

THE
TESTIMONIES
TO THE CHURCH,
Testimonies Nos. 1-10

BY ELLEN G. WHITE.

**"For the Testimony of Jesus is the
Spirit of Prophecy."
- REV. 19:10.**

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Note from the Publisher:

This publication has been retype set for clarity of text, due to the originals are very poor quality. Very special care has been taken to assure that every word, letter, even commas and periods are just as found in the original. However there is the possibility of a oversight in this production. If you are comparing, and find an issue, please let us know, and we will make the correction. We want this publication to be as best as humanly possible a retype set original.

PREFACE.

During the period of sixteen years Mrs. W. has published her Testimonies to the Church in a series of pamphlets, which, at this date, number twenty. But as the editions of the first numbers were small, and have long since been exhausted, we are not able to furnish the series complete to the numerous friends who subsequently embrace the views of Seventh-day Adventists. The call for these Testimonies being large, we re-publish, and offer them in this form.

And we are happy to do this, inasmuch as the testimonies, given under the trying, and ever-changing circumstances of the past sixteen years, ever breathing the same high-toned spirit of scriptural piety, contain in themselves the best evidences of their being what they profess to be.

There are in them matters of a local and personal character, which do not have a direct bearing upon our time. But as many have desired it, we give them complete.

JAMES WHITE.

TESTIMONY FOR THE CHURCH. NUMBER ONE.

LACK OF CONSECRATION.

NOVEMBER 20, 1855, while in prayer, the Spirit of the Lord suddenly and powerfully came upon me, and I was taken off in vision. I saw that the Spirit of the Lord has been dying away from the church. The servants of the Lord have trusted too much to the strength of argument, and have not had that firm reliance upon God that they should have. I saw that the mere argument of the truth will not move souls to take a stand with the remnant, for the truth is unpopular. The servants of God

must have the truth in the soul. Said the angel "They must get it warm from glory, carry it in their bosoms, and pour it out in the warmth and earnestness of the soul to those that hear." A few that are conscientious are ready to decide from the weight of evidence, but it is impossible to move many with a mere theory. There must be a power to attend the truth; a living testimony to move them.

I saw that the enemy was busy to destroy souls. Exaltation has come into the ranks, and I saw that there must be more humility. There is too much of an independence of spirit indulged in among the messengers. It must be laid aside, and there must be a drawing together of the servants of God. There has ²been too much a spirit like this, "Am I my brother's keeper?" Said the angel, "Yea, thou art thy brother's keeper. Ye must have a watchful care for thy brother; be interested for his welfare, and cherish a kind, loving spirit toward him. Press together; press together." God designed man should be open-hearted, and honest, without affectation, humble, meek, with simplicity. This is the principle of Heaven. God ordered it so. But poor, frail man has sought out something different - to follow his own way, and carefully attend to his own self-interest.

I asked the angel why simplicity had been shut out from the church, and pride and exaltation come in. I saw that this is the reason why we have almost been delivered into the hand of the enemy. Said the angel, "Look ye, and ye shall see that this feeling prevails, Am I my brother's keeper?" Again said the angel, "Thou art thy brother's keeper." Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life, for it was purchased for thee dearly, even by the agony, the sufferings, and blood of the beloved Son of God."

I saw that many in different places, East and West, were adding farm to farm, and land to land, and houses to houses, and they make the cause of God their excuse, saying they do this that they may help the cause. They shackle themselves so that they can be of but little benefit to the cause; some buy a piece of land and labor with all their might to pay for it. Their time is so occu-

pied that they can spend but little time to pray, and serve God, and gain strength from him to overcome their besetments. They are in debt, and when the cause needs their help they cannot assist, for they must get free from debt first. ^{#3} [#1.p3] And as soon as they are free from debt they are farther from helping the cause than before, for they involve themselves again in adding to their property, and flatter themselves that this course is right, that they will use the avails in the cause, when they are actually laying up treasure here. They love the truth in word, but not in work. They love the cause just as much as their works show. They love the world more, and the cause of God less; and their attraction to earth grows stronger, and the attraction to Heaven weaker. Their heart is with their treasure. They set the example to those around them that they are intending to stay here, that this world is their home. Said the angel, "Thou art thy brother's keeper."

I saw that many have indulged in needless expense merely to gratify the feelings, the taste, and the eye, when the cause has needed the very means, and when some of the servants of God were poorly clothed, and crippled in their labor for lack of means. Said the angel, "Their time to do will soon be past. Their works show that self is their idol, and to it they sacrifice. Self must first be gratified; their feeling is, "Am I my brother's keeper?" Warning after warning many have received, but heeded not. Self is the main object, and to it every thing must bow.

I saw that the spirit of sacrifice was almost gone from the church. Self-denial has almost failed; self and self-interest come first, and then if they can as well as not they will do what they think they can for the cause. Such a sacrifice I saw was lame and not accepted of God. All I saw should be interested to do their utmost to advance the cause. I saw that those who have no possessions here, but have strength of body, were accountable ^{#4} to God for their [#1.p4] strength. They should be diligent in business and fervent in spirit; they should not leave those that have possessions to do all the sacrificing. I saw that they could sacrifice, and that it was their duty to do so as well as those that have property. But often

those individuals that have no possessions do not realize that they can deny themselves in many ways; can lay out less upon their bodies and to gratify their tastes and appetites, and find much to spare the cause and lay up in Heaven a treasure. I saw that there was loveliness and beauty in the truth, but take the power of God away, and it is powerless.

I saw it was even so, "From Even unto Even shall ye celebrate your Sabbath." Said the angel, "Take the word of God, read it, understand, and ye cannot err. Read carefully, and ye shall there find what Even is, and when it is." I asked the angel if the frown of God had been upon his people for commencing the Sabbath as they have. I was directed back, back to the first rise of the Sabbath. I followed the people of God up to this time, and did not see that God was displeased, or frowned upon them. I inquired why it had been thus, that at this late day we must change the time of commencing the Sabbath. Said the angel, "Ye shall understand, but not yet, not yet." Said the angel, "If light comes, and that light is set aside, or rejected, then comes condemnation and the frown of God, but before the light comes there is no sin, for there is no light for them to reject." I saw that it was in the minds of some that the Lord had shown that the Sabbath commenced at six o'clock, when I had only seen that it commenced at "Even," and it was inferred that Even was at six. I saw the servants of God must draw together, press together. #5

[#1.p5]

I was then shown the case of Stephenson and Hall of Wisconsin. I saw that they were convicted while we were at Wisconsin, in June 1854, that the visions were of God, but they examined them and compared them with the Age to Come, and because the visions did not agree with their views of the Age to Come, they sacrificed the visions for the Age to Come. And while on their journey East, last spring, they were both wrong and designing. They have stumbled over the Age to Come, and they are ready to take any course to injure the Review; and its friends must be awake and do what they can to save the children of God from deception. They are uniting with a lying and corrupt people. They have had evi-

dence of this. And while they were professing sympathy and union with James, they (especially Stephenson) were biting like an adder behind his back. And while their words were smooth with him, they were inflaming Wisconsin against the Review and its conductors. Especially was Stephenson active in this matter. And their object has been to have the Review publish the Age to Come, or destroy its influence. And while James was open-hearted and unsuspecting, seeking ways to remove their jealousy, and frankly opening to them the affairs of the Office, and trying to help and assist them, they were watching for evil, and observing every thing with a jealous eye. Said the angel as I beheld them, "Think ye, feeble man, that ye can stay the work of God? Feeble man, one touch of his finger can lay thee prostrate. He will suffer thee but a little while."

I was pointed back to the rise of the Advent doctrine, and even before that time, and saw that there had not been a parallel to the deception, misrepresentation and falsehood that has been practiced by^[#1.p6] the Messenger party, or such an association of corrupt hearts under a cloak of religion. Some honest hearts have been influenced by them, concluding that they had at least some cause for their statements, - thinking them incapable of uttering such glaring falsehoods. I saw that such will have evidence of the truth of these matters. The church of God should move straight along, as though there was not such a people in the world. #6

I saw that decided efforts should be made to show those who are unchristian in their lives, their wrongs, and if they do not correct their lives, they should be separated from the precious and holy, that God may have a clean and pure people that he can delight in. Dishonor him not by linking the clean with the unclean.

I was shown some coming from the East to the West. I saw that it should not be the object of those who leave the East for the West to get rich, but to win souls to the truth. Said the angel, "Let thy works show it is not for honor, or to lay up a treasure on earth, that ye have moved West, but to hold up and exalt the standard of truth." I saw that those who move West should be like men waiting for their Lord. "Be a living example," said

the angel, "to those in the West. Let your works show that you are God's peculiar people, and that you have a peculiar work, the last message of mercy to the world. Let your works show to those around you that this world is not your home." I saw that those who have entangled themselves should go free, and break the snare of the enemy. Lay not up treasure upon earth, but show by your lives that you are laying up treasure in heaven. If #7 God has called thee West, he has a work for thee to do, an exalted work.[#1.p7] Let your faith and experience help those who have not a living experience. Let not the attraction be to this poor, dark speck of a world, but let it be upward to God, glory, and Heaven. Let not the care and perplexity of farms here engross thy mind, but ye can safely be wrapt up in contemplating Abraham's farm. We are heirs to that immortal inheritance. Wean thy affections from earth, and dwell upon heavenly things.

I saw that great responsibility rests upon parents. They must not be led by their children, but must lead them. I was referred to Abraham. He commanded his household after him, and it was remembered of God. He was faithful in his house. I was then referred to the case of Eli. He restrained not his children, and they were wicked and vile in Israel. They led Israel astray by their wickedness. And when God made known their sins to Samuel, and the heavy curse that was to follow, because Eli restrained them not, God said their sins should not be purged with sacrifice nor offerings forever. When Samuel told Eli what the Lord had shown him, Eli submitted to it and said, "It is the Lord, let him do what seemeth him good." The curse of God soon followed. Those wicked priests were slain, and thirty thousand of Israel were also slain, and the ark of God was taken by their enemies. And when Eli heard that the ark of God was taken, he fell backward and died. All this evil resulted from Eli's not restraining his sons. I saw if God was so particular as to notice such things anciently, he is no less particular in these last days.

Parents must govern their children, correct their passions, and subdue them, or God will surely destroy #8 the children in the day of his fierce anger, and the parents who have not governed their children will [#1.p8]not be

blameless. Especially should the servants of God govern their own families, and have them in good subjection. I saw they were not prepared to judge or decide in matters of the church, unless they could rule well their own house. They must have order at home first, and then their judgment and influence will tell in the church.

I saw that the reason why visions have not been more frequent of late, is, they have not been appreciated by the church. The church have nearly lost their spirituality and faith, and the reproofs and warnings have had but little effect upon them. Many of those who have professed faith in them, have not heeded them.

Some have taken an injudicious course; they have talked their faith to unbelievers, and when the proof was asked, they have read a vision instead of going to the Bible for proof. I saw this course was inconsistent, and it prejudiced the unbelievers against the truth, for the visions could have no weight with them. They had never seen them, and knew nothing of the spirit of them, and they should not be referred to, in their case. E.G. White

We, the undersigned being eye-witnesses when the above vision was given deem it highly necessary that it should be published, for the benefit of the church, on account of the important truths and warning which it contains.

Jos. Bates,	M. E. Cornell,
J. H. Waggoner,	J. Hart,
G. W. Amadon,	Uriah Smith.

Note.—The above vision was read before thirty-six members of the Battle Creek Church, on the evening of Nov. 24th, who gave their unanimous vote for its publication. It can be had by addressing E. G. White, Battle Creek, Mich. Those who would encourage circulation of such matter, can do so by assisting in its publication. S. T. Belden.^{#9}
[#1.p9]

Other Testimony.

When at Battle Creek, Mich., May 5, 1855, I saw that there was a great lack of faith in the servants of God, as well as the church. They were too easily discour-

aged; were too ready to doubt God; too willing to believe they had a hard lot, and that God had forsaken them. I saw that this was cruel. God had so loved them as to give his dearly beloved Son to die for them, and all Heaven was interested in their salvation; yet it was hard, after all that has been done for them, to believe and trust so kind and good a Father. He has said he was more willing to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children. I saw that the servants of God and the church were too easily discouraged. When they asked their Father in Heaven for things they thought they needed, and because it did not immediately come, their faith wavered, their courage fled, and a murmuring feeling took possession of them. This I saw displeased God.

Every saint that comes to God with a true heart, in faith, and sends their honest petitions to him, will have their prayers answered. Their faith must not let go of the promises of God if they do not see or feel the immediate answer of their prayers. Be not afraid to trust God. Rely upon his sure promise, "Ask and ye shall receive." God is too wise to err, and too good to withhold any good thing from his saints that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask for the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers, and will answer; sometimes immediately, but ^{#10} gives us the things that are for our best good and his own glory. God gives us blessings, that if the saint could look into his plan they would clearly see that God knew what was best for us, and that our prayers were answered. Nothing hurtful was given, but the blessing that we needed, in the place of something we had asked, that would not have been good for us, but to our own hurt.

I saw if we did not feel immediate answers to our prayers, we should hold fast our faith, let no distrust come in, for that will separate us from God. If our faith wavers we shall receive nothing from him. Our confidence in God should be strong, and when we need it the most, the blessing will drop upon us like a shower of rain.

When the servants of God have prayed for his Spirit and blessing, it sometimes comes immediately, but it is not always then bestowed. At such times faint not. Let thy faith hold fast the promise, that it will come. Let thy trust be fully in God, and often that blessing will come when you need it the most, and unexpectedly you will receive help from God, when you are speaking the truth to unbelievers, and with clearness you can speak the word, and with power.

It was represented to me like children asking a blessing of their earthly parents that love them. They ask something that the parent knows will hurt them, the parent gives them the things that will be good and healthy for them, in the place of that which the child desired. I saw that every prayer that was sent up in faith from an honest heart will be heard of God and answered, and the one that sent up the petition will have the blessing when he needs it the most, and it will often exceed his expectations. Not a prayer ^[#1.p11] of the true saint is lost if sent up from an honest heart in faith. #11

When at Oswego, N. Y., June, 1855, I was shown that God's people have been weighed down with clogs, that there had been Achans in the camp. The work of God has progressed but little, and many of God's servants have been discouraged because the truth in N. Y. has taken no more effect, and that there have been no more added to the church. The Messenger party has arisen, and we shall suffer some from their lying tongues, and misrepresentations, yet we should bear it all patiently; for they will not injure God's cause now, they have left us, as much as they would have injured it by their influence had they remained with us. God's frown has been brought upon the church on account of individuals with corrupt hearts being in it.

They have wanted to be foremost when God, or their brethren, did not place them there. Selfishness and exaltation has marked their course. A place has opened for all such now, where they can go and find pasture with those of their kind. And we should praise God that in mercy he has rid the church of them. God has given many of them up to their own ways, to be filled with their own doings. An excitement and sympathy now leads

them, which will deceive some; but every honest one will be enlightened as to the true state of this company, and they will remain with God's peculiar people, hold fast the truth and follow in the humble tact, and not be affected by the influence of those who have been given up by God to their own ways, to be filled with their own doings. I saw that God had given these people opportunity to re- #12
form, had enlightened them as to their love of self and other sins; but they would not heed [#1.p12]it. They would not be refined, and he mercifully relieved the church of them; and the truth will take effect if the servants of God, and the Church, will devote themselves to God his cause.

I saw that the people of God must put on the armor and arouse. Christ is coming, and the great work of the last message of mercy is of too much importance for us to leave it, and come down to answer to such falsehoods, and misrepresentations, and slander, as the Messenger party has fed upon, and has scattered abroad. Truth, present truth, we must dwell upon it. We are doing a great work, and cannot come down. Satan is in all this, to divert our minds from the present truth, and the coming of Christ. Said the angel, "Jesus knows it all. In a little from this their day is coming. All will be judged according to the deeds done in the body. The lying tongue will be stopped. The sinners in Zion will be afraid, and fearfulness will surprise the hypocrites."

I saw that we should not put off the coming of the Lord. Said the angel, "Prepare, prepare, for what is coming upon the earth. Let your works correspond with your faith." I saw that the mind must be staid upon God, and our influence should tell for God and his truth. We cannot honor God when we are careless and indifferent. We cannot glorify him when we are desponding. We must be in earnest and secure our soul's salvation, and try to save others. All importance should be attached to this, and everything besides should come in secondarily.

I saw the beauty of Heaven. I heard the angels sing their rapturous songs, I heard them sing praise, honor and glory to Jesus. I could then realize something #13
of the wondrous love of the Son of God. He left all the glory, all the honor that he had in Heaven, [#1.p13]and was so interested for our salvation that he patiently and

meekly bore every indignity and slight that man could heap upon him. He was wounded, smitten and bruised; he was stretched on Calvary's cross and suffered the most agonizing death, to save us from death; that his blood might wash us, and we be raised up to live with him in the mansions he is preparing for us, enjoy the light and glory of heaven, and hear the angels sing and sing with them.

I saw that all Heaven is interested in our salvation, and shall we be indifferent? Shall we be careless, as though it was a small matter whether we are saved or lost? Shall we slight the sacrifice that has been made for us? Some have done this. They have trifled with offered mercy, and the frown of God is upon them. God's Spirit will not always be grieved. It will depart, if grieved a little longer. After all that has been done to save them, that a God could do, if they show by their lives that they slight Jesus' offered mercy, death will be their portion, and it will be dearly purchased. It will be a dreadful death. For they will have to feel the agony that Christ felt upon the cross to purchase for them redemption, which they have refused. And they will then realize what they have lost—Eternal life, and the immortal inheritance.

The great sacrifice that has been made to save souls shows us its worth. When the precious soul is once lost, it is lost forever.

I have seen an angel standing with scales in his hands, weighing the thoughts and interest of the people of God, especially the young. In one scale were the thoughts and interest tending Heaven-ward; in the other scale were the thoughts and interest tending to earth. And in this scale was thrown ^[#1.p14]all the reading of story-books, thoughts of dress and show, vanity, pride, &c., &c. O, what a solemn moment. The angels of God standing with scales, weighing the thoughts of the professed children of God; those who profess to be dead to the world and alive to God. The scale filled with thoughts of earth, vanity, and pride, quickly went down, notwithstanding weight after weight rolled from the scale. The scale with the thoughts and attractions to Heaven went quickly up as the other went down, and oh how light was the scale. I can relate this as I saw it, but never can I

give the solemnity and vivid impression stamped upon my mind, as I saw the angel with the scales weighing the thoughts and interest of the people of God. Said the angel, "Can such enter Heaven? No, no, never. Tell them the hope they now possess is vain, and unless they speedily repent, and get salvation, they must perish."

A form of godliness will not save them. They must have a deep and living experience. This alone will save them in the time of trouble. Then their work will be tried of what sort it is, and if it is gold, silver and precious stones, they will be hid as in the secret of the Lord's pavilion. But if their work is hay, wood and stubble, nothing can shield them from the fierceness of Jehovah's wrath.

The young, as well as those older, will have to give a reason of their hope. But the mind designed by God for better things; formed to serve him perfectly, has dwelt upon foolish things, instead of their eternal interests. And that mind that is left to wander here and there, is just as capable of understanding the truth, the evidence of keeping the Sabbath from the word of God, and the true foundation of the Christian's hope, as it is to study the appearance,^[#1.p15] the manners, dress, &c. And one that one that gives up their mind to be diverted with foolish stories, and idle tales, their imagination is feed, but the brilliancy of God's word is eclipsed to them. The mind is led directly from God. The interest in his precious word is gone. Here is a book given us to guide our feet through the perils of this dark world to Heaven. It tells us how we can escape the wrath of God, and also tells of the sufferings of Christ for us, the great sacrifice that has been made for us, that we might be saved and enjoy the presence of God for ever. And if any come short at last that have heard the truth, as they have in this land of light, it will be their own fault. They will be without excuse. The word of God tells us how we may be perfect Christians, and escape the seven last plagues. But they took no interest to find this out. Other things diverted the mind, idols were cherished by them, and God's holy word has been neglected and slighted. God has been trifled with by professed Christians, and when that holy word shall judge them in the last day, they will

be found wanting. That word that they have neglected for foolish story-books, tries their lives. It is the standard, and their motives, words, works, and the manner they use their time, are all compared with the written word of God, and if they come short then, their cases are decided for ever.

I saw that there was a measuring yourselves among yourselves, and comparing your lives with the lives of others. This I saw should not be. No one is given us as an example but Christ. He is our true pattern, and each should strive to excel in imitating him. We are co-workers with Christ, or co-workers with the Enemy. We either gather with Christ, or scatter abroad. We are decided, whole-hearted Christians,^[#1.p16] or none at all. Says Christ, "I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." #16

I saw that some hardly know yet what self-denial or sacrifice is, and what it is to suffer for the truth's sake. But I saw that none will enter Heaven without making a sacrifice. They should cherish a spirit of sacrifice and self-denial. Some have not sacrificed themselves, their own bodies on the altar of God. They indulge in hasty, fitful temper, and gratify their appetites, and attend to their own self-interest, regardless of the cause of God. Those who are willing to make any sacrifice for eternal life, will have it. And it will be worth suffering for, worth crucifying self for, and sacrificing every idol for. The far more, the exceeding and eternal weight of glory swallows up everything, and eclipses every earthly pleasure.

E. G. White

Testimony NO. 2

TESTIMONY FOR THE CHURCH

At the Conference at Battle Creek, May 27, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God was made to pass before me. Said the angel, "He is terrible in

his majesty, yet ye realize it not; terrible in his anger, yet ye offend him daily. Strive to enter in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." These roads I saw were distinct, separate, in opposite directions. One leads to eternal life, the other to death, eternal death. I saw the distinction in these roads, also the distinction between the companies traveling these roads. The roads are opposite, one is broad and smooth; the other is narrow and rugged. So the parties that travel these roads are opposite in character, in life, in dress, and conversation.

Those traveling in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, nor talk like them, nor act like them. A Pattern has been given them. A Man of sorrow and acquainted with grief opened that road for them, and traveled that road^[#2.p2] himself. His followers see his footsteps, and are comforted and cheered. He went through safely, so can they, if they follow his footsteps. #2

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. Hilarity and glee they fully indulge in, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. Oh, how dreadful this looked to me!

I saw many traveling in this broad road who had written upon them, "Dead to the world, The end of all things is at hand, Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like the gay, thoughtless ones around them; but they would occasionally point to the letters on their garments with great satisfaction, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them

would say, "There is no distinction between us. We are all alike, We dress, and talk, and act alike."

Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then, that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians, that they might worship him without hindrance or restraint. He wrought for them in the way by miracles, he proved them, he tried them by bringing them into straight places. ^{#3} After the wonderful dealings of God, and their deliverance so many times, when tried or proved by God, they murmured. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt."

I saw that many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed, and after the wonderful dealings of God to them, should be so ungrateful, and forget what God had done for them. Said the angel, "Ye have done worse than they." I saw that God has given his servants the truth so clear, so plain, that it cannot be resisted. Every where they go they have certain victory. The enemies cannot get round the convincing truth. Light has been shed so clear, that the servants of God can stand up any where and let truth, clear and connected, bear away the victory. This great blessing has not been prized, has not been realized. If any trial arises, some begin to look back, and think they have a hard time. Some of the professed servants of God do not know what purifying trials are. They make trials sometimes for themselves, imagine trials, and are so easily discouraged, so easily hurt, self dignity is so quick to feel, that they injure themselves, injure others, and the cause. Satan magnifies and puts things into the mind that, if given way to, will destroy the usefulness and influence of such.

