, Michigan.

This manuscript is titled, "Early Trials and Labors". This account of the early trials and sufferings of Ellen and James White in the death of Henry White was written in Ellen White's handwriting. It may have been written in connection with *An Appeal to the Youth*, by Uriah Smith. This manuscript has never been published.

They [the Whites] were urged to travel and labor for the upbuilding of the cause of truth, but they felt excused because it was winter and it would be so inconvenient to travel with the babe. Their way seemed to be beset with trials and privations. Elder White could not get his just dues for labor which he had done, and in consequence suffered for the necessities of life.

His mother fainted, with little Henry in her arms, for want of nourishing food. At one time there was a question in her mind whether to spend six pence to buy a simple calico apron to cover the naked arms of little Henry or spend the money for a pint of milk. She decided to do without the milk and purchase the little apron.

The Lord did not prosper them in settling down at home. Elder White suffered much from rheumatism in his wrists after chopping cord wood for fifty cents a day. [Their] way seemed beset with difficulties. Little Henry was taken sick with inflammation of the lungs and all who saw him thought his recovery doubtful. They were convicted that they might be neglecting their duty and displeasing God by neglecting to warn sinners to prepare for Christ's coming.

Their minds were much troubled. They went to Jesus with their trouble. They prayed the Saviour to rebuke disease, but with anguish they saw the little one fast failing. All earthly means failed to relieve his suffering. The parents continued to plead most earnestly for their child, who seemed to be fast failing. To all appearance he must die. It was then conviction flashed upon them that they might not be in the way of their duty in excusing themselves from traveling and presenting the truth to those who were in the darkness of error. Then they made an entire surrender to God to go out and labor wherever He would open the way before them. Sweet peace came to their hearts. Much of

the night was spent in earnest prayer. While they were pleading with God to spare the life of little Henry, he fell into a sweet sleep, which was feared to be the sleep of death. He then slept for several hours. When he awoke the fever was gone and he recovered rapidly.

Elder White received pay for his work and found he had ten dollars. An urgent call came from Connecticut for them to labor in that state and they dared not refuse. They took little Henry and went forth to labor in the vineyard of the Lord. His parents labored in Connecticut for the spiritual benefit of the people and their work did not end here. They worked with their hands that they might not be burdensome to anyone, and the care and burdens of the work in the vineyard of the Lord, with the addition of labor outside of their ministerial duties, was too great a tax for the mother with the care of her child.

The burden of speaking and ministering to the church, and the additional burdens of labor to pay their way that they should not feel that they were burdensome to anyone, were too heavy a burden. The mother broke down under these burdens and for months was unable even to have the care of her little Henry. She was a great sufferer for years in consequence of this over-labor.

The parents were solicited to attend the first conference ever held in New York, but the mother was not able to go and it was impossible to take her child. She tried to rely upon the promises of God and parted from little Henry, leaving him in the care of Sister Bonfoey. This was a trial to the mother. The Lord strengthened her in answer to special prayer for the Lord to heal her that she might endure the journey, and He gave her strength to do an interesting and important work for the cause of God in New York.

Their hearts were made glad to return in safety to Connecticut and meet their dear Henry again. Here the Lord, in answer to prayer, had spared the life of Henry and had blessed and healed the mother to do the work God had given her to do, and the parents felt that God plainly indicated their duty, that they must give themselves fully to the work, laboring unreservedly in the cause of God. They dared not excuse themselves on account of the child, and the only way that seemed to open for them was to leave their little one, only one year old, for another to act the mother's duty and have the mother's care.

There were many prayers offered by the mother, many tears shed, and many severe soul conflicts. Her heart seemed to be bound up with her child. But the sacrifice was made, the conflict was over. They laid the child upon the altar. They solicited that Sister Frances Howland, of Topsham, Maine, should take care of the child. She consented cheerfully to accept the charge. The mother well remembered the expression of the sad yet beautiful little face as he was brought to the carriage to receive the parting kiss.

The mother could say in her heart, I do it for Thee, Jesus, who has done so much for me. Tears would come, but there was a peace and rest in Jesus, a firm confidence that He who had called them to the work would accept the child and guard him and love him as a lamb of His fold. He remained in this kind family for six years. The sweet disposition of this child, his attractive ways and his affection, which he ever manifested for those who had the care of him, and for all his friends, endeared him to all who knew him. The parents could only visit their little Henry occasionally, when it would not interfere with their duty. They had the fullest confidence that he was receiving the best of care and that he was loved by the entire family.

The parents visited their aged parents, Grandfather and Grandmother White, taking Henry and Edson with them. This was a very pleasant week, never to be forgotten. It was greatly enjoyed by all parties. The children's hearts seemed to take in the grandparents, whom they had seen for the first time in their life. And the grandparents were pleased and their affection went out for these little strangers with a love that did not waver as long as they lived.