I saw that some had felt tempted to take themselves from the work, to labor with their hands. I saw

that if the hand of God should be taken from them, and they left subject to disease and death, then such would know what trouble is. It is a fearful thing to murmur ^{#4} against God. They do not bear in mind that the way they are traveling is a rugged, ^[#2.p4]self-denying, self-crucifying way, and they must not expect every thing to move on as smoothly as though they were traveling in the broad road.

I saw that some of the servants of God, even messengers are so easily discouraged, self is so quickly hurt, they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. Their lot, they then would see, would be ten-fold harder than it was before, while they were employed in the labor of God, suffering trials and privations, yet withal having the approbation of God. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, have hardly known any thing of want or wearing labor, or burden of soul, that when they have an easy time, their lives almost entirely free from anguish of spirit, are favored of God, they know it not; and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as his self-sacrificing servants; but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. God's servants must feel the burden of souls, and weep between the porch and the altar, and cry, "Spare thy people, Lord."

Some of the servants of God have given up their lives, to spend and be spent, for the cause of God, while their constitutions are gone, and they are almost worn out with mental labor, incessant care, toil, and privations, while others have not had, and would not take, the ^{#5} burden upon them. Yet just such ones think they have a hard time, because they ^[#2.p5]never have experienced hardships. They never have been baptized into the suffering part, and never will be, as long as they manifest so much weakness, and so little fortitude, and love their

ease so well. From what God has shown me, there needs to be a scourging among the messengers, and the slothful, and dilatory, and self-caring ones, scourged out, and have a pure, faithful and self-sacrificing company that will not study their ease, but minister faithfully in word and doctrine, that are willing to suffer and endure all things for Christ sake, and to save those for whom He died. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this.

I was shown in vision the conformity of some professed Sabbath-keepers to the world. O, I saw it was a disgrace to their profession, a disgrace to the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. O, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die? prepared to appear before God in judgment and stand the grand review?" Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead ^{#6} a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But there is a hankering after the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible, and yet go to Heaven. Such seek to climb up some other way. They do not enter through the narrow way and straight gate.

I was shown the company present at the Conference. Said the angel, "Some food for worms,*¹ some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of

Jesus."

Solemn words were these, spoken by the angel. I asked the angel why so few were interested in their eternal interest, so few preparing for their last change. Said the angel, "Earth attracts them, its treasures seem of worth to them." They find enough to engross the mind, and have no time to prepare for Heaven. Satan is ever ready to plunge them deeper and deeper into difficulty, and as one perplexity and trouble is off the mind, he begets within them an unholy desire for more of the things of earth, and thus their time is gone, and when it is too late, they see they have nothing substantial. They have grasped at shadows, and lost eternal life.

Such will have no excuse. Many, I saw, dressed like the world to have influence. But here they make a sad mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, ^{#7} and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions, should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them, that they have been with Jesus, and unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern.

I saw that God hates pride, and that all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many hearts that profess to believe it, and purge away their pride, selfishness, covetousness and love of the world.

Jesus is coming, and will he find a people conformed to the world? And will he acknowledge them as his people that he has purified unto himself? O, no. None but the pure and holy will he acknowledge as his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world he will own as his.

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in

name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel as with sorrow he saw the professed people of God loving the world, partaking of the spirit of the world, and following its fashions, "Cut loose! cut loose! lest he appoint thee thy portion with hypocrites and unbelievers outside of the City. Thy profession will only cause thee greater anguish, and thy punishment will ^{will} be greater, because ye knew his will, but did it not." I saw that those who profess to believe the third angel's message often wound the cause of God by lightness, joking, and trifling. This evil I was shown was all through our ranks. I saw that there should be an humbling before God, and that the Israel of God should rend the heart and not the garments. Childlike simplicity is rarely seen, the approbation of man is more thought of than to fear to displease God. Said the angel, "Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, tear yourselves from the world, your hearts will grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope." #8

I saw that some professed Sabbath-keepers spent hours that were worse than thrown away, studying this or that fashion, to decorate the poor, mortal body. While you make yourselves appear like the world, and as beautiful as you can, remember that the same body may in a few days be food for worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulcher; but within full of corruption and uncleanness. Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plentiful and sure. That which they sow, they shall reap. There will be no failure in the crop. I saw, parents, that it is easier for you to learn your children a lesson of pride, #9 than a lesson of humility. And that Satan and his angels

stand right by your side to make the ^[#2,p9]act of yours, or the word that you may speak to them, effectual, to encourage them to dress, and in their pride to mingle with society that is not holy. O, parents, you plant a thorn in your own bosoms that you will often feel in anguish. And when you would counteract the sad lesson you have learned your children, you will find it a hard thing. It is impossible for you to do it. You may deny them things that will gratify their pride, yet that pride lives in the heart, yet longing to be satisfied, and nothing can kill this pride but to have the quick and powerful Spirit of God find way to the heart; and work like leaven there and root it out.

I saw that young and old neglect their Bibles. They do not make that book their study, and the rule of life as they should, especially the young. Most of them are ready, and find plenty of time, to read almost any other book. But the Word that points to life, eternal life, is not perused and daily studied. That precious, important book that is to judge them in the last day, is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God; that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision.

Parents had much better burn the idle tales of the day, and the novels as they come into their houses. It would be a mercy to their children. Encourage the reading of these story-books, and it is like enchantment. It ^{#10} bewilders and poisons the mind. I saw that unless parents awake to the eternal interest ^[#2,p10]of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. You should rebuke pride in your children, if you value their eternal interest. Faith-

fully rebuke this pride, and encourage it not in deed or word. I saw that this pride must be torn out of our families. O, the pride that was shown me of God's professed people. It has increased every year, until it is now impossible to designate professed Advent Sabbath-keepers from all the world around them. Much, I saw, was expended for ribbons and laces for the bonnets, collars, and other needless articles to decorate the body, while Jesus the King of glory, who gave his life to redeem them, wore a crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief." "He was wounded for our transgressions he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And yet the very ones that profess to be washed by the blood of Jesus, spilt for them, can dress up, and decorate their poor, mortal bodies, yet dare to profess to be the followers of the holy, self-denying, humble Pattern. O, I wish that all could see this in the light that God sees it, and showed it to me. It seemed too much, too much for me to bear, to feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "are peculiar, such he is purifying unto himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars, and needless things, it plainly shows that all this is in the heart, and unless^[#2.p11] that such persons are cleansed from their corruption, they can never see God, for the pure in heart alone will see him. #11

I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from his people, that shuts the ark away from them. Israel has been asleep to the pride, and fashions, and conformity to the world, in their very midst. They advance every month in pride, covetousness, selfishness, and love of the world. When the truth affects the heart, it will cause a death to the world, and the ribbons, laces, and collars will be laid aside, and if dead, the laugh, the jeer, and scorn of unbelievers will not move them. They will feel an anxious desire to be separate from the world, like their Master. They will not imitate its pride, fashions or customs. The

noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all besides of an earthly nature. God will have a separate and distinct people from the world. And if any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children. They are the children of the world, and darkness. They hanker after the leeks and onions of Egypt, want to be as much like the world as possible; and those that profess to have put on Christ, by thus doing put him off, and show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him.

I saw the wives of the messengers. Some of them are no help to their husbands, yet they profess the third angel's message. They think more of studying their own wishes and pleasure than the will of ^{#12} God, or how they can hold up the hands of their husbands by their faithful prayers, and careful walk. I saw that some of them take such a willful, selfish course, that Satan makes them his instruments, and works through them to destroy the usefulness and influence of their husbands. They feel at liberty to complain and murmur if they are brought through any straight places. They forget the sufferings of the ancient Christians for the truth's sake, and think they must have their wishes and their way, and follow their own will. They forget the sufferings of Jesus their Master. They forget the man of sorrows, that was acquainted with grief, he who had not where to lay his head. They do not care to remember that holy brow, pierced with a crown of thorns. They forget him, who bearing his own cross to Calvary, fainted beneath its burden, not merely the burden of the wooden cross, but the heavy burden of the sins of the world were upon him. They forget the cruel nails driven through his tender hands, and feet, and his expiring, agonizing cries, "My God, my God, why hast thou forsaken me." And after all this suffering endured for them, they feel a strong unwillingness to suffer for Christ's sake.

These individuals, I saw, were deceiving themselves. They have no part nor lot in the matter. They

have got hold of the truth; but the truth has not got hold of them. When the truth, the solemn, important truth, gets hold of them, self will die, and the language will not be, "I shall go here, and shall not stay there;" but the earnest inquiry will be, "Where does God want me to be? Where can I best glorify him, and where can our united labors do the most good?" Their will should be swallowed up in the will of God. The lack of consecration, and the willfulness that some of the messengers' wives possess, ^{#13}will stand in the way of sinners; and the blood of souls will be upon their garments. Some of the messengers have borne a strong testimony in regard to the duty, and the wrongs of the church. It has not had its designed effect; for their own companions needed all the straight testimony that had been borne. And the reproof came back upon themselves with great weight. They let their companions affect them, and drag them down, and prejudice their minds, and their usefulness and influence is lost, and they feel desponding and disheartened, and realize not the true source of the injury. It is close at home.

I saw that these sisters are closely connected with the work of God if he has called their husbands to preach the present truth. These servants, if truly called of God, will feel the importance of the truth. They are standing between the living and the dead, and must watch for souls as they that must give an account. Solemn is their calling. And their companions can be a great blessing to them, or a great curse. They can cheer them when desponding, comfort them when cast down, and encourage them to look up and trust fully in God when their faith fails. Yet they can take an opposite course, look upon the dark side, and think they have a hard time, have no faith in God, and talk their trials and unbelief to their companions, have a complaining, murmuring spirit, and be a dead weight, and even a curse, to them.

I saw that the wives of the messengers should help their husbands in their labors, and be exact and careful what influence they exert; for they are watched, and more is expected of them than others. Their dress should be an example. Their lives and conversation ^{#14}should be an example, and savor of life, rather than

death. I saw that they should take an humble, ^[#2.p14] meek, yet exalted stand, and not have their talk upon things that do not tend to direct their minds heavenward. The great inquiry should be, "How can I save my own soul, and be the means of saving others?" I saw that there was no half-hearted work in this matter, accepted of God. He wants the whole heart and interest, or he will have none. Their influence tells, decidedly, unmistakably, in favor of the truth, or against it. They gather with Jesus, or scatter abroad. An unsanctified wife is the greatest curse a messenger can have. Those servants of God that have been, and are still so unhappily situated as to have this withering influence at home, should double their prayers, their watchfulness, and take a decided, firm stand, and let not this darkness press them down. They should cleave closer to God, be firm and decided, rule well their own house, and live so that they can have the approbation of God, and the watch-care of the angels. But if they yield to the wishes of their unconsecrated companions, the frown of God is brought upon the dwelling. The ark of God cannot abide in the house, because they countenance and uphold them in their wrongs. Our God is a jealous God. It is fearful to trifle with him. Anciently, Achan coveted a golden wedge, and a Babylonish garment, and secreted them, and all Israel suffered. They were driven before their enemies. And when Joshua inquired the cause, the Lord said, "Up, sanctify the people, and say, Sanctify yourselves against the morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you." Achan had sinned, ^{#15} and God destroyed him, and all his household, with all they possessed, and wiped the curse from Israel.^[#2.p15]

I saw that the Israel of God must arise, renew their strength in God by renewing, and keeping their covenant with him. Covetousness, selfishness, and love of money, and love of the world, are all through the ranks of Sabbath-keepers. These evils are drying up the sacrifice of God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly. And unless it is rooted out, their

destruction will be as sure as Achan's was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world. God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But O, how quick, when the prospering hand of God is removed from them, is it all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth's sake. O, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them.

E. G. White

The foregoing Testimony was given in the presence of about one hundred brethren and sisters assembled in the House of Prayer, on whose minds it apparently made deep impression. It has since been read before the Church at Battle Creek, who gave their unanimous vote in favor of its publication for the benefit of the Saints scattered abroad. Cyrenitus Smith.

J. P. Kellogg.

*1 Sister Clarissa M. Bonfoey, who fell asleep in Jesus, only three days after this vision was given, was present, in usual health, and was deeply impressed that she was one that would go into the grave, and stated her convictions to others.

Testimony NO. 3

Testimony For The Church

DEAR Brethren and Sisters:— The Lord has shown me in vision some things concerning the church in its present lukewarm state, which I will relate to you. The church was presented before me in vision. Said the angel to the church, "Jesus speaks to thee, 'Be zealous

and repent.'" This work I saw should be taken hold of in earnest. There is something to repent of. Worldly-mindedness, selfishness and covetousness, have been eating out the spirituality and life of God's people.

The danger of God's people for a few years past has been the love of this world. Out of this have sprung the sins of selfishness and covetousness. The more they get of this world, the more they set their affections on it, and still they reach out for more. Said the angel, "It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Yet many who profess to believe that we are having the last note of warning to the world, are striving with all their energies to place themselves in a position where it is easier for a camel to go through a needle's eye, than for them to enter the kingdom.

These earthly treasures are blessings when a right use is made of them. Those who have them, should #2 realize that they are lent them of God, and should cheerfully spend their means to advance his [#3.p2]cause. They will not lose their reward here. The angels of God will kindly regard them; and they will also lay up a treasure in Heaven.

I saw that Satan watches the peculiar, selfish, covetous temperaments of some that profess the truth, and will tempt them by throwing prosperity in their path, offering them the riches of earth. He knows if they do not overcome their natural temperaments here, they will stumble and fall by loving mammon, worshiping their idol. Satan's object is too often accomplished. The strong love of the world overcomes, or swallows up, the love of the truth. The kingdoms of the world are offered them, and they eagerly grasp their treasure, and think they are wonderfully prospered. Satan triumphs because his plan has succeeded. They have given up the love of God, for the love of the world.

I saw that those who are thus prospered can thwart the design of Satan by overcoming their selfish covetousness; by laying upon the altar of God all their possessions. And when they see an opportunity where their means is needed to advance the cause of truth, and to help the widow, the fatherless and afflicted, cheerfully

let it go, and lay up treasure in Heaven.

Heed the counsel of the true Witness. Buy gold tried in the fire that thou mayest be rich, white raiment that thou mayest be clothed, and eye-salve, that thou mayest see. Make some effort. These precious treasures will not drop upon us, without our making some exertions on our part. We must buy,— "be zealous and repent" of our lukewarm state. We must be awake to see our wrongs, and to search up our sins, and to zealously repent of them. ^{#3}

I saw that the brethren who have possessions have a work to do, to tear away from their possessions and love of the world. Many of them love this world, love their treasures, but are not willing to see it. They must be zealous and repent of their selfish covetousness, that the love of the truth may swallow up everything else. I saw that many of those that have riches will fail to buy the gold, white raiment and eye-salve. Their zeal does not possess intensity and earnestness proportionate to the value of the object they are in pursuit of.

Then I saw these men while striving for the possessions of earth; what zeal they manifested; What earnestness; what energy, to obtain an earthly treasure, that must soon pass away; what cool calculations they make. They will plan and toil early and late, and sacrifice their ease and comfort for an earthly treasure. A corresponding zeal on their part for the gold, white raiment, and eye-salve, will bring them in possession of these desirable treasures, and life, everlasting life, in the kingdom of God. I saw that if any need eye-salve, it is those who have these earthly possessions. Many of them are blind to their own state. Blind to the firm grasp they have of this world. O, that they may see.

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

I saw that many had so much rubbish piled up at the door of their heart, that they could not get the door open. Some have difficulties between themselves and their brethren to remove. Others have evil tempers, selfish covetousness to remove before they can open the door. Others have rolled the ^{#4} world before the door of

their heart, which bars the door. All this rubbish must be taken away from the door, and then can they open the door, and welcome the Saviour in.

O how precious was this promise, as it was shown to me in vision. "I will come in to him, and sup with him, and he with me." O the love, the wondrous love of God. After all our lukewarmness and sins, he says, "Return unto me, and I will return unto thee, and will heal all thy backslidings." This was repeated by the angel a number of times. "Return unto me, and I will return unto thee, and heal all thy backslidings."

Some, I saw, would gladly return. Others will not let this message to the Laodicean church, have its weight upon them. They will glide along, much after the same manner they have, and will be spued out of the mouth of the Lord. Those only who zealously repent will have favor with God.

"To him that overcometh, will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." We can overcome. Yes, fully, entirely. Jesus died to make a way of escape for us, that we may overcome every evil temper, every sin, every temptation, and sit down at last with him.

I saw that it was our privilege to have faith, and salvation. The power of God has not decreased. His power, I saw, would be just as freely bestowed, now as formerly. It is the church of God that have lost their faith to claim, their energy to wrestle, as did Jacob, and cry "I will not let thee go except thou bless me." Enduring faith has been dying away. It must be revived in the hearts of God's ^{#5} people. There must be a claiming of the blessing of God. Faith, living faith, always bears upward to God and glory. Unbelief, downward to darkness and death.

I saw that the minds of some of the church have not run in the right channel. There have been some peculiar temperaments, who have had their notions by which to measure their brethren. And if they did not exactly agree with them, there was trouble in the camp at once. Some have strained at a gnat, and swallowed a camel.

These set notions have been humored and in-

dulged altogether too long. There has been a picking at straws. And when there was no real difficulties in the church, trials have been manufactured. The minds of the church, and servants of God, are called from God, truth and Heaven, to dwell upon darkness. Satan delights to have such things go on. It feasts him. But these are none of the trials, which are to purify the church, and that will increase in the end the strength of God's people.

I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight. Watching for every fault, to make trouble with them. And while doing this; their minds are not on God, nor on Heaven, not on the truth; but just where Satan wants them—on some one else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, to search their own hearts. A person's dress, a bonnet, an apron, #6 takes their attention. They must talk to this one, or that one, and it is sufficient to dwell upon [#3.p6]for weeks. I saw that all the religion a few poor souls have, is to watch the garments and acts of others, and find fault with them. Unless they reform, there will be no place in Heaven for them, for they would find fault with the Lord himself.

Said the angel, "It is an individual work to be right with God." The work is between God and our own souls. But when some have so much care of others' faults, they take no care of themselves. These notional, fault-finding ones, would often cure themselves of these habits, if they would go directly to the individual they think is wrong. It would be so crossing, that they would give up their notions rather than go. But it is easy to let the tongue run freely about this one, or that one, when the accused is not present.

Some think it wrong to try to observe order in the worship of God. But I have seen that it is not dangerous to observe order in the church of God. I have seen that confusion is displeasing to God, and that there should be order in singing, and order in praying. We should not come to the house of God to make that a place to pray for

our families, unless deep feelings shall lead us, while the Spirit of God is convicting them. Generally, the proper place for us to pray for our families is at the family altar. When the subjects of our prayers are at a distance, the closet is the proper place to plead with God for them. When in the house of God, our prayers should be for a present blessing. And we should expect God to hear and answer our prayers. Such meetings will be lively and interesting.^[#3.p7] #7

I saw that in singing, all should sing with the Spirit, and understanding also. God is not pleased with jargon and discord. Right is always more pleasing to God than wrong. And the nearer the people of God can get to correct, harmonious singing, the more he is glorified, and the church benefited, and unbelievers favorably affected.

I was shown the order, the perfect order of Heaven. I have been enraptured, as I have listened to the perfect music there. And after I have come out of vision, the singing here has sounded very harsh and discordant.

I have seen companies of angels, who stood in a hollow square, every one having a harp of gold! At the end of the harp, was an instrument to turn, to set the harp, or change the tunes. Their fingers did not sweep over the strings carelessly, but the fingers must touch different strings to produce different sounds. There is one angel who always leads, first touches the harp, strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It was melody, heavenly, divine; while from every countenance beamed the image of Jesus, and shone with glory unspeakable.

THE EAST AND WEST

Dear Brethren:— God has shown me some things in vision in regard to the East and the West, which I feel it my duty to set before you. I have ^[#3.p8]seen that God has been opening the way for the spread of present truth in the West. #8

I saw that it requires much more power to move the people in the East than in the West, and that, at present, but very little can be accomplished in the East. I saw special efforts should be made at the present time where most good can be accomplished.

The people in the East have heard the proclamation of the second coming of Christ, and have seen much of the display of the power of God, and have fallen back into a state of indifference and security, where it is almost impossible to reach them at present. After uncommon efforts are made in the East, with the best gifts, but very little is seen accomplished.

I saw that the people in the West could be moved much more easily than those in the East. They have not had the light of the truth, and have not rejected it, and their hearts are more tender and susceptible of the truth and the Spirit of God. The hearts of many in the West are prepared already to eagerly receive the truth; and as the servants of God go out to labor for the salvation of precious souls, they have much to encourage them in their arduous work. As the people are anxious to hear, and many embrace the truth, the gift which God has given His servants is called out and strengthened. They see that their efforts are crowned with success.

I saw that tenfold more has been done in the West, with same effort, than has been done in the East, and that the way is opening for still greater success. I ^{#9} have seen that much can be done in Wisconsin, and still more in Illinois, at present, and ^[#3,p9]that efforts must be made in Minnesota and Iowa, to spread the truth there. It will take effect in many hearts there. There was a large, very large field of labor spread out before me in vision, which has not yet been entered; but there is not half self-sacrificing help enough to fill the places where the people are all ready to hear the truth, and many to receive it.

New fields of labor, entirely new, must be visited, and many will have to go a warfare at their own charges, or enter such fields with the expectation of bearing their own expenses; and here, I saw, was a good opportunity for the stewards of the Lord to act their part, and support those who carry the truth to these places. It should be a great privilege to render to God that which belongs to Him. This will be the stewards duty, and by so-doing they will have discharged a Scriptural duty, and freed themselves of a portion of their earthly treasures, which is now a burden to many who have an abundance. It will add to their treasure in heaven.

I saw that the Eastern Tent should not be carried over and over the same ground. Those who go with the Tent should go, if need be, a warfare at their own charges, pitch the Tent where the truth has not been presented, and then when the Tent is pitched in these places, it should be well supplied with laborers.

I saw that there had been a failure in going over the same old ground, year after year, with almost exactly the same gifts. Obtain the most acceptable gifts if possible. I saw that it would be better, and accomplish more good, if there were less Tent-meetings, and a stronger force, or company with different ^{#10} gifts to labor. Then tarry longer in a place where there is an interest awakened. There has been too much haste in taking down the Tent. Some minds begin to be favorably impressed— it needs persevering efforts till their minds are settled, and they commit themselves on the truth. In many places where the Tent has been pitched, they stay till the prejudice begins to wear away, and some would then listen with minds free from prejudice, but just then the Tent is taken down, and on its way to another place. The rounds are gone over, time and means spent, and the servants of God can see but very little accomplished through the Tent season. But very few are brought to acknowledge the truth, and God's servants, have seen but very little to cheer and encourage them, and call out the gift within them; therefore instead of their increasing in strength and power, they are losing strength and spirituality.

I saw that special efforts should be made in the West with Tents, for the angels of God are preparing minds in the West to receive the truth. This is why God has moved on some in the East to move to the West. Their gifts can accomplish more in the West than in the East. The burden of the work is in the West, and it is of the greatest importance that the servants of God should move in His opening providence.

I saw that when the Message shall increase greatly in power, then the providence of God will open and prepare the way in the East for much more to be accomplished, than can be at the present time. God will then send some of His servants in power to visit places ^{#11} where little or nothing can now ^{#3,p11]} be done, and some

who are now indifferent will be aroused, and will take hold of the truth.

Vision given at Round Grove, Illinois, December 9, 1856

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 is not their home.

The warning was sufficient, if it had been heeded; but there was no considering of what God had shown. But they rushed on and on, and became 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 you 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 you are seeking a better country, your works have 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 has been 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 interests of the brother and caring for him, in deal there #12 has been manifested a selfish spirit, a close spirit, that God despises.[#3,p12] The people of God, that make so high a profession, and that number themselves among the peculiar people of God, saying by their profession that they are zealous of good works, should be noble and generous, 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 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. But 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. By some the work of six days

has been carried into the seventh. One hour, and even more has often been taken off of the commencement and close of the Sabbath.

Some of the Sabbath-keepers, who say to the world that they are looking for Jesus' coming, and that they believe we are having the last Message of mercy, give way to their natural feelings and barter and trade, and are a proverb among unbelievers, for their keenness in trade, for being sharp, and always getting the best end of a bargain. Better lose a little and exert a better influence in the world, and a happier influence among brethren, 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 ^{#13}that have not good health. They should favor them. They should remember the lesson taught by Jesus of the good Samaritan.

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. "He was wounded for our transgressions, He was 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 one another, 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? and the word of God neglected? The world is their god. They serve it, they love 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 their dangers are pointed out. But it has been cares and perplexities. They have hardly allowed themselves time to pray. There has been a mere empty form without the power. Jesus prayed, and o, how earnest 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 for 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 ¹⁴say, "I will not let Thee go except Thou bless me." But I saw hearts have been overcharged with 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. "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 nor steal. For where your treasure is, there will your heart be also."

I saw that when the truth is presented, it should be in the power and Spirit. Bring them to the point to decide. Show them the importance of the truth—it is life or death. With becoming zeal, pull souls out of the fire. But O, the 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. O 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. Those who have possessions have been too willing to excuse themselves, on their wife's and children's account. But I saw that God would not be trifled with. When He speaks, He must be obeyed. If wife's or children stand in the way, and hold back, they should say as Jesus said to Peter, "Get thee behind Me Satan." Why ¹⁵tempt 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.

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. But 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, have a great work to do. They go along very smoothly until their 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 who 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 the fear of offending God is scarcely thought of. These thus described I saw, could not enter heaven as they are. They may flatter themselves that they will be saved, but God has no pleasure in them. Their lives do not please Him. Their prayers are an offense to Him.

I saw that now Christ calls them. "Be zealous and repent." He kindly and faithfully admonishes them to buy #16 gold, white raiment, and eye-salve. They can choose either to partake largely of [#3.p16]salvation, be zealous, or be spewed out of the mouth of the Lord as disgusting, and be thrust from Him.

I saw that God would not bear always. He is of tender pity, yet 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 those 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, and to watch for 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, which displeases God. It is right that economy should be used, but it has been stretched into meanness without any goodly object, only to add to their treasures which will shortly eat their flesh like fire, unless they as faithful stewards make a right disposal of their Lord's goods.

E.G. White

Testimony NO. 4

Testimony For The Church

Young Sabbath-keepers.

AUGUST 22d, 1857, at the House of prayer in Monterey, I was shown that many have not yet heard the voice of Jesus, and the saving message has not taken hold of the soul, and worked a reformation in the life.

Many of the young, I saw, have not the Spirit of Jesus. The love of God is not in their hearts, therefore all the natural besetments hold the victory instead of the Spirit of God and salvation.

Those who really possess the religion of Jesus, will not be ashamed nor afraid to bear the cross before those who have more experience than they have. They will, if they earnestly long to be right, desire all the help from older Christians they can get. Gladly will they be helped by them; and a heart that is warmed by love to God will not be hindered by trifles in the Christian course. They will talk out what the Spirit of God works in. They will sing it out, pray it out. It is the lack of religion, lack of holy living, that makes the young backward. Their life condemns them. They know they do not live as Christians should, therefore they have not confidence toward God, or before the church. ^{#2} [#4.p2]

Why the young feel more liberty when the older ones are absent, is, they are with those of their kind. Each think they are as good as the other. All fail of the mark, but measure themselves by themselves, and compare themselves among themselves, and have neglected the only perfect and true standard. Jesus is the true pattern. His self-sacrificing life is our example.

I saw how little the pattern was studied. How little exalted before them. How little do the young suffer, or deny self, for their religion! To sacrifice is scarcely thought of among them. They entirely fail of imitating

the pattern in this respect. I saw that this was the language of their lives, Self must be gratified, pride must be indulged. They forget the Man of Sorrows, who was acquainted with grief. The sufferings of Jesus in Gethsemane, his sweating as it were great drops of blood in the garden, the platted crown of thorns that pierced his holy brow, does not move them. They have become benumbed. Their sensibilities are blunted, and they have lost all sense of the great sacrifice made for them. They can sit and listen to the story of the cross, the cruel nails that were driven through the hands and feet of the Son of God. It does not stir the depths of the soul.

Said the angel, "If such should be ushered into the city of God, and told that all its rich beauty and glory was theirs to enjoy eternally, they would have no sense of how dearly that inheritance was purchased for them. They would never realize the matchless depths of a Saviour's love. They have not drank of the cup, nor been #3 baptized with the baptism. Heaven would be marred if such should [#4,p3]dwell there. Those only who have partaken of the sufferings of the Son of God, and have come up through great tribulation, have washed their robes and made them white in the blood of the Lamb, can enjoy the indescribable glory and unsurpassed beauty of Heaven.

The want of this necessary preparation will shut out the greatest portion of the young professors, for they will not labor earnestly and zealously enough to obtain that rest that remains for the people of God. They will not honestly confess their sins, that they may be pardoned and blotted out. These sins in a short time will be revealed in just their enormity. God's eye does not slumber. He knows every sin that is hidden from mortal eye. The guilty know just what sins to confess, that their souls may be clean before God.

I saw that Jesus was now giving them opportunity to confess, to repent in deep humility, and purify their lives by obeying and living out the truth. I saw that now was the time for wrongs to be righted, sins to be confessed, or appear before the sinner in the day of God's wrath.

I saw that parents generally put too much confi-

dence in their children, and often when their parents are confiding in them, they are in concealed iniquity. Parents, watch your children with a jealous care. Exhort, reprove, counsel them when you rise up, and when you sit down; when you go out, and when you come in; "line upon line, precept upon precept, here a little, and there a little." Subdue your children when they are young. With many parents this has been sadly neglected.

#4

I saw that many parents do not take as firm and [4.p4]decided a stand as they should in regard to their children. They suffer them, and (by so doing) encourage in their children a disposition to be like the world, to love dress, and associate with those that hate the truth whose influence is poisonous.

I saw that in Christian parents there should always be a fixed principle with them to be united in the government of their children. I saw there was a fault in this respect with some parents—a lack of union. The fault is sometimes with the father, but oftener with the mother. The fond mother pets and indulges her children. The father's labor calls him from home often, and from the society of his children. The mother's influence tells. Her example does much toward forming the character of the children.

Some fond mothers suffer wrongs in their children, which should not be suffered in them for a moment. The wrongs of the children are sometimes concealed from the father. Articles of dress, or some indulgence is granted by the mother, with the understanding that the father is to know nothing about it; for he would reprove for these things.

Here is a lesson of deception effectually taught the children. Then if the father discovers these wrongs, vain excuses are made, and but half the truth told. The mother is not open hearted. She does not consider as she should that the father has the same interest in the children as herself, and that he should not be kept ignorant of their wrongs, or besetments that ought to be corrected while young. Things have been covered. The children know the lack of union in their parents. It has its effect. The children begin young [4.p5]to deceive, cover up, tell things in a different light from what they are to

#5

their mother, as well as their father. Exaggeration becomes habit. Blunt falsehoods are told with but little conviction, or reproof of conscience.

These wrongs commenced by the mother's concealing things from the father, who has a mutual interest in the character his children are forming. The father should have been consulted freely. All should have been laid open to him. But the opposite course taken to conceal and hide the wrongs of the children, encourages in them a disposition to deceive, a lack of truthfulness and honesty.

The only hope of these children, whether they profess religion or not, is to be thoroughly converted. Their whole character must be changed. Thoughtless mother, do you know, as you teach your children, that their whole religious experience is affected by their teaching when young? Subdue them young; learn them to submit to you, and the more readily will they learn to yield obedience to the requirements of God. Encourage in your children a truthful, honest disposition. Let them never have occasion to doubt your sincerity and exact truthfulness.

I saw that the young profess, but do not enjoy, the saving power of God. They lack religion, lack salvation. And O, the idle, unprofitable words they speak. There is a faithful, fearful record kept of them, and mortals will be judged according to the deeds done in the body. Young friends, your deeds, and your idle words are written in the Book. Your conversation has not been on eternal things, but upon this, that, and the other-
common, worldly conversation that Christians should not engage in. It is all written in the Book. #6

I saw that unless there is an entire change in the young, a thorough conversion, they may despair of Heaven. From what has been shown me there is not more than half of the young who profess religion and the truth, who have been truly converted. If they had been converted, they would bear fruit to the glory of God. Many are leaning upon a supposed hope, without a true foundation.

The fountain is not cleansed, therefore the streams proceeding from that fountain are not pure.

Cleanse the fountain, and the streams will be pure. If the heart is right, your words, your dress, your acts, all will be right. True godliness is lacking. I would not dishonor my Master so much as to admit that a careless, trifling, prayerless person is a Christian. No, a Christian has victory over his besetments, over his passions. There is a remedy for the sin-sick soul. That remedy is in Jesus. Precious Saviour! his grace is sufficient for the weakest; and the strongest must also have his grace or perish.

I saw how this grace could be obtained. Go to your closet and there alone plead with God. "Create in me a clean heart, O God, and renew a right spirit within me." Be in earnest, be sincere. Fervent prayer availeth much. Jacob like, wrestle in prayer. Agonize. Jesus in the garden sweat great drops of blood; you must make an effort. Do not leave your closet until you feel strong in God; then watch, and just as long as you watch and pray, you can keep these evil besetments under, and the grace of God can, and will, appear in you. ^{#7} [#4.p7]

God forbid that I should cease to warn you. Young friends, seek the Lord with all your heart. Come with zeal, and when you sincerely feel that without the help of God, you perish; when you pant after him as the hart panteth after the water-brooks, then will the Lord strengthen you speedily. Then will your peace pass all understanding. If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers. Beg of God to work in you a thorough reformation, that the fruits of his Spirit may dwell in you, and you shine as lights in the world. Be not a hinderance or curse to the cause of God: you can be a help, a blessing. Does Satan tell you that you cannot enjoy salvation, full and free, believe him not.

I saw it was the privilege of every Christian to enjoy the deep movings of the Spirit of God. A sweet, heavenly peace will pervade the mind, and you will love to meditate upon God and Heaven. You will feast upon the glorious promises of his word.

But know first that you have begun the christian course. Know that the first steps are taken in the road to everlasting life. Be not deceived. I fear, yea, I know, that

many of you know not what religion is. You have felt some excitement, some emotions, but you have never seen sin in its enormity. You have never felt your undone condition, and turned from your evil ways with bitter sorrow. You never have died to the world. You still love its pleasures; you love to engage in conversation on worldly matters. But when the truth of God is introduced, you have nothing to say. Why so silent? Why so talkative upon worldly things, and ^[#4.p8]so silent upon the subject that should most concern you. A subject that should engage your whole soul. The truth of God does not dwell in you. #8

I saw that many are fair in their profession, but within is corruption. Deceive not yourselves, false-hearted professors. God looks at the heart. "Out of the abundance of the heart the mouth speaketh." The world I saw is in the heart of such, but the religion of Jesus is not there. If the professed Christian loves Jesus better than the world, he will love to speak of him, his best friend in whom his highest affections are centered.

He came to their aid when they felt their lost and perishing condition. When weary and heavy laden with sin, they turned unto him. He removed their burden of guilt and sin, took away their sorrow and mourning, and turned the whole current of their affections. The things they once loved, they now hate; and the things they hated, they now love.

Has this great change taken place in you? Be not deceived. I would never name the name of Christ, or I would give him my whole heart, my undivided affections. I saw that we should feel the deepest gratitude that Jesus will accept this offering. Jesus demands all. When we are brought to yield to his claims, and give up all, then, and not till then, will he throw around us his arms of mercy. But what do we give, when we give all? A sin-polluted soul to Jesus, to purify, to cleanse by his mercy, and save from death by his matchless love. And yet I saw that some thought it hard to give up all. I am ashamed to hear it spoken of, ashamed to write it. ^[#4.p8] #9

Do we talk about self-denial? What did Christ give for us? When you think it hard that Christ requires all, go up to mount Calvary and weep there over such a

thought. Behold the hands and feet of your Deliverer torn by the cruel nails, that you may be washed from sin by his own blood.

Those who feel the constraining love of God ask not how little may be given, in order to obtain the heavenly reward; they ask not for the lowest standard, but aim at a perfect conformity to the will of their Redeemer. With ardent desire they will yield all, and manifest zeal proportionate to the value of the object they are in pursuit of. What is the object? Immortality, eternal life.

Young friends, many of you are sadly deceived. You have been satisfied with something short of pure and undefiled religion. I want to arouse you. The angels of God are trying to arouse you. O, that the important truths in the word of God may arouse you to a sense of your danger, and lead you to a thorough examination of yourself. Your heart is yet carnal. It is not subject to the law of God, neither indeed can be. This carnal heart must be changed, and you see such beauty in holiness, that you will pant after it as the hart panteth after the water-brooks. Then you will love God, and love his law. Then the yoke of Christ will be easy, and his burden light. Although you will have trials, yet these trials, well borne, only make the way more precious. The immortal inheritance is for the self-denied Christian.

I saw that the Christian should not set too high a value, or depend too much upon a happy flight of feeling. These feelings are not always true. I saw ^{#4.p10}that it should be the study of every Christian to serve God from principle, and not be ruled by feeling. By so-doing, faith will be brought into exercise, and will increase. I was shown that if the Christian lives a humble, self-sacrificing life to God, peace and joy in the Lord will be the result. But the greatest happiness experienced, will be in doing others good, in making others happy. Such happiness will be lasting.

I have been shown that many of the young have not a fixed principle to serve God. They do not exercise faith. They sink under every cloud. They have no power of endurance. They do not grow in grace. They appear to keep the commandments of God. They pray now and then a formal prayer, and are called Christians. Their

parents are so anxious for them, that they accept anything that appears favorable, and do not labor with them, and teach them that the carnal mind must die. They encourage the young to come along and act a part, but they fail to lead them to search their own hearts diligently, to examine themselves, and to count the cost of what it is to be a Christian. The young come along without sufficiently trying their motives, and profess to be Christians.

Says the True Witness, "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." Satan is willing you should be a Christian in name, for you can suit his purposes better. You can have a form and not true godliness, and Satan can use you to decoy others in the same self-deceived way. Some poor souls look to you, instead of looking to the Bible standard. They come up no higher than you; they are as good as you, and are satisfied. #11

The young are often urged to do duty, to speak or pray in meeting; urged to die to pride. Every step they are urged. Such religion is worth nothing. Let the carnal heart be changed, and it will not be such drudgery, ye cold hearted professors, to serve God; and all that love of dress, and pride of appearance will be gone. The time that you spend standing before the glass, to prepare the hair, to please the eye, should be devoted to prayer and searching of heart. There will be no place for outward adorning in the sanctified heart. But there will be an earnest, anxious seeking for the inward adorning, the christian graces, the fruits of the Spirit of God.

Says the apostle, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Subdue the carnal mind, reform the life, and the poor mortal frame will not be so idolized. If the heart is reformed, it will be seen in the outward appearance. If Christ be in us the hope of glory, we shall discover such matchless charms in him that the soul will be enamored. It will cleave to him, choose to love him, and in his admi-

ration self will be forgotten. Jesus will be magnified, adored, and self abased and humbled. #12

But a profession without this deep love, is mere talk, dry formality, and heavy drudgery. Many of [#4.p12] you may retain a notion of religion in the head, an outside religion, when the heart is not cleansed. God looks at the heart; "all things are naked and opened unto the eyes of Him with whom we have to do." Will he be satisfied with anything but truth in the inward parts? Every truly converted soul will carry the unmistakable marks that the carnal mind is subdued.

I speak plainly: I do not think this will discourage a true Christian; and I do not want any of you to come up to the time of trouble without a well grounded hope in your Redeemer. Determine to know the worst of your case. Ascertain if you have an inheritance on high. Deal truly with your own soul. Remember that a Church without spot, or wrinkle, or any such thing will Jesus present to his Father.

How are you to know that you are accepted of God? Study his word prayerfully. Lay it not aside for any other book. This book convinces of sin. It reveals plainly the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete Saviour, and teaches you that through his boundless mercy alone can you expect salvation.

Do not neglect secret prayer, for it is the soul of religion. With earnest, fervent prayer plead for purity of soul. Plead as earnestly, as eagerly, as you would for your mortal life, were it at stake. Remain before God until unutterable longings are begotten within you for salvation, and the sweet evidence is obtained of pardoned sin. #13

The hope of eternal life is not to be taken up upon slight grounds. It is a subject to be settled [#4.p13] between God and your own soul; settled for eternity. A supposed hope, and nothing more, will prove your ruin. Since you are to stand or fall by the word of God, it is to that word you must look for testimony in your case. There you can see what is required of you to become a Christian. Do not lay off your armor, or leave the battlefield until you have obtained the victory, and triumph in your Redeemer.

Love One Another.

The following view was given me at Ulysses, Penn., July 6, 1857. It relates to things as they have existed in Roosevelt, N. Y., and Oswego Co. in particular, also to other places in that State.

I have seen that there have been so many church trials among the brethren in the State of New York, that God has not had 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 gone, and a fault-finding, accusing spirit has prevailed. It has been considered a virtue to hunt up everything about one another that looked wrong, and make it appear full as bad as it really was. The bowels of compassion that yearn in love and pity toward brethren, have not existed. The religion of some has consisted in fault-finding, 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 ^{#4} [4,p14] of the Bible. They should love to feed upon the precious promises that God's word affords, draw comfort from it, and the mind should be lifted above trifles to weighty, eternal things.

But oh, how differently has the mind been employed! Picking at straws! Church meetings as they have been held, have been a living curse to many in New York. These manufactured trials have given full liberty to evil surmising. Jealousy has been fed. Hatred has existed, but they knew it not. A wrong idea has been in the minds of some, to reprove without love, hold others to their 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. With their own hearts unsanctified, they try to right their brethren. Now the only way the brethren and sisters in

New York can rise, is to attend to their own individual cases, and each set his own heart in order. And 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 the Lord. 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 and hold under condemnation. There has been a zeal of God, but not according to knowledge. If all set their own hearts ^{#15} in order, when they meet together their testimony would be ready, and come from a full soul; and the people around that believe not the truth would be moved. The manifestation of the Spirit of God 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 the church in New York might rise. 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 that God accepts you. 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 who has promised. Climb up by faith.

I saw in New York the brethren can arise as well as in other places; they can drink in the salvation of God. They can move understandingly, and all have an experience for themselves in this message of the true Witness to the Laodiceans. The church feel that they are down, but know not how to rise. The intentions of some may be very good; they may confess; yet, I saw, that they were watched with suspicion, 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. It is God's pleasure that his people should fear him, and have confidence before each other.

I saw that many have taken advantage of what God has shown in regard to the sins and wrongs of others. They have taken the extreme meaning of what has been shown in vision; and then have ^{#16} pressed it, until it has had a tendency to weaken the faith of many in

what God has shown, and also to discourage and dishearten the church.

I was shown that with tender compassion should brother deal with brother. Delicately should he deal with feelings. And, I saw, that it is the most important 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 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. Said Jesus, "Love one another as I have loved you." Do you feel, when a brother errs, that you could give your life to save him? 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 lamentable fact, that many who profess to be brethren, are not willing to sacrifice any of their opinions, or their 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, their cattle, &c. Now Jesus calls them to cut loose, to lay up treasure in Heaven, to buy gold, white raiment, and eye-salve. Precious treasures are these. They will obtain for the possessor an entrance into the kingdom of God.

The people of God must move understandingly. They should not be satisfied until every known sin is confessed; then it is their privilege, and duty, to believe that Jesus accepts them. They must not ^{#17}wait for others to press through the darkness and obtain the victory for them to enjoy. Such enjoyment will last only till the meeting closes. But there must be serving of God from principle, instead of feeling. Morning and night obtain the victory for yourselves, in your own family. Let not your daily labor keep you from this. Take time to pray, and believe as you pray that God hears you. Have faith mixed with your prayers. You may not feel the immediate answer at all times, then it is that faith is tried. You are proved to see whether you will trust in God, whether you have living, abiding faith. "Faithful is He that calleth you, who also will do it." 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 for worthiness in yourselves, when you do not feel comforted by the Spirit of God, and despair because you cannot find it. You do not trust enough in Jesus, precious Jesus. You do not make his worthiness to be all, all. The very best you can do will not merit the favor of God. It is Jesus' worthiness that will save you, his blood will cleanse you. But you have efforts to make. You must 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 keep in exercise. Believe, believe. Let your faith take hold of the blessing, and it is yours by faith. Your feelings #18 have nothing to do with this faith. When faith brings the blessing to your [#4.p18]heart, then you rejoice in the blessing. It is no more faith, but feeling.

The people of God in New York must steadily arise, and come out from the 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. God is dishonored by your long, faithless prayers. Look away from the unworthiness of self, and exalt Jesus. Talk of faith, of light, and Heaven, and you will have light, faith and love, peace and joy in the Holy Ghost.

"Take Heed."

The following was addressed to two brethren, but it being applicable to many, it is here given for the benefit of the church.

Dear brethren, in the vision given me at your place, I was shown something concerning you both. The angel pointed to you, and repeated these words: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

I saw that you both have a great conflict before you; you will have a constant warfare to keep this world out of your hearts. You love this world; now the great study must be with you, how to love Jesus and his ser-

vice better than the world. If you love the world the most, your works will testify to the fact. If you love Jesus and his service most, your works will testify to that fact also. I saw that ^[#4.p19]the gaze of many of this world is upon you. Many would exult in your downfall, others rejoice in your advancement. Satan and evil angels will present to you the glory of the kingdoms of this world. If you will worship him, or worship a worldly treasure, he will hold it up in every light to attract and lead you to love and worship.

Jesus and your guardian angels are pointing you above your farms, your cattle, and your earthly treasure, to the kingdom of Heaven, to an immortal inheritance, an eternal substance in the kingdom of glory.

Said the angel, "You must die to this world." "Love not the world, neither the THINGS that are in the world. If any man love the world, the love of the Father is not in him."

I saw that if in the providence of God, wealth has been acquired, there was no sin in possessing it; and if no opportunities presented themselves to use this means to advance the cause of God, there is no sin in still possessing it. But if opportunities are presented to use property to the glory of God, and the advancement of his cause, and they withhold it, it will be a cause of their stumbling. In the day of trouble, that which was their hoarded treasure will be an offense unto them. Then all opportunities will be passed for using their substance to the glory of God, and they will cast it from them in anguish of spirit to the moles and to the bats. Their gold and silver cannot save them in that day. It falls upon them with crushing weight, that an account must be given of their stewardship, and what use they have made of their Lord's money. Self-love made them believe it was all their ^[#4.p20]own, and that they might want it all; but they feel, bitterly feel then, and understand that their means was only lent them of God, to be freely handed to him again, in being used to advance his cause. Their riches deceived them. They felt poor and lived for themselves, and at last find that the portion they might have used for God's cause is a terrible burden.

Said the angel of God, "Lay all upon the altar, a

living, consuming sacrifice. Bind it with cords, if you cannot keep it there. Give yourselves to prayer. Live at the altar. Strengthen your purposes by the promises of God."

"Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the Heavens that faileth not, where no thief approacheth, neither moth corrupteth."

"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."

I saw that if God had given you wealth above the plainest and poorest, it should humble you, for it lays you under the greatest obligations. Where much is given, even of a worldly substance, much will be required. Upon this principle you are bound to possess noble, generous dispositions. Seek for opportunities to do good with what you have. "Lay up treasures in heaven."

I saw that the least that has been required of every Christian in past days, is to possess a spirit of liberality, and consecrate to the Lord a portion of all their increase. Every Christian has considered this a privilege. Some who have borne the name ^{#21}only, have considered it a task; but the grace and love of God had never wrought in them the good work, or they would gladly advance the cause of their Redeemer. But Christians in the last days, who are waiting for your Lord, God requires even more of you than this. He requires you to sacrifice.

Said the angel, "Jesus left a bright track for you to follow. Tread closely in his footsteps. Share his life of self-denial, his self-sacrificing life, and inherit with him the crown of glory."

"He Went away Sorrowful, for He Had Great Possessions."

At Monterey, Oct. 8th, 1857, I was shown in vision that the condition of many Sabbath-keepers was like the young man who came to Jesus to know what he should do to inherit eternal life.

"And behold, one came, and said unto him, Good Master, what good thing shall I do, that I may have eter-

nal life?

"And he said unto him, Why callest thou me good? There is none good but one, that is God: but, if thou wilt enter into life, keep the commandments.

"He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness, Honor thy father and thy mother; and, Thou shalt love thy neighbor as thyself.

"The young man saith unto him, All these things have I kept from my youth up; what lack I yet? #22

"Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and [#4.p22] thou shalt have treasure in Heaven: and come and follow me.

"But when the young man heard that saying, he went away sorrowful; for he had great possessions.

"Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of Heaven.

"And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

"When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved?

"But Jesus beheld them, and said unto them, With men this is impossible, but with God all things are possible." Matt. xix:16-26.

Jesus quoted five of the last six commandments to the young man, also the second great commandment on which the last six commandments hang. These mentioned, he thought he had kept. Jesus did not mention the first four commandments, containing our duty to God. In answer to the inquiry of the young man, What lack I yet? Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven."

Here was his lack. He failed of keeping the first four commandments, also the last six. He failed of loving his neighbor as himself. Said Jesus, "Give to the poor." Jesus touches his possessions. "Sell that thou hast, and give to the poor." In this direct reference he pointed out

his idol. His love of riches was supreme, therefore it was impossible for him to love God with all his heart, with all his soul, with all his mind. And ^[#4,p23]this supreme love for his riches shut his eyes to the wants of his fellow men. He did not love his neighbor as himself, therefore he failed to keep the last six commandments. His heart is on his treasure. It is swallowed up with his earthly possessions. He loved his possessions better than God, better than the heavenly treasure. He heard the conditions from the mouth of Jesus. If he would sell and give to the poor, he should have treasure in Heaven. Here was a test of how much higher he prized eternal life than his riches. Did he eagerly lay hold of the prospect of eternal life? Did he earnestly strive to remove the obstacle that was in his way of having a treasure in Heaven? O, no, "he went away sorrowful, for he had great possessions." #23

I was pointed to these words, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Said Jesus, "With men this is impossible, but with God all things are possible." Said the angel, "Will God permit the rich men to keep their riches, and yet they enter into the kingdom of God?" Said another angel, "No, never."

I saw that it was God's plan that these riches should be used properly, and distributed to bless the needy, and to advance the work of God. I saw that if men love their riches better than their fellow men, better than God, or the truth of his word, and their hearts are on their riches, they cannot have eternal life. They would rather yield the truth than sell and give to the poor. Here they are proved to see how much God is loved, how much the truth is loved, and like the young man in the ^[#4,p24]Bible, many go away sorrowful, because they cannot have their riches and a treasure in Heaven too. They cannot have both. They venture to risk their chance of eternal life for a worldly possession. #24

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Then I saw that with God all things are possible. Truth set home to the heart by the Spirit of God, will crowd out the love of riches. The love of Jesus and

riches cannot dwell in the same heart. The love of God so far surpasses the love of riches that the possessor breaks away from his riches and transfers his affections to God. And then he is led through his love to God, to administer to the wants of God's cause. It is his highest pleasure to make a right disposition of his Lord's goods. Love to God and his fellow men predominates, and he holds all that he has as not his own, and faithfully discharges his duty as God's steward. Then can he keep the first four commandments, and the last six. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself." In this way it is possible for a rich man to enter the kingdom of God. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first."

Here is the reward for those who sacrifice for God. They receive an hundred fold in this life, shall inherit everlasting life. But many, I saw, that ^{#25} are first, shall be last, and the last shall be first. I was shown those who receive the truth, but do not live it. They cling to their possessions, and are not willing to distribute of their substance to advance the cause of God. They have no faith to venture and trust God. Their love of this world swallows up their faith. God has called for a portion of their substance, but they heed it not. They reason thus, that they have labored hard to obtain what they have, and they cannot lend it to the Lord, for they may come to want. "O ye of little faith!" That God who cared for Elijah in the time of famine, will not pass by one of his self-sacrificing children. He that has numbered the hairs of their heads, will care for them, and in days of famine they will be satisfied. While the wicked are perishing all around them for want of bread, their bread and water will be sure. Those who will still cling to their earthly treasure, and will not make a right disposition of that which is lent them of God, will lose their treasure in Heaven, lose everlasting life.

I saw that God in his providence has moved upon

the hearts of some of those who have riches, and has converted them to the truth, that they with their substance may assist to keep his work moving. And if those who are wealthy will not do this, if they do not fulfill the purpose of God, he will pass them by, and raise up others to fill their place who will fulfill his purpose, and with their possessions gladly distribute to meet the necessities of the cause of God. In this they will be first. God will have those in his cause who will do this.

#26

I saw that God could send means from Heaven to carry on his work; but this is out of his order. He ^[#4.p26] has ordained that men should be his instruments, that as a great sacrifice was made to redeem them, they should act a part in this work of salvation, by making a sacrifice for each other, and by thus doing show how highly they prize the sacrifice that has been made for them.

I was directed to James v. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days."

I saw that these fearful words apply particularly to the wealthy who profess to believe the present truth. The Lord calls them to use their means to advance his cause. Opportunities are presented to them, but they shut their eyes to the wants of the cause, and cling fast to their earthly treasure. Their love of the world is greater than their love of the truth, the love of their fellow men, or their love to God. He has called for their substance, but they selfishly, covetously, retain what they have. They give a little now and then to ease their conscience, but have not overcome their love for this world. They do not sacrifice for God. The Lord has raised up others that prize eternal life, that can feel and realize something of the value of the soul, and their means they have freely bestowed to advance the cause of God. The work is closing; the rich men have kept their riches, their large farms, their cattle, &c. Their means are not wanted then, and I saw the Lord turn to them in anger, ^[#4.p27]in

#27

wrath, and repeat these words: "Go to, now, ye rich men." He has called, but you would not hear. Love of this world has drowned his voice. Now he has no use for you, and lets you go, bidding you, "Go to, now, ye rich men."

Oh, I saw it was an awful thing thus to be let go by the Lord. A fearful thing to hold on to a perishable substance here, when he has told you, if you will sell and give alms, you can lay up treasure in Heaven.

I was shown that as the work was closing up, and the truth going forth in mighty power, these rich men will bring their means and lay them at the feet of the servants of God, begging them to accept it. The answer from the servants of God is, "Go to, now, ye rich men. Your means are not needed. Ye withheld it when ye could do good with it in advancing the cause of God. The needy have suffered, they have not been blessed by your means. God will not accept your riches now. Go to, now, ye rich men."

Then I was directed to these words: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth."

I saw that God was not in ALL the riches that have been obtained. Satan has much more to do with it than God. It has, much of it, been obtained by oppressing the hireling in his wages. The natural, covetous, rich man has obtained these riches by grinding down the hireling, and taking advantage of individuals where he could, and adding to his treasure here, that will eat his flesh as it were ^[#4.p28]fire. A strictly honest, honorable course has not been taken by some. Such must work fast, and take a very different course to redeem the time. #28

I saw that many Sabbath-keepers are at fault here. Advantage is taken even of their poor brethren, and those who have of their abundance exact more than the real worth of things, more than they would pay for the same thing, while these same brethren are embarrassed and distressed for want of means. God knows all these things. Every selfish act, every covetous extortion, will bring its reward.

I saw it was cruel and unjust to have no consideration of a brother's situation. If he is distressed, or poor, yet doing the best he can, allowance should be made for him, and even the full value of the things he may purchase of the wealthy should not be exacted; but they should have bowels of compassion for him. God will approve of such kindly acts, and the doer will not lose his reward. But I saw a fearful account will stand against many Sabbath-keepers for close, covetous acts.

I was pointed back, and saw when there was but few that listened to, and embraced the truth, they had not much of this world's goods. The wants of the cause were divided among a very few. Then there was a necessity for houses and lands to be sold and obtain cheaper to serve them as a shelter or home, while their means were freely, and generously lent to the Lord, to publish the truth, and to otherwise aid in advancing the cause of God. As I beheld these self-sacrificing ones, I saw they had endured privation for the benefit of the cause. I saw an angel standing by them pointing them ^{#29}upward, and saying these words, "Ye have bags in heaven!" "Ye have bags in Heaven, that wax not old! Endure unto the end, and great will be thy reward."

I saw that God had been moving on hearts. The truth that a few sacrificed so much for, in order to get it before others, has triumphed, and multitudes have laid hold of it. God has in his providence moved upon those that have means and has brought them into the truth, that as the work of God increases, the wants of the cause may be met. Much means are brought into the ranks of Sabbath-keepers.

I saw that at present God did not call for the houses his people need to live in, unless expensive houses are exchanged for cheaper ones. But if those who have of their abundance do not hear his voice, and cut loose from the world, and dispose of a portion of their property and lands, and sacrifice for God, he will pass them by, and call for those who are willing to do anything for Jesus, even to sell their homes to meet the wants of the cause. God will have a free-will offering. Those who give must esteem it a privilege to do so.

I have seen that some give of their abundance,

but yet they feel no lack. They do not particularly deny themselves of anything for the cause of Christ. They still have all that heart can wish. They give liberally and heartily. God regards it, and the action and motive is known, and strictly marked by him. They will not lose their reward. You that cannot bestow so liberally, must not excuse yourselves, because you cannot do as much as some others. Do what you can. Deny yourselves of ^[#4.p30]some article that you can do without, and sacrifice for the cause of God. Like the widow, cast in your two mites. You will actually give more than all those who have given of their abundance. And you will know how sweet it is to give to the needy, to deny self, and sacrifice for the truth, and lay up treasure in heaven.

I was shown that the young, especially young men, who profess the truth, have yet a lesson of self-denial to learn. I saw that if they made more sacrifice for the truth, they would esteem the truth more highly. It would affect their hearts, purify their lives, and they would hold it more dear and sacred.

I saw that the young do not take the burden, or feel the responsibility of the cause of God. Is it because God has excused them? Oh, no. I saw that they excuse themselves. They are eased, and others are burdened. They do not realize that they are not their own. Their strength, their time, is not their own. They are bought with a price. A dear Sacrifice was made for them, and unless they possess the spirit of self-denial, and sacrifice, they can never possess the immortal inheritance.

The following relates to the Battle Creek Church, but describes the condition and privileges of brethren and sisters scattered abroad.

I saw that a thick cloud enveloped them, and that a few rays of light from Jesus pierced this cloud. I looked to see those who received this light, and saw individuals ^{#31}earnestly praying for victory. It was their study to serve God. Their persevering ^[#4.p31]faith brought them returns. The light of Heaven was shed upon them; but the cloud of darkness over the Church generally was thick. They were stupid and sluggish. My agony of soul was great. I asked the angel if that darkness was necessary. Said he,

"Look ye!" I then saw the Church begin to rise, and earnestly plead with God, and rays of light began to penetrate this darkness, and the cloud was removed. The pure light of Heaven shone upon them, and with holy confidence their attention was attracted upward. Said the angel, "This is their privilege and duty."

Satan has come down in great power, knowing his time is short. His angels are busy, and a great share of the people of God suffer themselves to be lulled to sleep by him. The cloud again passed over, and settled upon the Church.

I saw that extra effort must be made, that the spell may be broken. It must be, by earnest efforts and persevering prayer.

I saw that the alarming truths of the word of God had stirred the people of God a little. Now and then there would be feeble efforts made, but they soon tired, and sunk back into the same lukewarm state. I saw they did not have perseverance and fixed determination. Let the seeker possess the same energy and earnestness for the salvation of God, that he would have for a worldly treasure, and the object would be gained.

I saw that the church may drink of a full cup, just as well as to hold an empty one in the hand, or to the mouth. #32

I saw that it was not the plan of God to have some eased and others burdened. Some feel the [#4,p32]weight and responsibility of the cause, and the necessity of their acting, that they may gather with Christ, and not scatter abroad. Others go on free from any responsibility. They act as though they had no influence. Such scatter abroad. God is not partial. All who are made partakers of his salvation here, and hope to share the glories of the kingdom hereafter, must feel the responsibility of their own case, and for the influence they exert over others, and gather with Christ. If they maintain their christian walk, Jesus will be in them the hope of glory, and they will love to speak forth his praise that they may be refreshed. The cause of their Master will be near and dear to them. It will be their study to advance his cause and to honor it by holy living. Said the angel, "Every talent God will require with usury." Every christian must go on #33

from strength to strength, and employ all their powers in the cause of God.^[#4.p33]

Vision of the Future.

Nov. 20th, I was shown the people of God, and saw them mightily shaken. I saw some with strong faith and agonizing cries, pleading with God. Their countenances were pale, and marked with deep anxiety which expressed their internal struggle. There were firmness and great earnestness expressed in their countenances, while large drops of perspiration rose upon their foreheads and fell. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look settled upon them.^{*1[#4.p34]} #34

Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God, and next murmur against him. Their only safety was in keeping their eyes directed upward. Angels were having the charge over the people of God, and as the poisonous atmosphere from these evil angels was pressed around these anxious ones, the angels, which had charge over them, were continually wafting their wings over them, to scatter the thick darkness that surrounded them.

Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left them, and went to the aid of those earnest, praying ones. I saw the angels of God hasten to the assistance of all who were struggling with all their energies to resist those evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them.

As these praying ones continued their earnest cries, at times a ray of light from Jesus came to them, and encouraged their hearts and lighted up their countenances.

I asked the meaning of the shaking I had seen. I was shown that it would be caused by the straight testi-

mony called forth by the counsel of the True Witness to the Laodiceans. It will have its effect upon the heart of ^{#35} the receiver of the testimony, and it will lead him to exalt the standard and pour forth ^[#4.p35] the straight truth. This straight testimony some will not bear. They will rise up against it, and this will cause a shaking among God's people.

I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs, has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it, will obey it, and be purified.

Said the angel, "List ye!" Soon I heard a voice that sounded like many musical instruments, all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard. It seemed to be so full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, "Look ye!" My attention was then turned to the company I had seen before, who were mightily shaken. I was shown those whom I had before seen weeping, and praying with agony of spirit. I saw that the company of guardian angels around them had doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, firm like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, shone now with the light and glory of Heaven. ^{#36} They had obtained the victory, and it called forth from ^[#4.p36] them the deepest gratitude, and holy, sacred joy.

The numbers of this company had lessened. Some had been shaken out and left by the way.^{*2} The careless and indifferent who did not join with those who prized victory and salvation enough to agonize, persevere, and plead, for it, did not obtain it, and they were left behind in darkness, and their numbers were immediately ^{#37} made up by others taking hold of the truth, and coming into the ranks. Still the evil angels pressed around them, but they could have no power over them.^{*3}^[#4.p37]

I heard those clothed with the armor speak forth

the truth in great power. It had effect. I saw those who had been bound; some wives had been bound by their husbands, and some children had been bound by their parents. The honest who had been held or prevented from hearing the truth, now eagerly laid hold of the truth spoken. All fear of their relatives was gone. The truth alone was exalted to them. It was dearer and more precious than life. They had been hungering and thirsting for truth. I asked what had made this great change. An angel answered, "It is the latter rain. The refreshing from the presence of the Lord. The loud cry of the Third Angel."

Great power was with these chosen ones. Said the angel, "Look ye!" My attention was turned to the wicked, or unbelievers. They were all astir. The zeal and power with the people of God had aroused and enraged them. Confusion, confusion, was on every side. I saw measures taken against this company, who were having the power and light of God. Darkness thickened around them; yet there they stood, approved of God, and trusting in him. I saw them perplexed. Next I heard them crying unto God earnestly. Through the day and night their cry ceased not.*4 I heard these words, "Thy will, O God, be done! If it can glorify thy name, make a way of escape for thy people! Deliver us from the heathen round about us! They [#4.p38]have appointed us unto death; but thine arm can bring salvation." These are all the words I can bring to mind. They seemed to have a deep sense of their unworthiness, and manifested entire submission to the will of God. Yet every one, without an exception, was earnestly pleading and wrestling like Jacob for deliverance. #38

Soon after they had commenced their earnest cry, the angels, in sympathy would have gone to their deliverance. But a tall, commanding angel suffered them not. Said he, "The will of God is not yet fulfilled. They must drink of the cup. They must be baptized with the baptism."

Soon I heard the voice of God, which shook the heavens and the earth.*5 There was a mighty earthquake. Buildings were shaken down, and fell on every side. I then heard a triumphant shout of victory, loud, musical, and clear. I looked upon this company who, a

short time before were in such distress and bondage. Their captivity was turned. A glorious light shone upon them. How beautiful they then looked. All weariness and marks of care were gone. Health and beauty were seen in every countenance. Their enemies, the heathen round them, fell like dead men. They could not endure the light that shone upon the delivered, holy ones. This light and glory remained upon them, until Jesus was seen in the clouds of heaven, and the faithful, tried company were changed in a moment, in ^[#4.p39]the twinkling of an eye, from glory to glory. And the graves were opened and the saints came forth, clothed with immortality, crying victory over death and the grave, and together with the living saints, were caught up to meet their Lord in the air; while the rich, musical shouts of Glory and Victory were upon every immortal tongue, and proceeding from every sanctified, holy lip. #39

*1 "Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders. . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel ii, 15-17.

"Submit yourselves therefore to God. Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: Let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and he shall lift you up." James iv, 7-10.

"Gather yourselves together, yea, gather together, O nation not desired. Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 1-3.

*2 "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. iii, 15-17.

*3 "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. [Or, wicked spirits in heavenly places, as it reads in the margin.]

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." Eph. vi, 12-18.

*4 "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, shall he find faith on the earth?" Luke xviii, 7, 8. See also Rev. xiv, 14, 15.

*5 "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16. See also Heb. xii, 26; Rev. xvi, 17.

NUMBER FIVE.

TESTIMONY FOR THE CHURCH.

^[#5.p3]Dear Brethren and Sisters:— THE Lord has visited me again in great mercy. I have been greatly afflicted for a few months past. Disease has pressed me heavily. For years I have been afflicted with dropsy, and disease of the heart. It has had a tendency to depress my spirits, and destroy my faith and courage. The message to the Laodiceans has not accomplished that zealous repentance with God's people I expected to see, and my perplexity of mind has been great. Disease seemed to make continual progress upon me, and I thought I must lie down in the grave. I had no desire to live, therefore could not take hold of faith and pray for my recovery. Often when I retired to rest at night, I realized that I was in danger of losing my breath before morning. In this state I fainted at midnight. Brn. Andrews and Loughborough were sent for, and earnest petitions were offered to God in my behalf. The depression and heavy weight was lifted from my aching heart, and I was taken off in vision, and saw these things which I present before you.

I saw that Satan had been trying to drive me to discouragement and despair, to make me desire death rather than life. I was shown that it was not God's will I ^{#4} should now cease from the work, and lie down in the grave; for then the enemies ^[#5.p4]Of our faith would triumph, and the hearts of God's children would be made sad. I saw that I should often suffer anguish of spirit; that I should suffer much; yet I had the promise that those around me would encourage and help me; that my courage and strength might not fail while so fiercely buffeted by the Devil.

I saw that the testimony to the Laodiceans applied to God's people at the present time, and the reason it has not accomplished a greater work is because of the hardness of their hearts. But God has given the message time to do its work. The heart must be purified from sins which have so long shut Jesus out. This fearful message will do its work. When it was first presented, it led to close examination of heart. Sins were confessed, and the people of God were stirred everywhere. Nearly all believed that this message would end in the loud cry of the third angel. But as they failed to see the powerful work accomplished in a short time, many lost the effect of the

message. I saw that this message would not accomplish its work in a few short months. It was designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they might be favored with the presence of Jesus, and be fitted for the loud cry of the third angel. As this message affected the heart it led to deep humility before God. Angels were sent in every direction to prepare unbelieving hearts for the truth. The cause of God began to rise, and his people were acquainted with their position. If the counsel of the true Witness had been fully heeded, ^{#5} God would have wrought for his people in greater power. ^[#5.p5]

The efforts made since the message has been given have been blessed of God, and many souls have been brought from error and darkness to rejoice in the truth. I saw that God would prove his people. Patiently Jesus bears with them, and does not spue them out of his mouth in a moment. Said the angel, "God is weighing his people." If the message had been of as short duration as many of us supposed, there would have been no time for God's people to develop character. Many moved from feeling, not from principle and faith, and this solemn, fearful message stirred them. It wrought upon their feelings, excited their fears; but did not accomplish the work God designed that it should. God reads the heart. Lest his people should be deceived in regard to themselves, he gives them time for the excitement to wear off, and he proves them to see if they will obey the counsel of the true Witness.

God leads his people on step by step. He brings them up to different points which are calculated to manifest what is in the heart. Some endure at one point, but fall off at the next. At every advanced point the heart is tested, and tried a little closer. If the professed people of God find their hearts opposed to the straight work of God, it should convince them that they have a work to do to overcome, or be spued out of the mouth of the Lord. Said the angel, God will bring his work closer and closer to test them, and prove every one of his people. Some are willing to receive one point, but when God brings them to another testing point, they shrink from it and stand ^{#6} back, because they find it strikes directly at ^[#5.p6]

some cherished idol. Here they have opportunity to see what is in their hearts that shuts out Jesus. They prize something higher than the truth, and their hearts are not prepared to receive Jesus. Individuals are tested and proved a length of time to see if they will sacrifice their idols, and heed the counsel of the true Witness. If they will not be purified through obeying the truth, and overcome their selfishness, their pride, and evil passions, the angels of God have their charge, "They are joined to their idols, let them alone," and they pass on to their work, leaving them with their evil traits unsubdued, to the control of evil angels. Those who come up to every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the true Witness, and they will be fitted for translation by the latter rain.

God proves his people in this world. This is the fitting up place to appear in his presence. Here in this world, in these last days, individuals will show what power affects their hearts, and controls their actions. If it is the power of divine truth, it will lead to good works. It will elevate the receiver, and make him noble hearted and generous, like his divine Lord. But if the evil angels control the heart, it will be seen in various ways. The fruit will be selfishness, covetousness, pride and evil passions. The heart is deceitful above all things and desperately wicked. Professors of religion are not willing to closely examine their own selves to see whether they are #7 in the faith, and it is a fearful fact that many are leaning on a false hope. Some lean upon an old experience; [#5,p7] but when brought down to this heart-searching time, when all should have a daily experience, they have nothing to relate. They seem to think a profession of the truth will save them. When those sins which God hates are subdued, Jesus will come in and sup with you and you with him. You will then draw divine strength from Jesus, and you will grow up in him, and be able with holy triumph to say, Blessed be God, who giveth us the victory through our Lord Jesus Christ. It would be more pleasing to the Lord if lukewarm professors of religion had never named his name. They are a continual weight to those who would be faithful followers of Jesus. They are a stumbling-block to unbelievers, and evil angels ex-

ult over them, and taunt the angels of God with their crooked course. Such are a curse to the cause at home or abroad. They draw nigh to God with their lips, while their heart is far from him.

I was shown that the people of God should not imitate the fashions of the world. Some have done this, and are fast losing their peculiar, holy character, which should distinguish them as God's people. I was pointed back to God's ancient people, and then was led to compare their dress and apparel with the mode of dress in these last days. What a difference! What a change! Then the women were not so bold as now. When they went in public they covered their face with a vail. In these last days fashions are shameful and immodest. They are noticed in prophecy. They were first brought in #8 by a class over whom Satan has entire control, who, "being past feeling, (without [#5,p8]any conviction of the Spirit of God), have given themselves over unto lasciviousness, to work all uncleanness with greediness." If God's professed people had not departed greatly from him, there would now be a marked difference between their dress, and that of the world. The small bonnets, exposing the face and head show a lack of modesty. The hoops are a shame. The inhabitants of earth are growing more and more corrupt, and the line of distinction must be more plain between them and the Israel of God, or the curse which falls upon worldlings will fall on God's professed people.

I was directed to the following scriptures. Said the angel, They are to instruct God's people. 1 Tim. ii, 9, 10. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Peter iii, 3-5. Whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time, the holy women also who trusted in God, adorned themselves.

Young and old, God is now testing you. You are deciding your own eternal destiny. Your pride, your love to follow the fashions of the world, your vain and empty conversation, your selfishness, are all put in the scale, and the weight of evil is fearfully against you. You are poor, and miserable, and blind, and naked. While evil is increasing and taking deep root, it is choking the good seed which has been sown in the heart, and soon the word will be spoken to the angels of God concerning you, as was given concerning Eli's house, that your sins shall not be purged with sacrifice nor offering forever. Many I saw were flattering themselves that they were good christians, who have not a single ray of light from Jesus. They know not what it is to be renewed by the grace of God. They have no living experience for themselves in the things of God. And I saw that the Lord was whetting his sword in heaven to cut them down. O that every cold, lukewarm professor could realize the clean work that God is about to make among his professed people. Dear friends, do not deceive yourselves concerning your condition. You cannot deceive God. Says the true Witness, "I know thy works." The third angel is leading up a people, step by step, higher and higher. At every step they will be tested. #9

The plan of Systematic Benevolence is pleasing to God. I was pointed back to the days of the apostles, and saw that God laid the plan by the descent of his Holy Spirit, and by the gift of prophesy counseled his people in regard to a system of benevolence. All were to share in this work of imparting of their carnal things to those who ministered unto them in spiritual things. They were also taught that the widows and fatherless had a claim upon their charity. Pure and undefiled religion is defined, to visit the widows and fatherless in their affliction, and to keep unspotted from the world. I saw it was not merely to sympathize with them in their affliction by comforting words, but to aid them, if needy, with their substance, God has given health to young men and women, and they can obtain a great blessing by aiding the widow and fatherless in their affliction. I saw that God required young men to sacrifice more for the good of others. He claims more of them than they are willing to perform. If #10

they keep themselves unspotted from the world, cease to follow its fashions, and lay by that which the lovers of pleasures spend in useless articles to gratify pride, and give it to the worthy afflicted ones, and to sustain the cause, they will have the approval of Him who says, "I know thy works." There is order in heaven, and God is well pleased with the efforts of his people in trying to move with system and order in his work. I saw that there should be order in the church of God, and arrangement in regard to carrying forward successfully the last great message of mercy to the world. God is leading his people in the plan of Systematic Benevolence, and this is one of the very points which will cut the closest with some, to which God is bringing up his people. To them this point cuts off the right arm, and plucks out the right eye, while to others it is a great relief. To noble, generous souls the demands upon them seem very small, and they cannot be content to do so little. Some have large possessions, and if they lay by them in store for charitable purposes as God has prospered them, it seems to them like a large sum. The selfish heart clings as closely to a little offering #11 as to a larger one, and makes the small offering look very large. I was pointed back to the [#5.p11]commencement of this last work. Then some who loved the truth, could consistently talk of sacrificing. They devoted much to the cause of God to send the truth to others. They have sent their treasure beforehand to heaven. Brethren, you who have received the truth at a later period, and have large possessions, God has called you into the field, not merely that you may enjoy the truth, but that you may aid with your substance in carrying forward this great work. And if you have an interest in this work, you will venture out, and invest something in it, that others may be saved by your efforts, and you reap with them the final reward. Great sacrifices have been made, and privations endured to place the truth in a clear light before you. Now God calls upon you, in your turn, to make great efforts, and to sacrifice in order to place the truth before those who are in darkness. God requires this. You profess to believe the truth; let your works testify to the fact. Unless your faith works, it is dead. Nothing but a living faith will save you in the fearful scenes which are just before you.

I saw that it was time that those who have their large possessions begin to work fast. It is time they were not only laying by them in store as God is now prospering them, but as he HAS prospered them. Plans were especially laid in the days of the apostles that some should not be eased and others burdened. Arrangements were made that all should share equally in the burdens of the church of God according to their several ability. Said the angel. The axe must be laid at the root of the tree. If the heart is wrapt in earthly treasure,^[#5,p12] like Judas they will complain. His heart coveted the costly ointment poured upon Jesus, and he sought to hide his selfishness under a pious, conscientious regard for the poor. “Why was not this ointment sold for three hundred pence and given to the poor?” He wished he had the ointment in his possession; it would not thus be lavished upon the Saviour. He would apply it to his own use; sell it for money. He prized his Lord just enough to sell him to wicked men for a few pieces of silver. As Judas brought up the poor as an excuse for his selfishness, professed Christians, whose hearts are covetous, will seek to hide their selfishness under a put-on conscientiousness. O, they fear Systematic Benevolence is getting like the nominal churches! Let not your left hand know what your right hand doeth! They seem conscientious to follow exactly the Bible as they understand it in this matter; but they entirely neglect the plain declaration of Christ, “Sell that ye have and give alms.”

“Take heed that ye do not your alms before men to be seen of them.” Some think this text teaches that they must be secret in their works of charity. And they do but very little, excusing themselves, because they do not know just how to give. But Jesus explained it to his disciples as follows: “Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward.” They gave to be regarded noble and generous by men. They received praise of men, and ^[#5,p13] Jesus taught his disciples that it was all the reward they would have. With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the

notice of the left hand. This lesson of Jesus to his disciples was to rebuke those who wished to receive glory of men. They performed their alms-giving upon some very public gathering; and before doing this, a public proclamation was made of their generosity before the people, and many gave large sums merely to have their name exalted by men. And the means given in this manner was often extorted from others by oppressing the hireling in his wages, and grinding the face of the poor.

Then I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it. I was directed to these texts: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "By their fruits ye shall know them." I was shown that scripture testimony will harmonize, when it is rightly understood. The good works of the children of God, are the most effectual preaching the unbeliever has. He thinks there must be strong motives that actuate the Christian to deny self, and with his possessions, try to save his fellow man. It is unlike the spirit of the world. Such fruits testify that they are genuine Christians. They seem to be constantly reaching upward to a treasure that is imperishable.

In every gift and offering there should be a suitable object before the giver—not to uphold any in idleness—not to be seen of men or to get a ^[#5.p14]great name—but to glorify God by advancing his cause. Some make large donations to the cause of God, but their brother who is poor may be suffering close by them, and they do nothing to relieve him. Little acts of kindness imparted to their brother in a secret manner would bind their hearts together, and would be noticed in heaven. I saw that the rich should make a difference in their prices, and their wages to the afflicted and widows, and the worthy poor among them. But I saw it was too often the case that the poor were taken advantage of, and the rich reap the advantage, if there is any to be gained, and the last penny is exacted for every favor. It is all written in heaven. "I know thy works."

The greatest sin which now exists in the church is covetousness. God frowns upon his professed people for

their selfishness. His servants have sacrificed their time and their strength to carry them the word of life, and many have prized it just as highly, and no more, as their works have shown. If they can help the servant of God just as well as not, they sometimes do it; but he is often left to pass on, and but little done for him. But if they employ a day laborer he must be paid full wages. But the self-sacrificing servant of God labors for them in word and doctrine; he carries the heavy burden of the work on his soul; he patiently shows from the word of God the dangerous errors which are hurtful to the soul; he enforces the necessity of immediately tearing up the weeds which choke the good seed sown; he brings out of the storehouse of God's word things new and old to feed the flock of God. All ^{#15} acknowledge that they have been benefited; but the poisonous weed covetousness, is so deeply rooted they let the servant of God leave them without administering of their temporal things. They have prized his wearing labor just as highly as they act. Says the True Witness, "I know thy works."

I saw that God's servants are not placed beyond the temptations of Satan. They are often fearfully beset by the enemy, and have a hard battle to fight. If they could be released from their commission, they would gladly labor with their hands. Their labor is called for by their brethren; but when they see it so lightly prized, they are depressed. True, they look to the final settlement for their reward, and this bears them up, but their families must have food and clothing. Their time belongs to the church of God. It is not at their own disposal. They sacrifice the society of their families to benefit others, and there are those who are benefited by their labors who are indifferent to their wants. I saw that it was doing injustice to such, to let them pass on and deceive themselves. They think they are approved of God, when he despises their selfishness. Not only will these selfish ones be called to render an account to God how they have used their Lord's money; but for all the depression, and heart-aching feelings they have brought upon God's chosen servants, which have crippled their efforts, will be set to their account.

The True Witness declares, "I know thy works."

The selfish, covetous heart will be tested. Some are not #16
willing to devote to God a very small portion of the in-
crease of their earthly treasure. They would [#5,p16]start
back with horror if you should speak of the principal.
What have they sacrificed for God? Nothing. They profess
to believe that Jesus is coming; but their works deny
their faith. Every individual will live out all the faith he
has. False-hearted professor, "Jesus knows thy works."
He hates your stinted offerings, your lame sacrifices.

I saw that many feel at liberty to use the means
freely that is lent them of God, for their own convenience
in fitting up pleasant homes here; but when they build a
house in which to worship the great God, who inhabiteth
eternity, they cannot afford to let the Lord have the use
of the means he has lent them. Each is not striving to
excel the other in showing his gratitude to God for the
truth, by doing all he can to prepare a suitable place of
worship; but some are trying to do just as little as possi-
ble; and they feel that their means is as good as lost
which they spend in preparing a place for the Most High
to visit them. Such an offering is lame, and not accept-
able to God. I saw that it would be much more pleasing
to God if his people would show as much wisdom in pre-
paring a house for him, as they do in their own dwellings.

The sacrifices and offerings of the children of Is-
rael were commanded to be without blemish or spot, the
best of the flock, and every one of the children of Israel
shared in that work. The work before us will be exten-
sive. If you build a house for God, do not offend and
limit him in casting in your lame offerings. Put the very
best offering into a house built for God. Let it be the very #17
best you have, and show an interest to have it convenient
and [#5,p17]comfortable. Some think time is so short it is
no matter. Then carry out the same in your dwellings,
and in all your worldly arrangements.

I saw that God could carry on his work without
any of man's help; but this is not his plan. The present
world is designed as a scene of probation for man. He is
here to form a character which will pass with him into
the eternal world. Good and evil are placed before him,
and his future state depends upon the choice he makes.
Christ came to change the current of his thoughts and

affections. His heart must be cut off from his earthly treasure, and placed upon the heavenly. By his self-denial, God can be glorified. The great sacrifice has been made for man, and now man will be tested and proved to see if he will follow the example of Jesus, and make a sacrifice for his fellow-man. Satan and his angels are combined against the people of God; but Jesus is seeking to purify them unto himself. He requires them to advance his work. God has deposited enough in this world among his people to carry forward his work, without embarrassment, and it is his plan that the means which he has entrusted to his people be used judiciously. Sell that ye have and give alms, is a part of God's sacred word. The servants of God must arise, cry aloud, and spare not, "Show my people their transgressions, and the house of Jacob their sins." The work of God is to be more extensive, and if his people follow his counsel, there will not be much means in their possession to be consumed in the final conflagration. All will have laid up their treasure ^{#18} where moth and rust cannot corrupt, and the heart will not have a cord to bind it to earth.

I was then shown that the parable of the talents has not been fully understood. This lesson of importance was given to the disciples for the benefit of Christians living in the last days. And these talents do not represent merely the ability to preach and instruct from the word of God. The parable applies to the temporal means which God has entrusted to his people. Those to whom the five and two talents were given, traded and doubled that which was committed to their trust. God requires of those who have their possessions here to put their money out to usury for him, to put it into the cause to spread the truth. And if the truth lives in the heart of the receiver, he also will aid with his substance in sending the truth to others, and through his efforts, his influence and his means, other souls embrace the truth, and begin also to work for God. I saw that some of God's professed people are like the man who hid his talent in the earth. They keep their possessions and means from doing good to God's cause. They claim that it is their own, and that they have a right to do what they please with their own; and souls are not saved by any judicious effort they

make with their Lord's money. As judgment passes upon the house of God, the angels keep a faithful record of every man's work, their sentence is recorded by their name, and the angel is commissioned to spare them not, but to cut them down at the time of slaughter. And that #19 which was committed to their trust is taken from them. Their earthly treasure is then swept away, and [#5,p19]they have lost all. And the crowns they might have worn, had they been faithful, are put upon the heads of those saved by the faithful servants whose means were constantly in use for God. And every one they have been the means of saving, adds stars to their crowns in glory, and increases their eternal reward.

I was also shown that the parable of the unjust steward was to teach us a lesson. "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations." If we use our means to God's glory here, we lay up in Heaven a treasure, and when earthly possessions are all gone here, the faithful steward has Jesus and angels for his friends, to receive him home to everlasting habitations.

"He that is faithful in that which is least, is faithful also in much." He that is faithful in his earthly possessions, which is least, to make a judicious use of what God has lent him here, will be true to his profession. "He that is unjust in the least, is unjust also in much." He that will withhold from God that which he has lent him, will be unfaithful in the things of God in every respect. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" If we prove unfaithful in the management of what God lends us here, he will never give us the immortal inheritance. "And if ye have not been faithful in that which is another man's, who shall give you that which is your #20 own?" Jesus has purchased for us redemption. It is ours; but we are placed here on [#5,p20]probation to see if we will prove worthy of eternal life. God proves us by entrusting us with earthly possessions. If we are faithful to freely impart of what he has lent us, to advance his cause, God can entrust to us the immortal inheritance. "Ye cannot serve God and mammon." "If ye love the

world, the love of the Father is not in you."

I saw that God was displeased with the slack, loose manner in which many of his professed people conduct their worldly business. They seem to lose all sense of the fact that the property they are using belongs to God, and they must render to him an account of their stewardship. Some leave their worldly business in perfect confusion. Satan has his eye on it all, and he strikes at a favorable opportunity, and by his management takes much means out of the ranks of Sabbath-keepers. And this means goes into his ranks. Some who are aged are unwilling to make any settlement of their worldly business, and in an unexpected moment they sicken and die. Their children who have no interest in the truth, take the property. Satan has managed it as it has suited him. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If ye have not been faithful in that which is another man's, who shall give you that which is your own?" I saw the awful fact, that Satan and his evil angels have had more to do with the management of the property of God's professed people, than the Lord has. Stewards of the last days are unwise. They suffer Satan to control their business matters, and get into his ranks what belongs to, and should be in, the cause ^[#5,p21]Of God. God takes notice of you, unfaithful stewards; he will call you to account. I saw that the stewards of God can by faithful, judicious management keep their business in this world square, exact, and straight. And if they should be suddenly taken away, it is their privilege and duty, especially for the aged, feeble and those who have no children, to have their means where it can be used in the cause of God. But I saw that Satan and his angels exult over their success in this matter. And those who should be wise heirs of salvation almost willingly let their Lord's money slip out of their hands into the enemy's ranks. In this way they strengthen Satan's kingdom, and seem to feel very easy about it! #21

I saw that God was displeased with his people for being surety for unbelievers. I was directed to these texts. Prov. xxii, 26. Be not thou one of them that strike hands, or of them that are surety for debts. Prov. xi, 15.

He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure. Unfaithful stewards! They pledge that which belongs to another—their heavenly Father, and Satan stands ready to aid his children to wrench it out of their hands.

I saw that Sabbath-keepers should not be in partnership with unbelievers. God's people trust too much to the words of strangers, ask their advice and counsel, when they should not. The enemy makes them his agents, and works through them to perplex and take from God's people.

I was shown that some have no tact at wise management of worldly matters. They lack the qualifications, and Satan takes advantage of them. ^{#22} [#5.p22] When this is the case, such should not remain in ignorance of their lack. They should be humble enough to counsel with their brethren, whose judgment they can have confidence in, before they carry out plans. I was directed to this text, "Bear ye one another's burdens." Some are not humble enough to let those who have judgment, calculate for them, until they have followed their own plans, and have involved themselves in difficulties. Then they see the necessity of having the counsel and judgment of their brethren; but how much heavier the burden then, than at the first. Brethren should not go to law, if it can be possibly avoided; for they give the enemy great advantage to entangle and perplex them. It would be better to make a settlement at some loss.

I saw that some of God's children have made a mistake in regard to oath-taking, and Satan has taken advantage of this to oppress them, and take from them their Lord's money. I saw that the words of our Lord, "Swear not at all," do not touch the judicial oath. "Let your communication be yea, yea; and nay, nay; for whatsoever is more than these, cometh of evil." This refers to common conversation. Some exaggerate in their language. Some swear by their own life. Others swear by their head. As sure as they live—as sure as they have a head—some take Heaven and earth to witness that such things are so. Some hope that God will strike them out of existence if what they are saying is not true. It is this kind of common swearing that Jesus warns his disciples

against.

#23

I was shown that we have men placed over us ^[#5,p23]for rulers, and laws to govern the people. Were it not for these laws, the world would be in a worse condition than it is now. Some of these laws are good, and some bad. The bad have been increasing, and we are yet to be brought into straight places. But God will sustain his people in being firm, and living up to the principles of his word. Where the laws of men conflict with God's word and law, we are to obey the word and law of God, whatever the consequences may be. The laws of our land, requiring us to deliver a slave to his master, we are not to obey, and we must abide the consequences of the violation of this law. The slave is not the property of any man. God is his rightful Master, and man has no right to take God's workmanship into his hands, and claim him as his own.

I saw that the Lord yet has something to do with the laws of the land. While Jesus is in the sanctuary, God's restraining Spirit is felt by rulers and people. But Satan controls to a great extent the great mass in the world, and were it not for the laws of the land, we should experience great suffering. It was shown me that it was no violation of God's word, when it is actually necessary, for his children, when called upon to testify in a lawful manner, to solemnly take God to witness that what they say is the truth, and nothing but the truth.

Man is so corrupt that laws are made to throw the responsibility upon his own head. Some men do not fear to lie to their fellow-man; but they have been taught, and the restraining Spirit of God has impressed them, that it is a fearful thing ^[#5,p24]to lie to God. The case of Ananias and Sapphira his wife, is given for an example. The matter is carried from man to God, so that if he bears false witness, it is not to man, but to the great God. He reads the heart, and knows the exact truth in every case. Our laws make it a high crime to take a false oath. God has often visited the one who has taken the false oath, and even while the oath was on his lips, the destroying angel has cut him down. This was to prove a terror to evil-doers.

#24

And I saw if there was any one on earth who

could consistently testify under oath, it is the Christian. He lives in the light of God's countenance. He grows strong in his strength. And when matters of importance must be decided by law, there is no one who can so well appeal to God as the Christian. I was bid by the angel to notice, that God swore by himself. Gen. xxii, 16; Heb. vi, 13, 17. He swore to Abraham, [Gen. xxvi, 3.] to Isaac, [Ps. cv, 9; Jer. xi, 5,] and to David, [Ps. cxxxii, 11; Acts ii, 30.] God required of the children of Israel an oath between man and man. Ex. xxii, 10, 11. Jesus submitted to the oath in the hour of his trial. The high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus said unto him, Thou hast said. If Jesus meant the judicial oath in his teachings to his disciples, he would have reproved the high priest, and there enforced his teachings for the good of his followers present. Satan has been pleased to have some view oath-taking in a wrong light, for it has given him opportunities to oppress them, and take from them their Lord's money. #25

The stewards of God must be more wise, lay their plans, and prepare themselves to withstand Satan's devices; for he is to make greater efforts than he has ever made.

Some, I saw, have a prejudice against our rulers and laws; but if it was not for law, this world would be in an awful condition. God restrains our rulers, for the hearts of all are in his hands. Bounds are set beyond which they cannot go. Many of our rulers are those whom Satan controls; but I saw that God has his agents even among the rulers. And some of them will yet be converted to the truth. They are now acting the part that God would have them. When Satan works through his agents, propositions are made that, if carried out, would impede the work of God, and would produce great evil. The good angels move upon these agents of God to oppose the propositions, with strong reasons, which Satan's agents cannot resist. A few of God's agents will have power to bear down a great mass of evil. Thus the work will go on until the third message has done its work, and at the loud cry of the third angel, these agents will have an opportunity to receive the truth, and some of

them will be converted, and endure with the saints through the time of trouble. When Jesus leaves the most holy, his restraining Spirit is withdrawn from rulers and people. They are left to the control of evil angels. Then such laws will be made by the counsel and direction of Satan, that unless time should be very short, no flesh could be saved. [#5.p26] #26

A Letter

Dear Bro. and Sr. —: The Lord has seen fit in his goodness to give me a vision at this place, and among the different things shown, were somethings relating to you. I saw that all was not right with you. The enemy has been seeking your destruction, and through you to influence others. I saw that you both take an exalted position that God has never assigned you. I saw that you both considered yourselves far in advance of the people of God. I saw you looking to Battle Creek with jealousy and suspicion. You would place your hands in there, and mould their acts and doings to what you consider would be right. You are noticing little things that you do not understand, and that you have not the least to do with, and that in no way concerns you. God has committed his work at B. C. to chosen servants. He has laid the burden of the work upon them. Angels of God are commissioned to have oversight of the work, and if it does not move right, those who are at the head of the work will be corrected, and things will move in God's order without the interference of this individual, or that.

I saw that God wants you to turn your attention to yourselves. Try your motives. You are deceived in regard to yourselves. You have an appearance of humility, and this appearance has influence with others, and leads them to think you are far advanced in the Christian life; but when your peculiar notions are touched, self rises at once, and you manifest a willful, stubborn spirit. [#5.p27] #27 This is a sure evidence that you do not possess true humility.

I saw that you had mistaken notions about afflicting your bodies, depriving yourselves of nourishing food. These things lead some of the church to think, surely God is with you, or you would not deny self, and sacrifice thus. But I saw that none of these things will make you

more holy. The heathen do all this, but receive no reward for it. A broken and contrite spirit before God is in his sight of great price. I saw that your views were erroneous in these things, and you look at the church, and are watching them, noticing little things, when your attention should be turned to your own souls' interest. God has not laid the burden of his flock upon you. You think that the church is upon the back ground, because they cannot see things as you do, and because they do not follow the same rigid course you think you are required to pursue. I saw that you are deceived in regard to your duty, and concerning the duty of others. Some have gone too far in the eating question. They have taken a rigid course, and lived so very plain that their health has suffered, disease has strengthened in the system, and the temple of God has been weakened. I was referred back to Rochester, N. Y. I saw that when we lived there we did not eat nourishing food as we should, and disease nearly carried us to the grave. I saw that as God gave his beloved sleep, he was willing to grant them suitable food to nourish the strength. The motive we had was pure. It was to save means, that the paper might be sustained. We were poor. I saw that the fault then was in ^[#5,p28]the church. Those who had means were covetous and selfish. If these had done their part, the burden would have been lightened upon us; but as some did not do their part, we were burdened and others eased. I saw that God did not require any one to take a course of such rigid economy as to weaken or injure the temple of God. There are duties and requirements in his word to humble the church and cause them to afflict their souls, without entering into any course to make crosses, and manufacture duties to distress the body, to cause humility. All this is outside of the word of God. #28

The time of trouble is just before us; and then stern necessity will require the people of God to deny self, to merely eat enough to sustain life; but God will prepare and fit his people for that time. Our necessity will be God's opportunity to impart his strengthening power, and to sustain his people in that fearful hour. But now God requires his people to labor with their hands, the thing that is good, and lay by them in store as God has

prospered them, and do their part in sustaining the cause of truth. This is a duty enjoined upon all who are not especially called to labor in word and doctrine, to devote their time in proclaiming the way of life and salvation to others.

And those who labor with their hands must nourish their strength to perform this labor, and those who labor in word and doctrine must nourish their strength, for Satan and his evil angels are warring against them to tear down their strength, and they should seek rest of body and mind when they can, from wearing labor, and should eat of nourishing, strengthening food, build up their strength, for they will be obliged to use, or bring into exercise all the strength they have. I saw that it did not glorify God in the least for any of his people to make a time of trouble for themselves. There is a time of trouble just before God's people, and he will prepare them, and fit them for that fearful conflict. #29

I saw that your views concerning swine's flesh would prove no injury if you have them to yourselves; but in your judgment and opinion you have made this question a test, and your actions have plainly shown your faith in this matter. If God requires his people to abstain from swine's flesh, he will convict them on the matter. He is just as willing to show his honest children their duty, as to show their duty to individuals upon whom he has not laid the burden of his work. If this is a duty of the church to abstain from swine's flesh, God will discover it to more than two or three. He will teach his church their duty. I saw that God was leading out a people, not a few separate individuals, one here and there, one believing this thing, another that. Angels of God are doing the work committed to their trust. The third angel is leading out a people, purifying a people, and unitedly they move with the third angel. I saw that some run ahead of the angels that are leading this people; but they have to retrace every step, and meekly follow no faster than the angels lead. I saw that the angels of God would lead his people no faster than they could receive, and act out well, the important truths that are communicated to them. I saw that some restless spirits do not more than half do up their work. As the angel leads them, they get in #30

haste for something new, and rush on without any divine guidance, and they bring confusion and discord into the ranks. They do not speak or act in harmony with the body. I saw that you both will have to speedily be brought where you are willing to be led, instead of desiring to lead, or Satan will step in and lead you in his way, to follow his counsel. Some look at your set notions, and consider it humility. They are deceived. You are both making work for repentance.

Bro. — you are naturally close and covetous. You tithe mint and rue, but neglect the weightier matters. The young man came to Jesus, and wanted to know what he should do to have eternal life. Jesus tells him to keep the commandments. He declared he had done so. Said Jesus, Yet lackest thou one thing. Go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. The result was, he went away sorrowful, for he had great possessions. I saw you had wrong ideas. God requires economy of his people; but I saw some had stretched their economy into meanness. I wish you could see your case as it is. The true spirit of sacrifice, which is acceptable to God, you do not possess. You look at others, and watch them, and if they do not pursue the same rigid course toward themselves that you do toward yourselves, why, you can do nothing for them, and your souls are withering beneath the blighting influence of your own errors. A fanatical spirit is with you, that you take to be God's Spirit. You are deceived. #31 You cannot bear the plain, cutting testimony. You would [#5.p31] have a smooth testimony borne to you; but when any one reproves your wrongs, how quick self rises. Your spirits are not humbled. You have a work to do. * * * Such acts, such a spirit, I saw, was the fruit of your errors, and the fruits of setting up your judgment and notions as a rule for others, and against those whom God has called into the field. You have both overreached the mark.

I saw that you had thought this one and that one was called to labor in the field, when you know nothing of the matter. You cannot read the heart. If you had drank deep of the truth of the third angel's message, you would not be so free to tell who was called of God, and

who was not. It is no evidence because one can pray and talk well that God has called him. Every one has an influence, and that influence should tell for God; but when it comes to whether this one, or that one should devote his time to labor for souls, then there is something of the deepest importance in the matter, and it needs God to decide who shall engage in the solemn work. There were good men in the apostles' days that could pray with power, and talk often to the point, yet the apostles, who had power over unclean spirits, and could heal the sick, dared not with merely their wisdom set one apart for the holy work of being mouth-piece for God. They waited unmistakable evidence of the manifestation of the Holy Spirit. I saw that God had laid the work of deciding who was fit for this holy work upon his chosen messengers, #31 and in union with the church, and manifest tokens of the Holy Spirit, they were to decide who should go, and [#5.p31] who were unfit to go. I saw that if this work should be left to a few individuals here and there, to decide who was sufficient for this great work, confusion and distraction would be the fruit everywhere.

Repeatedly has God shown that individuals should not be encouraged into the field without unmistakable evidence that God has called them. God will not entrust the burden for his flock to unqualified individuals. Those whom God calls must be men of deep experience, tried and proved, men of sound judgment, men who will dare to reprove sin in the spirit of meekness, men that understand how to feed the flock. God knoweth the hearts, and he knows whom to select. Bro. and Sr. — may decide in this matter and be all wrong. Your judgment is imperfect, and can be no evidence in this matter. I saw that you were pulling off from the church, and if you continue to do so, you will have enough of it; for God will let you go to suffer by following your own way.

Now God invites you to get right, to try your motives, and press with the people of God.

E. G. White.

Mannsville, N. Y., Oct. 21, 1858

NUMBER SIX.

Testimony For The Church.^[#6.p3]

Dear Brethren and Sisters: THE Lord has again visited me in mercy, in a time of bereavement and great affliction. December 23, 1860, I was taken off in vision, and was shown the wrongs of individuals which have affected the cause, and I dare not withhold the testimony from the church to spare the feelings of individuals.

I was shown the low state of God's people; that God had not departed from them, but that they had departed from God, and become lukewarm. They possess the theory of the truth, but lack its saving power. As we near the close of time, Satan comes down with great power knowing his time is short. Especially upon the remnant will his power be exercised. He will war against them; he will seek to divide and scatter them that they may grow weak and be overthrown. The people of God should move understandingly. Their efforts should be united. They should be of the same mind, of the same judgment; then their efforts will not be scattered, but will be of force and tell in the upbuilding of the cause of present truth. Order must be observed, and there ^{#4} must be union in regard to order, or Satan will take advantage of them.

I was shown that the enemy would come in every way possible to dishearten the people of God, and perplex and trouble them, and that they should move understandingly and prepare themselves for the attacks of Satan. The matters of the church should not be left in an unsettled condition. Steps should be taken to secure church property for the cause of God, that the work may not be retarded in its progress, and that the means which persons wish to dedicate to God's cause, may not slip into the enemy's ranks. I saw that God's people should act wisely, and leave nothing undone on their part to place matters of the church in a secure state. Then after all is done that they can do, they should trust the Lord to overrule these things for them, that Satan

take no advantage of God's remnant people. It is Satan's time to work, and a stormy future is before us; and the church should be awake to make an advance move that they may stand securely against Satan's plans. It is time that something was done. God is not pleased to have his people leave the matters of the church at loose ends, and suffer the enemy to have the whole advantage and control affairs as best pleases him. #5

I was shown the wrong stand taken by R. F. C. in the Review in regard to organization, [#6.p5] and the distracting influence he exerted. He did not sufficiently weigh the matter. His articles were perfectly calculated to have a scattering influence, and to lead minds to come to wrong conclusions, and encourage the slack ideas many have of managing matters relating to the cause of God. Those who do not feel the weight of this cause upon them, do not feel the necessity of anything being done to establish church order. Those who have long borne the burden look to the future and weigh matters. They are convinced that steps must be taken to place the matters of the church in a more secure position where Satan cannot come in and take advantage. R. F. C's articles caused those who fear order to look with suspicion upon the suggestions of those, who by the special providence of God, move out in the important matters of the church. And when he saw that his position would not bear, he failed to frankly acknowledge his wrong and labor to efface the wrong impression he had made.

I saw that in temporal matters R. F. C. was too easy and negligent. He has lacked energy, and has considered it a virtue to leave things to the Lord which the Lord has left to him. It is only in cases of great emergency that the Lord interposes for us. We have a work to do, burdens and responsibilities to bear, and in thus doing we obtain an experience. [#6.p6] He manifests the same character in spiritual matters that he has done in his temporal affairs. There is a lack of zeal and earnestness to make thorough work. All should act with more discretion and wisdom in regard to the things of God, than they manifest in temporal things to secure an earthly possession. #6

And while God's people are justified in a lawful

manner to secure church property, they should be careful to maintain their peculiar and holy character. I saw that unconsecrated persons would take advantage of the position the church have recently taken, and will overstep the bounds, carry matters to extremes, and wound the cause of God. Some will move without wisdom or judgment and engage in lawsuits that might be avoided, mingle with the world, partake of their spirit, and influence others to follow their example. One professed Christian who moves unadvisedly, does much harm to the cause of present truth. Evil takes root much more readily than good, and flourishes when good and right languish unless they are carefully nourished.

I was pointed back and saw that in every important move, every decision made or point gained by God's people, there have been those who have arisen to carry matters to extremes, and to move in an extravagant manner, which has disgusted unbelievers and distressed ^{#7} God's people, and brought the cause of God into disrepute. The people whom God is leading out in these last days, will be troubled with just such things. But much evil will be avoided if the ministers of Christ will be of one mind, unite in effort, unite in their plans of action, sustain each other, stand together, and be faithful to reprove and rebuke wrong, which will soon cause it to wither. But Satan has controlled these matters very much. Private members, and even preachers, have sympathized with disaffected ones who have been reproved for their wrongs, and division of feeling has been the result. The one who has ventured out and faithfully met error and wrong, and discharged his disagreeable duty, is grieved and wounded that he receives not the fullest sympathy of his preaching brethren. He becomes discouraged in discharging such painful duties, lays down the cross and withholds the pointed testimony. His soul is shut up in darkness, and the church suffer for the lack of the very testimony God designed should live in the church. Satan's object is gained when the faithful testimony is suppressed. Those who so readily sympathize with the wrong, consider it a virtue, but they realize not that they are exerting a scattering influence, and that they themselves help to carry out Satan's plans. ^{#8}

I saw that many souls have been destroyed ^[#6,p8] by their brethren unwisely sympathizing with them, when their only hope was to be left to see and realize the full extent of their wrongs. But as they eagerly receive the sympathy of unwise brethren, they receive the idea that they are abused; and if they attempt to retrace their steps, they make half-hearted work. They divide the matter to suit their natural feelings, lay blame upon the reprover, and so patch up the matter. It is not healed, it is not probed to the bottom, and they fall into the same wrong again, because they were not left to feel the extent of their wrong and humble themselves before God, and let him build them up. False sympathizers have worked in direct opposition to the mind of CHRIST and ministering angels.

Ministers of CHRIST should arise and engage in the work of God with all their energies. God's servants are not excused if they shun pointed testimony. They should reprove and rebuke wrong, and not suffer sin upon a brother. I must here introduce a portion of a letter addressed to brother———:

“I was shown some things in regard to you. I saw that the living, pointed testimony had been crushed in the church. You have not been in harmony with the straight testimony. You have shunned to lay your hand ^{#9} decidedly upon wrong, and you have been tried with those who have felt compelled to do so. ^[#6,p9]Disaffected ones have had your sympathy, which has had a tendency to make you a weak man. You have not been in union with pointed, cutting testimony which has been sent home to the individual.

“God's servants are not excused if they shun pointed testimony. They must reprove and rebuke wrong, and not suffer sin upon a brother. You have often stretched out your hands to shield persons from the censure which they deserved, and the correction which the Lord designed they should have. If these persons failed to reform, their lack is set to your account. Instead of watching for their danger, and warning them of it, you have cast your influence against those who have followed the convictions of duty, and reproved and warned the erring.

“These are perilous times for the church of God, and the greatest danger now is of self-deception. Individuals professing to believe the truth are blind to their own danger and wrongs. They reach the standard of piety which has been set up by their friends and themselves; they are fellowshipped by their brethren, and are satisfied, while they fail entirely to reach the gospel standard set up by our divine Lord. If they regard iniquity in their hearts the Lord will not hear them. But with many it is not only regarded in the heart, but openly carried out in their lives, yet in many cases they receive no rebuke. #10

[#6.p10]

“I was pointed back to Crane's Grove. Your feelings were wrong there. You should have stood side by side with ——— and made straight work, taken hold of, and reproved individual wrongs. The burden you cast upon ——— you deserved yourself, for your lack of moral courage to lay your hand upon wrong. You influenced others.

The good work which God designed to have accomplished for certain ones was not accomplished, and they have been puffed up by Satan. If you had stood in the counsel of God at that time, an influence would have been cast which would have told upon the cause of God. The Spirit of the Lord was grieved. And this lack of union discourages those upon whom God lays the burden of reproof.

“I was shown that you had been wrong in sympathizing with H. C., and the course you have taken in regard to him has injured your influence, and has greatly injured the cause of God. It is impossible for H. C. to be fellowshipped by the church of God. He has placed himself where he cannot be helped by the church. He can have no communion with, nor voice in the church. He has placed himself there in the face of light and truth. He has place himself there in the face of light and truth. He has been stubborn. He has chosen his own course, and would not listen to reproof. He would follow the inclinations of his corrupt heart, has violated the holy law of God, and has disgraced the cause of present truth. If he #11
[#6.p11]repents ever so heartily, the church must let his case alone. If he goes to heaven, it must be alone, with-

out the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust. The Lord is displeased with your course in these things.

“You have injured the cause of God, your willful course, has injured the hearts of God's people. Your influence encourages a slack state of things in the church. You should bear a living, pointed testimony. Stand out of the way of the work of God, and step not in between God and his people. You have too long wrapt up the sharp testimony, and been opposed to the severe censure God lays upon individual wrongs. God is correcting, and proving, and purifying his people. Stand out of the way that the work of God be not hindered. A smooth testimony God will not accept. Ministers must cry aloud and spare not. The Lord has given you a powerful testimony, calculated to strengthen the church and arouse unbelievers. But these things wherein you lack must be corrected, or your testimony will dry up, and your influence injure the cause of God. The people look to you for an example. Do not mislead them. Let your influence be to correct wrongs in your family, and in the church.”^{#12}
[^{#6.p12}]

I have been shown that the Lord is reviving the living, pointed testimony, which will develop character, and purify the church. But while we are commanded to separate from the world, it is not necessary that we become coarse and rough, and descend to common expressions, and make our remarks as ragged as possible. The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual effort to imitate the society we expect soon to join, viz., angels of God who have never fallen by sin. The character should be holy, the manners comely, the words without guile, and we follow on step by step until we are fitted for translation.

DUTY TO CHILDREN

I have been shown that parents generally have not taken a proper course with their children. They are not restrained as they should be. They are left to indulge in pride, and follow their own inclinations. Anciently parental authority was regarded, and children were in sub-

jection to their parents. They feared and revered them; but the order in these last days is reversed. Some #13 parents are in subjection to their children. They fear their children, and yield to them. They fear to cross [#6.p13] the will of their children. But just as long as children are under the roof of their parents, dependent upon them, they should be subject to them. Parents should move with decision, requiring the following out of their views of right.

Eli might have restrained his wicked sons, but he feared their displeasure. He suffered them to go on in their rebellion, until they were a curse to Israel. Parents are required to restrain their children. The salvation of children depends very much upon the course pursued by their parents. In their mistaken love and fondness for their children, they indulge them to their hurt, nourish their pride, and put upon them trimmings and fixings which make them vain, and lead them to think that dress makes the lady or gentleman. But a short acquaintance convinces those with whom they associate that an outside appearance is not sufficient to hide the deformity of a heart void of the Christian graces, but filled with self-love, haughtiness and uncontrolled passion. Those who love meekness, humility and virtue, should shun such society, even if it be Sabbath-keepers' children. Their company is poisonous, their influence leads to death. Parents realize not the destructive influence of the seed which they are sowing. It will spring up and bear fruit #14 which will make their children despise parental authority. [#6.p14]

Children, even after they are of age, are required to respect, and look after the comforts of their parents. They should listen to the counsel of godly parents, and not feel because a few years are added to their life, that they have grown out of their duty to them. There is a commandment with promise to those who honor their father and their mother.

Children in these last days are so noted for their disobedience and disrespect, that God has especially noticed it, and it constitutes a sign that the end is near. It shows the power of Satan upon minds, and the almost complete control he has of the minds of the young. By

many, age is no more respected. It is considered too old-fashioned to respect the aged, for it dates back as far as the days of Abraham. Says God, "I know him, that he will command his children and household after him." Anciently, children were not permitted to marry without the consent of their parents. Parents chose for their children. It was considered a crime for children to contract marriage upon their own responsibility. The matter was first laid before the parents, and they were to consider whether the person to be brought into a close relation to them was worthy, and whether the parties could provide for a family. It was considered by them of the greatest importance that they, the worshipers of the true God, should not intermarry with an idolatrous people, lest they lead their families away from God. #15

Even after their children were married, the most solemn obligation rested upon them. Their judgment then was not considered sufficient without the counsel of their parents, and they were required to respect and obey their wishes, unless they should conflict with their duty to God.

Again I was directed to the condition of children in these last days. Children are not controlled. Parents should commence their first lesson of discipline when their children are babes in their arms. Teach them to yield their will to yours. This can be done by bearing an even hand, and manifesting firmness. Parents should have perfect control over their own spirits, and with mildness and yet firmness bend the will of the child until it shall expect nothing else but to yield to their wishes.

Parents do not commence in season. The first manifestation of temper is not subdued, and the children grow stubborn, which increases with their growth, and strengthens with their strength. Some children, as they grow older, think it a matter of course that they must have their own way, and that their parents must submit to their wishes. They expect their parents to wait upon them. They are impatient of restraint, and when old enough to be a help to their parents, they do not bear the burdens they should. They have been released from responsibilities, and grow up worthless at home, and worthless abroad. They have no power of endur- #16

ance; the parents have borne the burden, and have suffered them to grow up in idleness, without habits of order, industry, and economy. They have not been taught habits of self-denial, but have been petted and indulged, their appetites gratified, and they come up with enfeebled health. Their manners and deportment are not agreeable. They are unhappy themselves, and make those around them unhappy. And when the children are but children still, and while they need to be disciplined, they are allowed to go out in company, mingle with the society of the young, and one has a corrupting influence over the other.

The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which shall wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents causes them to excuse the faults of their children and to pass them by without correction, and their children are lost in consequence, and the blood of their souls will rest upon unfaithful parents.

#17

Children, who are thus brought up undisciplined, when they profess to be CHRIST'S ^[#6.p17]followers, have everything to learn. Their whole religious experience is effected by their bringing up in childhood. The same self-will often appears; the same lack of self-denial; the same impatience manifest under reproof; the same love of self and unwillingness to seek counsel of others, or be influenced by others' judgment; the same indolence, shunning of burdens, lack of bearing responsibilities is seen in their relation to the church. It is possible for such to overcome; but how hard the battle! How severe the conflict! How hard to pass through a course of thorough discipline, which is necessary for them to reach the elevation of Christian character. Yet if they overcome at last, they will be permitted to see before they are translated how near the precipice of eternal destruction they came, caused by the lack of right training in youth, and by not learning submission in childhood.

SYSTEMATIC BENEVOLENCE.

I was pointed back to the children of Israel anciently. God required of them all a sacrifice, both poor and rich, according as he had prospered them. The poor were not excused because they had not the wealth of their rich brethren. They were required to exercise economy and self-denial, that they come not before the Lord empty-handed. And those who were so poor that it was utterly impossible for them to bring an offering to the Lord, if sickness or misfortune had deprived them of the ability to bestow, those who were wealthy were required to help them to a humble mite, that they come not before the Lord empty-handed. This arrangement preserved a mutual interest. #18

In the arrangement of Systematic Benevolence, some have not come up, and united in this work, and have excused themselves because they were not free from debt. They plead that they must first "owe no man anything." But being in debt does not excuse them. I saw that they should render to Cæsar the things that are Cæsar's, and to God the things that are God's. Some feel conscientious to "owe no man anything," and think that God can require nothing of them, until their debts are all paid. Here they deceive themselves. They fail to render to God the things that are God's. Every one must bring to the Lord a suitable offering. Those who are in debt should take the amount of their debts from what they possess, and give a proportion of the remainder.

Some have felt under sacred obligations to their children. They must give them each a portion, but feel themselves unable to raise means to aid the cause of God. They make the excuse that they have a duty to do to their children. This may be right, but their first duty belongs to God. Render unto Cæsar the things that are Cæsar's, and to God the things that are God's. Rob not God by withholding from him your tithes and offerings. It is the first, sacred duty to render to God a suitable proportion. Let no one throw in their claims and lead you to rob God. Let not your children steal your offering from God's altar for their own benefit. #19

I saw that anciently the covetousness of some led them to withhold a suitable proportion. They made their

offering stinted, which was recorded in Heaven, and they were cursed in their harvest and their flocks just as they withheld. Some were visited with affliction in their families.

God would not accept a lame offering. It must be without blemish, the best of their flocks, and the best fruits of their fields. And it must be a free-will offering, if they would have the blessing of the Lord rest upon their families and their possessions.

The case of Ananias and Sapphira was presented before me to illustrate the course of those who put down their property below its value. They pretended to make a free-will offering of their possessions to the Lord. Said Peter, "Sold ye the land for so much?" The answer was, "Yea, for so much." Some in this evil age would not consider that a lie, ^{#20} but the Lord regarded it thus. They had sold it for so much, and much more. Their consecration was professedly made to God. To him they had dissembled, and their retribution lingered not.

I saw that in the arrangement of Systematic Benevolence hearts will be tested and proved. It is a constant, living test. It brings one to understand his own heart, whether the truth or the love of the world predominates. Here is a test for the naturally selfish and covetous. They will put down their possessions at very low figures. Here they dissemble. Said the angel, "Cursed be he that doeth the work of the Lord deceitfully." Angels are watching the development of character, and the doings of such are carried to heaven by the heavenly messengers. Some will be visited of God for these things, and their increase will be brought down to their figures. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." Prov. xi, 24, 25.

All are required to have an interest in this work. Those who use tobacco, tea and coffee should lay these idols aside, and put their cost into the treasury of the Lord. Some have never made any sacrifice for the cause of God, and are asleep as to what God requires of them. ^{#21} Some of the very poorest will have the greatest struggle to deny themselves of these stimulants. This

individual sacrifice is not required because the cause of God is suffering for means. But every heart will be tested and its character developed. It is principle that God's people must act upon. The living principle must be carried out in the life.

"Will a man rob God? Yet ye have robbed me. But ye say wherein have we robbed thee? In tithes and offerings; ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." I saw that this scripture has been misapplied to speaking and praying in meeting. The prophecy has a special application to the last days, and teaches God's people their duty to bring a proportion of their substance as a freewill offering to the Lord.^{#22}
[#6.p22]

SEVENTH-DAY ADVENTISTS.

I was shown in regard to the remnant people of God taking a name. Two classes were presented before me. One class embraced the great bodies of professed Christians. They were trampling upon God's law and bowing to a Papal institution. They were keeping the first day of the week as the Sabbath of the Lord.

The other class were but few in number and were bowing to the great Law-giver. They were keeping the fourth commandment. The peculiar and prominent features of their faith were the observance of the seventh day, and waiting for the appearing of our Lord from Heaven.

The conflict is between the requirements of God and the requirements of the beast. The first day, a Papal institution which directly contradicts the fourth commandment, is yet to be made a test by the two-horned beast. And then the fearful warning from God declares the penalty of bowing to the beast and his image. They shall drink the wine of the wrath of God, which is poured

out without mixture into the cup of his indignation.

No name which we can take will be appropriate but that which accords with our profession, and expresses our faith, and marks us as a peculiar people. The name, Seventh-day ^[#6,p23]Adventist, is a standing rebuke to the Protestant world. Here is the line of distinction between the worshipers of God, and those who worship the beast, and receive his mark. The great conflict is between the commandments of God and the requirements of the beast. It is because the saints are keeping all ten of the commandments that the dragon makes war upon them; and if they will lower the standard and yield the peculiarities of their faith, the dragon will be at peace. But God's people excite the ire of the dragon because they have dared to raise the standard, and unfurl their banner in opposition to the Protestant world, who are worshiping the institution of Papacy. #23

The name Seventh-day Adventist carries the true features of our faith in front and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God, and faith in our Lord Jesus Christ.

I was shown that almost every fanatic who has arisen, who wishes to hide his sentiments that he may lead away others, claims to belong to the church of God. Such a name would excite suspicion at once, for the most absurd errors are concealed under this name. This name is too indefinite for the remnant people of God. #24 The influence of such a name would lead to the supposition that we had a faith we wished to cover up. ^[#6,p24]

THE POOR

Some, who are poor in this world's goods are apt to place all the straight testimony upon the shoulders of the men of property. But they do not realize that they also have a work to do. God requires them to make a sacrifice. He requires of them to sacrifice their idols. They should lay aside such hurtful stimulants as tobacco, tea, and coffee. If they are brought into straightened circumstances while exerting themselves to do the best they can, it will be a pleasure for their wealthy brethren to

help them out of trouble.

Many lack wise management and economy. They do not weigh matters well, and move cautiously. Such should not trust to their own poor judgment, but counsel with their brethren who have experience. Those who lack good judgment and economy are often unwilling to seek counsel. They generally think that they understand how to conduct their temporal business, and are unwilling to follow advice. They make bad moves and suffer in consequence. Their brethren are grieved to see them suffer, and they help them out of difficulty. Their unwise management affects the church. It takes means from the treasury of God which should have been used to advance the cause of present truth. If these poor brethren would take an humble course and be willing to be advised and counseled by their brethren, and then are brought into straightened places, their brethren should feel it their duty to cheerfully help them out of difficulty. But if they choose their own course and rely upon their judgment, they should be left to feel the full consequences of their unwise course, and learn by dear experience that "in a multitude of counselors there is safety." God's people should be subject one to another. They should counsel with each other, that the lack of one be supplied by the sufficiency of the other. I saw that the stewards of the Lord have no duty to help those persons who persist in using tobacco, tea and coffee. #25

SPECULATIONS.

I saw that some have excused themselves from aiding the cause of God, because they were in debt. Had they closely examined their own hearts, they would have discovered that selfishness, was the true reason why they brought no freewill offering to God. And some will remain in debt. Because of their covetousness the prospering hand of God will not be with them to bless their undertakings. They love this world better than they love the truth. They are not being fitted up and made ready for the kingdom of God. #26

If a new patent passes through the country, men who profess to believe the truth have found a way to raise means and join the enterprise. God is acquainted

with every heart. Every selfish motive is known to him, and he suffers things to arise to try the hearts of his professed people, to prove them and develop character. In some instances the Lord will suffer men to go on, and meet with an entire failure. His hand is against them to disappoint their hopes and scatter what they possess. Individuals who have really felt an interest in the cause of God, and have been willing to venture something for its advancement, will find it a sure and safe investment. Some will have a hundred fold in this life, and in the world to come life everlasting. But all will not receive their hundred fold in this life, because they cannot bear it. They would, if entrusted with much, become unwise stewards. The Lord withholds it for their good; but their treasure in Heaven will be secure. How much better is such an investment as this? The desire that some of our brethren possess to earn means fast, leads them to engage in a new enterprise and invest means, and their expectations of making money are not realized. They sink that which they could have spent in God's cause. There is an infatuation in these new enterprises. And notwithstanding these things have been acted over so many times, and the example of others is before them who have made investments and have ^[#6.p27]met with an utter failure, yet they are slow to learn. Satan allures them on, and makes them drunk with anticipated hopes. When these hopes are blasted, they suffer many discouragements in consequence of their unwise adventures. If means are lost, the person looks upon it as a misfortune to himself, as his loss. But he must remember that it is the means of another that he is handling, that he is only a steward, and God is displeased with the unwise management of that means which could have been used to advance the cause of present truth. The unfaithful steward must give an account of his stewardship at the reckoning day. #27

I was shown that the Spirit of God has had less and less influence upon S.W.R., until he has no strength from God to overcome. Self and self-interest has been prominent with him for some length of time. Pride of heart, a set, unsubdued will, and unwillingness to confess and yield his wrongs, have brought him in the

dreadful position he is in. Long has the cause been injured by his injudicious course.

He has been exacting, which has encouraged a spirit of fault-finding in the church. He has been severe where it was uncalled for, and has lorded it over those upon whom he dared to exercise authority. His prayers and exhortations ^[#6.p28] have led the brethren to think he was a devoted Christian, which has prepared them to be effected by his wrong course. He has been notional, and his oddities have had a bad influence upon the minds of many. Some have been so weak as to imitate his example. I saw that he had done far greater injury to the cause than good. #28

Had he received the instruction given of God, and been corrected, he would have obtained the victory over these strong habits and besetments. But I saw that he had so long let these habits control him, the strong foe has bound him.

His deal has not been correct. Dishonesty has been gaining upon him, and he has taken means from the treasury that he had no right to, and has used it to his own advantage. He has considered that he had better judgment in disposing of means than his brethren. If means were put in his hands to be applied, and the giver named the individuals who were to receive it, instead of carrying out the wishes of the giver he has acted from impulse, disregarding the wishes of the giver, taken the liberty to apply means to suit himself; and has applied what portion of it he saw fit to his own benefit. These things God has frowned upon. A dishonest course has been gaining upon him. He has considered that he was the Lord's steward, and could apply the means, ^[#6.p29] even of another, as he saw fit. Every man is to be his own steward. #29

He has rejected the counsel and advice of his brethren, gone on in his own strength, and followed his own will, and every means whereby he could be corrected, he has rejected. When he has been reprov'd, the manner or the person has not suited him, and the way has been closed up for reform. The Lord has not accepted his labors for some length of time. He has labored much more for his own interest than for the interest of the

cause.

As he first goes to a place his prayers and exhortations have effect, and brethren receive the idea that he is a perfect Christian. But as they have become acquainted, how have they been disappointed to witness his selfishness, fretfulness, harshness and oddities. Almost every day some peculiar notion is seen. His mind is almost constantly occupied fixing up something for his own advantage. He is favored because he is considered a messenger. Then he will dispose of it to someone to good advantage to himself, and fix again. His fixing and planning has had a withering, blighting influence upon the cause of God. His course is calculated to tare [tear] to pieces, and it has wounded almost everywhere. What an example to the flock. He has been very selfish in his deal, and has taken advantage of those with whom he has dealt. God's frown is upon him. A good tree is known by its fruits. [#6.p30] #30

Fanaticism in Wisconsin

I saw that the Lord especially directed my husband west last Fall instead of going east as he at first decided. At Wisconsin there was a wrong to be corrected. The work of Satan was taking effect and would destroy souls if not rebuked. The Lord saw fit to choose one who had had experience in the past, and had witnessed fanaticism, and the working of Satan's power. Those who received this instrument of God's choosing were corrected, and souls were rescued from the snare Satan had prepared for them.

I was shown that this device of Satan would not have taken so readily in Wisconsin if minds and hearts had been in union with the work of God, and united with his people. I saw that the spirit of jealousy and suspicion still existed in the minds of some in Wisconsin. It is the seed sown by the Messenger party that has not been entirely rooted out. And while they have professed to receive the third angel's message, their former feelings and prejudices have not been given up. Their faith is adulterated and they are prepared for Satan's deception. Those who drank in the Messenger spirit must make clean work, and have every particle of it rooted out, and receive

the spirit of the third angel's message, or it will cleave to them like the leprosy, and it will become easy for them to draw off from their ^[#6,p31]brethren in present truth. It will be easy for them to think that they can go an independent company alone to heaven, and easy for them to fall into Satan's snare. He is very unwilling to let go his hold in Wisconsin. He has other deceptions prepared for those who are not united with the body. I saw that individuals who had been so enshrouded in darkness and deception that Satan had not only controlled the mind, but the body, would have to take a most humble place in the church of God. He will not commit the care of his flock to unwise shepherds, who would mistake and feed them poison instead of wholesome, healthy food. God will have men care for the flock who can feed them with clean provender, thoroughly winnowed. O, what a blot have these fanatical movements brought upon the cause of God! What a reproach! And those who held so fast this spirit of dark fanaticism, notwithstanding the plain evidences that Satan's hand was in it, are not to be relied upon, or their judgment to be of any weight. God sent his servants to Bro. and sister Steward. They despised correction, and chose their own course. Bro. S. was jealous and stubborn, and his future course must be with great humility, for he has proved himself unworthy the confidence of God's people. His heart is not right with God, neither has it been for a long time.^[#6,p32]

I saw that Satan's object has been to lead persons in Wisconsin into gross fanaticism. He has controlled their minds and led them to act in accordance with the deception they were under. When his object was accomplished, and they had run the length of the course Satan had marked out for them, he is willing that they should acknowledge that wrong, and now he will try to push them to an opposite extreme, to deny the gifts and operations of God's Spirit. Satan took advantage of Bro. and sister Steward's lack of union with the body. They desired to take an independent course, and to lead instead of yielding to be led. Bro. S. has a jealous disposition, which, together with his independence, has kept him one side; for he could not with this spirit be a true yokefellow with his ministering brethren. And sister S. lacked ex-

perience, is of jealous disposition, yet possessing much firmness, and has not been sound in the faith. She has not been united with the body. Her heart has risen up against the gifts of the church. There was a lack of meekness and humility in her articles sent to the Review for publication.

Everything seemed prepared for the work of Satan. He led them on to lay aside reason and judgment, and be governed by impression. The Lord requires his people to use their reason, and not lay it aside for impressions. His work will be intelligible to all his children. His^[#6.p33] teachings will be such as will commend itself to the understanding of intelligent minds. It is calculated to elevate the mind. God's power is not manifested upon every occasion. Man's necessity is God's opportunity. #33

I was shown companies in confusion, exercised by a wrong spirit, all making loud prayers together, some crying one thing and some another; and it was impossible to tell what was piped and what was harped. "God is not the author of confusion, but of peace." Satan stepped in and controlled matters as he pleased. Reason and health were sacrificed to this delusion.

God does not require his people to imitate Baal's prophets, to afflict their bodies and cry out and shout, and throw themselves in almost every attitude, having no regard for order, until their strength fails through sheer exhaustion. Religion does not consist in making a noise, yet when the soul is filled with the Spirit of the Lord, sweet, heart-felt praise to God glorifies him. Some have professed to have great faith in God, and have special gifts and special answers to their prayers, although the evidence was lacking. They mistook presumption for faith. The prayer of faith is never lost; but to claim that it will be always answered in the very way, and for the particular thing we have expected, is presumption. #34

When the servants of God visited Mauston and Marquette, this delusion was sifted. [#6.p34]Evidence was given that this work was spurious. But this spirit of fanaticism was stubborn, and would not yield to light there given. O that they had been corrected by God's servants whom he had sent! Then and there God wished them to acknowledge that they had been led by a wrong

spirit. Then there would have been virtue in the confession of their wrongs. Then they would have been saved any further following out of Satan's plans, and would have made no further progress in this dreadful delusion. But they would not be convinced.

Bro. S. had sufficient light to take his stand against that fanatical work; but he would not decide from the weight of evidence. His stubborn spirit refused to yield to the light brought him by the servants of God, for he had regarded them with suspicion, and watched them with a jealous eye.

I saw that the greater the light the people reject, the greater will be the power of deception and darkness which will come upon them. The rejection of truth leaves men captives, and the subjects of Satan's deceptions. After the conferences at Mauston and Marquette, the subjects of this delusion were left to still greater darkness, to enter deeper into this strong delusion and bring a stain upon the cause of God which would not soon be wiped away. A fearful responsibility is resting upon Bro. S. He professed to be a shepherd, and suffered ^{#35} [#6,p35] the devourer to enter the flock, and he looked on while the sheep were torn and devoured. God's frown is upon him. He has not watched for souls as one who must give account.

I was pointed back and saw that God had not blessed his labors for some time past. His hand has not been with him to prosper and build up the people of God, and convert souls to the truth. His heart is not right with God. He has not possessed the spirit of the third angel's message. He shut himself away from the union and sympathy of God's people before this delusion arose, and this is one reason why he was left in such darkness. God does not leave his faithful, consecrated servants in darkness as to the character of such a fanatical spirit, to raise no cry to warn the people. When the servants of God brought the light, and raised their voices against this delusion, he knew not the voice of the true Shepherd speaking through them, but his jealousy and stubbornness led him to regard it as the voice of a stranger. Shepherds of the flock, above all others, should understand the voice of the Chief Shepherd. God wants his people to

be a holy and powerful people. When the spirit of holiness and perfect love abound in the heart, working in those who profess the name of Christ, it will be like a refining fire, consuming the dross and scattering the darkness. Whatever is of the spirit of Satan, takes the attitude of defense, ^[#6.p36]and quickly works out its own destruction. But truth will triumph. #36

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I was shown the course of G. W. H. and S. W. R. Although reproved, they have not corrected their wrongs. The people of God have been affected by their wrong course, especially in the State of New York. Their influence has been injurious to the cause of God. For the last ten years they have been often presented before me in vision, and their wrongs shown me, which I have written to them. But they were careful to conceal from their brethren the fact that they had been reproved, fearing it would have a tendency to destroy their influence. Those who were affected by their wrong course, should have been benefited by the reproofs which they received. I should have placed the messages in the hands of judicious brethren in the church, that if necessary all might understand the instruction the Lord saw fit to give his people. But if I related the messages given me for these brethren to anyone but themselves, they have censured me in the most unsparing manner, which has caused me so much suffering of mind that I have been led to conceal what the Lord has given me in regard to the wrongs of individuals. #37

It was pride of heart which led these brethren ^[#6.p37]to manifest so much fear lest others should know that they had been corrected. If they had humbly confessed their wrongs to the church, they would have acted out the faith they professed in the visions, and the church would have been strengthened to receive correction, and confess their faults. These teachers stood in the way of the flock. They set them a poor example, and the church has looked to them, and when reproved have inquired, "Why have not these ministers been reproved, when we are acting out their teachings?" A door has been opened for Satan to tempt them as to the truthfulness of

the visions.

The brethren have been deceived and wronged. They considered that we were in union with these teachers, and have followed their instructions when they were all wrong. I have written to these ministers in anguish of spirit as I have seen the cause of God wounded by their injudicious course. How anxiously have I watched the result of the messages. But they laid them aside, and the brethren were not permitted to know anything about them, therefore could not be benefitted by the instructions the Lord saw fit to give.

My labor has been most discouraging, as I have seen that there has not been accomplished that which God designed. Often I have inquired in distress, Of what account is all my labor? These brethren took this position:^{#38} We believe the visions, but Sister White, in writing them, put in her words, and we will believe that portion we think is of God, and heed not the other. This course they have pursued, and have not corrected their lives. They have professed to believe the visions, and have acted contrary to them. Their example and influence have raised doubts in the minds of others. It would have been better for the cause of present truth had they both opposed the gifts. Then the people would not have been deceived and would not have stumbled over these blind teachers. We have hoped and prayed that they might get right, and exert a good influence upon the flock; but hope has died, and we cannot, dare not, hold our peace longer. We have wronged the church of God that we have not spoken out before.

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The Cause in Ohio

Since our visit to Ohio in the Spring of 1858, G. W. H. has done what he could to exert an influence against us; and where he thought he could affect individuals, he has done so by circulating reports to stir up wrong feelings. A message was given me in regard to him and his family, when we visited Ohio in the spring of 1858. This testimony was given to him.^{#39} But very few persons knew that I had a message for him. He rose in rebellion against it, and like some others who have been

reproved, took the position that persons had prejudiced my mind against his family, when the vision pointed out the same faults in his family which I had repeatedly seen for ten years. He said that he believed the visions, but I was influenced by others in writing them.

What a conclusion! The Lord has a special work to perform through one of the acknowledged gifts, but suffers the message given to be adulterated before it reaches the person the Lord wishes to correct! Of what use can the visions be if persons receive them in this light? They put their own construction upon them, and feel at liberty to reject that portion which does not agree with their feelings. G. W. H. knows that every word of the vision given for him in Ohio was correct. And when he could keep the message from the church no longer (for it was called for, and read at the Lovett's Grove conference last Fall), he acknowledged it all true. But he has kept up a blind warfare against that which he knew to be correct. #40

He has not ruled well his own house, [#6.p40] and for the last ten years has been reproved for this. The frown of God has been upon him because he did not restrain his children. The children have been corrupt and a proverb of reproach, and have exerted a corrupting influence where they have located. Every time they have been presented before me, I have been carried back to Eli, and shown the wickedness of his ungodly sons and the judgment which followed from God. I have been shown that the family of G. W. H. has disgusted unbelievers, and brought a reproach upon the cause of present truth. The message given me in the Spring of 1858 for Ohio, especially Gilboa, was not received by many. It cut too close, and the hearts that were not deeply imbued with the spirit of the truth, rebelled against it.

The messengers who have labored in that State have not exerted a right influence. Hints and insinuations have been thrown out against Bro. and sister White, and the managers of the work at Battle Creek, which have found a ready reception in the hearts of many, especially the credulous and fault-finding. Satan knew how to make his attacks. He works upon minds to get them jealous, and dissatisfied [#6.p41] with those at the head of the work; then, of course, the gifts come next. #41

They have but little weight. Instructions given through vision are disregarded.

Ministers who have labored in Ohio have done their share of causing dissatisfaction. G. W. H. has condescended to move in a low sphere, breathing out a spirit of dissatisfaction, eagerly listening to false reports, gathering them up, and standing in a position, "Report, and we will report it." He has worked in an underhanded manner, carried false reports in regard to our dress, and our influence in Ohio, and has encouraged the idea that Bro. White was speculating. He has not had a particle of union with us. He has felt very bitter towards us. And why? Simply because I have related to him what the Lord has shown me in regard to his family, and his loose, slack manner of bringing them up, which has brought upon him the frown of God. He has had jealous, unreconciled feelings to the part we have acted in the cause of present truth.

The brethren in Ohio have been encouraged to look with distrust and suspicion at those who have charge of the work at Battle Creek, and have stood prepared ^{#42}to rise against positions taken by them. Bro. T. J. B. has taken his position firmly, without regard to the body. He has imagined that evils would arise from headquarters that he must contend against. He placed himself in array for battle when there was no fighting to be done. He planted himself firmly to resist something which never arose. The same feeling which he had, many of the brethren in Ohio cherished, and have placed themselves in opposition to something that never appeared. Their warfare has been an unwise one. They have been ready to cry out, Babylon, until they are a complete Babylon themselves.

Ministers have stood directly in the way of the work of God in Ohio. They should stand out of the way that God can reach his people. They step in between God and his people, and turn aside his purposes. Bro. T. J. B. has exerted an influence in Ohio which he must labor to counteract. I saw that there were those in Ohio who would take the right position, with right instructions. They have been willing to sustain the cause of present truth, but they have seen so little accomplished, they ^{#43}

have become discouraged. [#6,p43] Their hands are feeble and need staying up. I saw that the cause of God is not to be carried forward by pressed offerings. No. God does not accept any such offerings. This matter is to be left wholly to the people. And it is not to be a yearly gift merely, but a weekly, monthly, and yearly offering, which they are to freely offer before the Lord. This work is left to the people, for it is to be to them a weekly, monthly, living test. This tithing system I saw would develop character, and manifest the true state of the heart. If people in Ohio have this matter presented before them in its true bearing, and they be left to decide for themselves, they will see wisdom and order in the tithing system.

Ministers should not be severe, and draw upon any one man, and press means from him. And if he does not give just as much as another thinks he should, denounce him, and throw him overboard. They should be as patient and forbearing with individuals as the angels are. They should work in union with Jesus. Christ and angels are watching the development of character, and weighing moral worth. The Lord bears long with his erring [#6,p44] people. The truth will be brought to bear closer and closer, and will lop off one idol after another, until God reigns supreme in the hearts of his consecrated people. #44

I saw that God's people must bring to him a free-will offering, and the whole responsibility should be left upon the individual, whether he give much or little. It will be faithfully recorded. Give the people of God time to develop character.

Ministers of God should bear the pointed testimony. Bring the living truths to bear upon the heart. And when the people in Ohio have a worthy object placed before them, those whose hearts are in sympathy with the work will freely impart of their means to advance the cause of God. The Lord is testing and proving his people. Those who have no heart in the work, and fail to bring their offerings to God, he will visit them; and if they continue to cling to their covetousness, the Lord will separate them from his people. I saw that there must be a system which will draw upon all. Young men and young women who have health and strength, have felt but little #45

burden of the work. They are accountable to God for their strength, and should bring a free-will ^[#6.p45]offering to the Lord. And if they will not do this, his prospering hand will be removed from them.

I saw that the special hand of God has not been with the work in Ohio to prosper the cause there. There is a lack, and there should be a close examination among the preachers and people. There should be a faithful searching of heart to find the cause of so great a lack of the Spirit of God. Why do not the truths of God's word warm the heart and lead to self-denial and sacrifice? Their sacrifices and offerings have nearly dried up. Let the ministers search and see what kind of an influence they have exerted. There has been with Bro. T. J. B. an independent spirit that God does not approve. His influence has not told for the union of God's people, or the advancement of the cause.

I have seen that those who have but a few years' experience in the cause of present truth, are not the ones to lead out in the work. Such should manifest a delicacy in taking positions which will conflict with the judgment and opinion of those whose lives are all interwoven with ^{#46}the cause of present truth, and have witnessed its rise and progress. God will not select ^[#6.p46]men of but little experience to lead out in this work. He will not choose men who have no experience in the sufferings, trials, opposition and privation endured to bring this work up to the platform on which it now rests. It is now easy to what it used to be to preach the third angel's message. And those who now engage in this work, and teach the truth to others, have things made ready at their hand. They cannot experience such privations as laborers in present truth have endured before them. The truth is brought out for them. Arguments are all prepared. Such should be careful how they become exalted, lest they be overthrown. They should be very careful how they murmur against those who have endured so much in the very commencement of the work. Those experienced laborers who have toiled under the weight and burden, when it was heavy, and few to help bear it, God regards. Be careful how you reproach them, or murmur against them, for it will surely stand to your account, and the prospering

hand of God will not be with you. Some brethren who have the least experience, and have felt no burden, and have done little or nothing to advance the cause of present^[#6.p47] truth, and have no knowledge of matters at Battle Creek, are the first to find fault with the management of the work there. And those who do not observe order in their temporal concerns, and command their households after them, are the ones who oppose system, which will ensure order in the church of God. They exhibit no nice taste in worldly matters, and are opposed to anything of the kind in the church. Such persons should have no voice in matters of the church. Their influence should not have the least weight upon others. #47

A Letter

Dear Brother and Sister: In my last vision I was shown some things in regard to your family. The Lord has thoughts of mercy upon you, and will not forsake you unless you forsake him. I was shown some things in regard to C. and E. They are in a lukewarm condition. They must arouse and make efforts for salvation, or they will fail of everlasting life. They must have an experience for themselves, and feel an individual responsibility. They need a work wrought in their hearts by the holy Spirit of God, which will lead them to ^[#6.p48]love and choose the society of God's people above any other, and will lead them to be separate from those who have no love for spiritual things. Jesus demands a whole sacrifice, an entire consecration. C. and E., you have not realized that God requires your undivided affections. You love the society of the young who have no regard for the sacred truths which you profess. You have made a holy profession, yet you have sunk down to the dead level of ordinary professors. You have appeared like your associates, and have been contented with as much religion as will render you agreeable to all, without incurring the censure of any. #48

Christ demands all. If he required less, the sacrifice was too dear, too great to make to bring us up to such a level. Our holy faith cries out separation. We should not be conformed to the world, or to dead, heartless professors. But be ye transformed by the renewing of

your mind. This is a self-denying way. And when you think the way is too straight; when you think that there is too much self-denial in this narrow path; when you say, How hard to give up all, ask yourselves the question, What did Christ give up for me? ^{#49} This question puts anything that we may call self-denial in the shade. Behold him in the garden sweating great drops of blood. A solitary angel is sent from heaven to strengthen the Son of God. Follow him on his way to the judgment-hall, while he is derided, mocked and insulted by that infuriated mob. Behold him clothed in that old purple, kingly robe. Hear the coarse jest and cruel mocking. They place upon that noble brow the crown of thorns, and then smite him with a reed, causing the thorns to penetrate his temples, and the blood flows from that holy brow. Hear that murderous throng eagerly crying for the blood of the Son of God. He is delivered into their hands, and they lead the noble sufferer away, pale, weak and fainting, to his crucifixion. He is stretched upon the wooden cross, and the nails are driven through his tender hands and feet. Behold him hanging upon the cross those dreadful hours in agony until the angels veil their faces from the horrid scene. The sun refused to behold, and hid its light. Think of these things, and then say, is the way too straight? No, no. ^{#50}

A divided, half-hearted life causes doubt and darkness. Such do not enjoy the ^{#6.p50} consolations of religion, neither the peace which the world giveth. Do not sit down in Satan's easy chair of do-little, but arise and aim at the elevated standard which it is your privilege to attain. It is a blessed privilege to give up all for CHRIST. Look not at the lives of others and imitate them and rise no higher. You have only one true, unerring Pattern. It is safe to follow JESUS only. Determine, if others act on the principle of the spiritual sluggard that you will leave them, and march forward towards the elevation of Christian character. Form a character for heaven. Sleep not at your post. Deal faithfully and truly with your own soul.

There is an evil with you which threatens to destroy your spirituality. It will eclipse all the beauty and interest in the sacred pages. It is love for story-books, tales, and reading which do not have an influence for

good upon the mind that is any way dedicated to the service of God. It destroys the mind for usefulness, produces a false, unhealthy excitement upon the mind, fevers the imagination, and unfits it for any spiritual exercise. It weans the soul from prayer, and love of spiritual things. Reading that will throw light ^[#6,p51] upon the sacred volume, and quicken your desire and diligence to study it, is not dangerous, but beneficial. You were represented to me with your eyes turned from the sacred book, and intently fixed upon exciting books, which are death to religion. The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish you will have for light reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious volume to your hearts. It will prove to you a friend and guide in perplexity. #51

You have had in your life objects in view. How steadily and perseveringly have you labored to attain those objects. You have calculated and planned until your anticipations were realized. There is an object before you now worthy of a life-long, persevering, untiring effort. It is the salvation of your souls—everlasting life. And this demands self-denial, sacrifice and close study. You must be purified and refined. You lack the saving influence of the Spirit of God. You engage with your associates and forget that you have named the name of Christ. You act, and dress like them. #52

Sister C., I saw that you have a work to do. You must die to pride, and let your whole interest be in the truth. Your eternal interest depends upon the course you now pursue. If you have eternal life, you must live for it, and deny self. Come out from the world and be separate. Your life must be marked with sobriety, watchfulness and prayer. Angels are watching the development of character, and weighing moral worth. All our words and acts are passing in review before God. It is a fearful, solemn time. The hope of eternal life is not to be taken up upon slight grounds; it must be settled between God and your own soul. Some will lean upon others' judgment and experience, rather than be at the trouble of a close examination of their own hearts, and pass along without

any witness of the Spirit of God, or evidence of their acceptance, for months and years. They deceive themselves. They have a supposed hope, but lack the essential qualifications of a Christian. First, there must be a thorough heart-work, then their manners will take that elevated, noble character which marks the true followers of Jesus CHRIST. It requires effort and moral courage to live out our faith.^[#6,p53] #53

God's people are peculiar. Their spirit cannot mingle with the spirit and influence of the world. You do not wish to bear the Christian name and yet be unworthy of it. You do not desire to meet Jesus with a profession only. You do not wish to be deceived in so important a matter. Examine the grounds of your hope thoroughly. Deal truly with your own soul. A supposed hope will never save you. Have you counted the cost? I fear not. Now decide whether you will follow Christ, cost what it will. You cannot do this and yet enjoy the society of those who pay no heed to divine things. Your spirits cannot mingle any more than oil and water.

It is a great thing to be a child of GOD, and joint-heir with JESUS CHRIST. If this is your privilege, you will know the fellowship of CHRIST'S sufferings. GOD looketh upon the heart. I saw that you must seek GOD earnestly, and raise your standard of piety higher, or you will certainly fail of everlasting life. You may ask the question, Did sister White see this? Yes, and I have tried to place it before you, and give you the impressions which were given me. May the LORD help you to take heed. #54

Dear brother and sister, watch your ^[#6,p54]children with jealous care. The influence and spirit of the world is destroying all desire to be true Christians. Let your influence be to draw them from young company who have no interest in divine things. They must make a sacrifice if they win heaven at last.

* * * * *

September 20, 1860, my fourth child, John Herbert White, was born. When he was three weeks old my husband felt it to be his duty to travel. It was decided at the conference that Bro. Loughborough should go West,

and he go East. A few days before they were to leave, my husband was greatly depressed in mind. At one time he thought he would give up the journey, yet he feared to do so. He felt that he had something to do, but was shut in by clouds of darkness. He could not rest or sleep. His mind was in continual agitation. But he related the state of his mind to brethren Loughborough and Cornell, and bowed before the Lord with them to seek counsel of him. Then the clouds parted, and the clear light shone. My husband felt that the Spirit of the Lord was directing him West, and Bro. Loughborough East. And now they felt clear as to their duty, and moved accordingly.

In my husband's absence we prayed that the Lord ^{#55} would sustain and strengthen him. And we had the assurance that he would go with him. ^[#6.p55] About one week before he was to visit Mauston, we received letters from M. E. S. for publication, purporting to be visions given her of the Lord. As we read these communications we felt distressed. We knew that they were not from the right source. And as my husband knew nothing of what he was about to meet at Mauston, we feared he would be unprepared to meet the fanaticism, and that it would have a discouraging influence upon his mind. We had passed through so many such scenes in our early experience, and had suffered so much from these unruly, untamable spirits, that we have dreaded to be brought in contact with them.

I sent in a request for the church at Battle Creek to pray for my husband, and at our family altar we earnestly sought the Lord. With brokenness of spirit, and many tears, we tried to fasten our trembling faith upon God's promises, and we had the evidence that God heard us pray, and that he would stand by my husband, and impart to him counsel and wisdom.

While looking in the Bible for a verse for Willie to commit to memory to repeat in the Sabbath School these words arrested my attention, "The Lord is good. A strong hold in the time of trouble, and he knoweth them that trust in him." I could but weep over these words, they seemed so appropriate. The whole burden upon my mind was for my husband, and the church in Wisconsin. ^{#56} My husband realized the blessing of God while in Wisconsin.

The Lord was to him a stronghold in time ^[#6.p56]of trouble. He sustained him while he bore a decided testimony against the wild fanaticism there, and upheld him by his free Spirit.

I received a letter from my husband written at Mackford, Wis., in which he stated, "I fear that all is not well at home. I have had some impressions as to the babe." While praying for the family at home, he had a presentiment that the child was very sick. The babe seemed lying before him with face and head dreadfully swollen. When I received the letter the babe was as well as usual; but the next morning he was taken very sick. It was an extreme case of erysipelas in the face and head. When my husband reached Bro. Wick's, near Round Grove, Ills., the telegraphic dispatch, stating the sickness of the child, was handed him, and as he read, he stated to those present that he was prepared for the news, for the Lord had prepared his mind for it. And that they would hear that the child's head and face were greatly affected.

My dear babe was a great sufferer. Twenty-four days and nights we anxiously watched over him, using all the remedies we could for his recovery, and earnestly presenting his case to the Lord. At times I could not control my feelings as I witnessed his sufferings. Much of my time was spent in tears, and humble supplication to God. But our heavenly FATHER saw fit to remove my lovely babe.

December 14, I was called up. My babe was ^{#57}worse. I listened to his labored breathing, and felt his pulseless wrist. I knew that he must die. ^[#6.p57]That was an hour of anguish for me. The icy hand of death was already upon him. We watched his feeble, gasping breath, until it ceased, and we felt thankful that his sufferings were ended. When my child was dying, I could not weep. I fainted at the funeral. My heart ached as though it would break, yet I could not shed a tear. We were disappointed in not having Bro. Loughborough to conduct the funeral services, and my husband spoke upon the occasion to a crowded house. We followed our child to Oak Hill cemetery, there to rest until the Life-giver shall come, and break the fetters of the tomb, and call him

forth immortal.

After we returned from the funeral, my home seemed lonely. I felt reconciled to the will of God, yet despondency and gloom settled upon me.

The discouragements brought upon us the past Summer, we could not rise above. As to the state of God's people, we knew not what we might expect. Satan had controlled the minds of some closely connected with us in the work, even some who had been acquainted with our mission, and seen the fruits of our labors, and have not only witnessed the manifestations of the power of God many times, but had felt its influence upon their own bodies. What could we hope for in the future? While my child lived I thought I understood my duty. I pressed my dear babe to my heart, and rejoiced that at least for one Winter I should be released from any great responsibility, for it could not be my duty to travel in Winter with my infant.^[#6.p58] But when he was taken from me, I was again thrown into great perplexity. #58

The condition of the cause, and the state of God's people, nearly crushed us. Our happiness has depended upon the state of the cause of God. When God's people are in a prospering condition, we feel free. But when they are in disorder and backslidden, nothing can make us joyful. Our whole interest and life has been interwoven with the rise and progress of the third angel's message. We are bound up in it, and when it does not prosper, we experience great suffering of mind. About this time my husband, as he reviewed the past, began to lose confidence in almost everybody. Many of those he had tried to befriend had acted the part of enemies, and some that he had helped the most with his own scanty purse, and his influence with others, had been putting forth a perpetual effort to injure him, and cast burdens upon him. One Sabbath morning as he was going to our place of worship, an overpowering sense of such injustice came over him, and he turned aside to weep aloud while the congregation waited for him.

From the commencement of our labors, we have been called to bear a plain, pointed testimony, to reprove wrongs and spare not. And all the way there have been those who have stood in opposition to our testimony, and

have followed after to speak smooth things, daub with untempered mortar, and destroy the influence of our labors. The Lord would rein us up to bear reproof, and then ^{#59}individuals have stepped right in between us and the people to make our testimony of none effect. Many visions have been given, that we must occupy the position to stir up the people of God; and not shun to declare his counsel, for the church was asleep in their sins. But few have sympathized with us, while many have sympathized with the wrong, and with those who have been reproved. These things crushed us, and we felt that we had no testimony to bear in the church. We knew not who to confide in. All these things forced themselves upon us, and hope died within us. We retired to rest about midnight, but I could not sleep. A severe pain was in my heart, and I could find no relief. I fainted a number of times.

My husband sent for Brn. C. Smith, Amadon and Kellogg. Their fervent prayers were heard, relief came, and I was taken off in vision. Then I was shown that we must still bear our testimony, straight and pointed. That we had a work to do. Then the individuals were presented before me who have shunned the pointed testimony. I saw the influence of their teachings upon God's people. I was shown the condition of the people in Parkville. They have the theory of truth, but are not sanctified through it. I saw that when the messengers enter a new place, their labor is worse than lost unless they bear a plain, pointed testimony. They should keep up the distinction between the church of JESUS CHRIST, and formal, dead professors. There was a failure in P. Bro. J. N. A. was ^{#60}fearful of offending, fearful lest the peculiarities of our faith should appear, and the standard was lowered down to the people. The fact should have stood out living before the people, that we possess truths of vital importance, and that their eternal interest depended upon the decision they would make. And in order to be sanctified through the truth, their idols must be given up, their sins be confessed, and they bring forth fruit meet for repentance.

Those who engage in the solemn work of bearing the third angel's message, must move out decidedly, and

in the Spirit and power of God, fearlessly preach the truth, and let it cut. They should elevate the standard of truth, and urge the people to come up to it. It has been lowered down to meet the people in their condition of darkness and sin. It is the pointed testimony that will bring up the people to decide. A peaceful testimony will not do this. The people have the privilege of listening to this kind of teaching from the pulpits of the day. But God has servants to whom he has entrusted a solemn, fearful message, to bring out and fit up a people for the coming of CHRIST. There is as great a difference in our faith and that of nominal professors, as the heavens are higher than the earth.

The people are asleep in their sins, and need to be alarmed before they can shake off this lethargy. Their ministers have preached smooth things. God's servants, who bear sacred, vital truths, ^{#61} should cry aloud and spare not, that the truth may tear off the garment of security, and find its way to the heart. The straight testimony that the people in Parkville should have had was walked all around, and the seed of truth was sown among thorns, and has been choked by the thorns. Evil besetments have flourished with some, and the heavenly graces have died out.

God's servants must bear a pointed testimony. It will cut the natural heart, and develop character. Brn. J. N. A. and J. N. L. moved with a perfect restraint upon them while in P. Such preaching will never do the work that God designs to have accomplished. There is enough scolding, and crippling, and wrapping up pointed truths, which rebuke sin by the ministers of the nominal churches.

Unless souls embrace the message aright, and their hearts are prepared to receive it, they had better let it entirely alone. I was shown that the church in P. have an experience to obtain, which is much harder for them to obtain now, than if the pointed testimony had been given them at the very commencement, when they first discovered that they were in error. Then the thorns could have been more easily rooted out. Yet I saw that there were men of moral worth in P., some who will yet be tested upon present truth. If the church arise and be ^{#62}

converted, the Lord will return unto them, and give them his Spirit. Then their influence will tell.^[#6.p62]

The East and the West

I have seen that men of worth have embraced the truth West, who will yet be pillars to the cause. When they can place their temporal things in a condition where they can use a portion of their means, they will do their part in sustaining the cause. I also saw that some were willing to receive the truth brought to them by the liberalities of their eastern brethren without its costing them anything. I saw that the brethren West should arouse and meet the expenses of their own States. God requires this at their hands, and they should feel it a privilege to do so.

The Lord will prove the brethren West. He will try them to see if they will withdraw their affections from the world, and make their faith perfect by works.

I saw that God's hand was stretched out to gather in souls in the West. He has been bringing out men who can teach the truth to others, whose duty it will be to bear the truth into new fields.

I saw that the men who have moved from the East to the West, and have endured the hardships of settling in a new country, if they receive the truth understandingly, will manifest a similar decision of character, and perseverance in regard to present truth, and will engage as heartily in the work to advance the truth, as they have to secure to themselves a temporal possession. If this corresponding zeal is lacking, the truth has not yet had its saving, sanctifying influence upon them.^[#6.p63] #63

I was pointed back to a meeting in Iowa City. Bro. Cornell felt the burden of the cause. S. Everett had a spirit of opposition. His testimony was not in union with the work of God, and he brought grief and burden upon those who were laboring for its advancement. But it would have been better for the cause had he been suffered a time longer, and the brethren borne the confusion he caused. I saw that Bro. Cornell moved unwisely in his case. It gave E. and the enemies of our faith advantage. Bro. C. should have waited until E.'s religious character was more fully developed. He would soon have united with the remnant people of God, or been left one side.

But E. has obtained sympathy on account of his age. He had partaken of the "Messenger" spirit, and his whole course was darkened by it. His wife has an excitable, bitter spirit. She has been zealous to spread false reports. She acts the part to her husband, that Jezebel did to Ahab. She stirs him up to fight against the servants of God, who bear pointed testimony.

Their influence East has been decidedly against the spirit of the truth, and those who have devoted their lives to labor for its advancement. There is a class East who profess to believe the truth, but have cherished secret feelings of dissatisfaction against those who bear the burden in this work. And their true sentiments would not appear unless some influence opposed to the work of God arises, and then they will manifest their true character. Such readily receive, cherish and circulate reports ^{#64} which have no foundation in truth, to destroy the influence of those who are engaged in this work. All who wish to draw off from the body will have opportunity. Something will arise to test every one. The great sifting time is just before us. The jealous and the fault-finding who are watching for evil will be shaken out. They hate reproof and despise correction. Those who love the spirit of the third angel's message can have no union with the spirit of E. and wife.

* * * * *

The question is often asked by those who fall under the influence of my enemies, "Is sister White getting proud? I have heard that she wore a bonnet filled with bows and ribbons."

I hope I am not getting proud. My manner of dress is the same as it has been for several years. I am opposed to hoops, and to wearing unnecessary ribbons and bows. I have worn one velvet bonnet two years, without change of strings except to cleanse them with soap and water. I put the same velvet upon a new frame, and wear it again this Winter. I believe Sabbath-keepers should dress plain, and study economy in dress. Those who wish to talk will talk if we do not give them any occasion. I do not expect to suit every taste in regard to dress. But I believe it to be my duty to wear durable

clothing, to dress neat and orderly, and suit my own taste, if it does not disagree with the word of God.

NUMBER SEVEN.

The North and South

January 4, 1862, I was shown some things in regard to our nation. My attention was called to the Southern rebellion. The South had prepared themselves for a fierce conflict, while the North were asleep as to the true feelings of the South. Before President Lincoln's administration commenced, great advantage was taken by the South. The former administration planned and managed for the South, to rob the North of their implements of war. They had two objects for this. 1. They were contemplating a determined rebellion, and must prepare for it. 2. That when they should rebel, the North would be wholly unprepared. They would thus gain time, and they thought they could intimidate the North by their violent threats and ruthless course, until the North would be obliged to yield to them, and let them have everything their own way.

The North were unprepared for, and did not understand the deep-laid plots, and the bitter, dreadful hatred of the South toward them. The North has boasted of their strength, and ridiculed the idea of the South leaving the Union. They considered it like the threats of a willful, stubborn child, and that the South would soon come to their senses, and would become sick of leaving ^{#4}the Union, and would with humble apologies return to their allegiance. The North have had no just idea of the strength of the accursed system of slavery. It is this, and this alone which lies at the foundation of the war. The South have been more and more exacting. They consider it perfectly right to engage in human traffic, and deal in slaves and souls of men. They are annoyed and become perfectly exasperated if they cannot claim all the territory they desire. They would tear down the boundaries and bring their slaves to any spot they please, and curse the soil with compelled slave labor upon it. The language of the South has been imperious, and the North has not taken suitable measures to silence it.

The rebellion was handled so carefully, so slowly, that many who at first started with horror at the thought of rebellion, were influenced by rebels until it looked right and just to them, and thousands joined the Southern Confederacy who would not if prompt and thorough measures had been carried out by our government at an early period of this rebellion, even as ill prepared as they were then for war. The North has been preparing for war ever since, and the rebellion has been steadily increasing, and there is no better prospect of the rebellion being subdued, than months ago. Thousands have lost their lives and many returned to their homes with their earthly prospects forever blighted, their health gone, and maimed and crippled for life, and yet how little gained! Thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now they are fixed, they ^[#7.p5]find that they have been deceived, that the object of this war is not to abolish slavery, but to preserve it as it is. #5

Those who have ventured to leave their homes and sacrifice their lives to exterminate slavery are dissatisfied. They see no good results from the war only to preserve the Union, and thousands of lives must be sacrificed for this, and homes made desolate. Thousands have wasted away and expired in hospitals; others have been taken prisoners by the rebels, a fate more to be dreaded than death. In view of all this, they enquire, if they succeed in quelling this rebellion, what have they gained? They can answer discouragingly, nothing. That which caused the rebellion is not removed. The system of slavery, which has ruined our nation, is left to live and stir up another rebellion. The feelings of thousands of our soldiers are bitter. They suffer the greatest privations, which they would willingly endure, but they find they have been deceived, and they are dispirited. Our leading men are perplexed; their hearts are failing them for fear. They are fearful to proclaim freedom to the slaves of the rebels, for by doing this they will exasperate that portion of the South who have not joined the Southern rebellion, yet are strong slavery men. And again they have feared the influence of those strong anti-slavery men who were in command, holding responsible stations. They have

feared the effects of their bold, decided tone, for it fanned #6
to a flame the strong desire of thousands to wipe out the
cause of this terrible rebellion, by letting the oppressed
go free and breaking every yoke. [#7.p6]

Those who are placed high in command, fill responsible stations; and if they are not naturally conscientious (and many of them have but little conscience or nobleness of soul), they can exercise their power, even to the destruction of those under them, and it is winked at. These commanders could abuse the power given them, and cause those subject to them to occupy dangerous positions, exposing them to terrible encounters with the rebels where there is not the least hope that they can conquer them. In this way they can dispose of daring, thoroughgoing men, as David disposed of Uriah. 2 Samuel II:14, 15.

The lives of valuable men have thus been sacrificed, to get rid of their strong anti-slavery influence, and some of the very men whom the North most need in this critical time, whose services would be of the highest value, are not. Their lives have been wantonly sacrificed. The prospects before our nation are discouraging; for there are those who are rebels at heart, filling responsible stations. Officers in command are in sympathy with the rebels. While they are desirous of having the Union preserved, they despise those who are anti-slavery. Armies are composed of such material, opposed to each other, that no real union exists among many regiments.

As I was shown this war, it looked to me the most singular and uncertain that ever existed. A great share of the volunteers enlisted fully believing that the result of the war would be to abolish slavery. Others enlisted to be #7
very careful to keep slavery just as it is, but to put down the rebellion, and preserve the Union. And then [#7.p7] to make the matter still more perplexing and uncertain, officers in command are strong pro-slavery men, all their sympathies with the South, yet opposed to a separate government. It seemed impossible to have the war conducted successfully, for many in our own ranks are continually working to favor the South, and our armies have been repulsed, and unmercifully slaughtered on account of the management of these pro-slavery men; and some

of our leading men in congress are constantly working to favor the South. In this state of things proclamations are issued for national fasts, for prayer that God would bring this war to a speedy and favorable termination. I was then directed to Isaiah 58:5-7: "Is it such a fast that I have chosen? a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

I saw that these national fasts were an insult to Jehovah. He accepts of no such fasts. The recording angel writes in regard to them: "Ye fast for strife and debate and to smite with the fist of wickedness." I was shown how our leading men have treated the poor slaves who have come to them for protection. Angels have recorded it.^[#7.p8] Instead of breaking their "yoke and letting the oppressed go free," they have made the yoke more galling for them than when in the servitude of their tyrannical masters. The love of liberty leads the poor slaves to leave their masters, to risk their lives and strike for liberty. They would never venture to leave their masters, and expose themselves to the difficulties and horrors attending their recapture, if they had not as strong a love for liberty as any of us. The escaped slaves endure untold hardships and dangers to obtain their freedom, and as their last hope, with the love of liberty burning in their breasts, they apply to our government for protection, but their confidence has been treated with the utmost contempt. Many of them have been cruelly treated because they committed so great a crime as to dare to make an effort to obtain their freedom. Professed great men, with human hearts, have seen the slaves almost naked and starving, and have abused them, and sent them back to their cruel masters and hopeless bondage again, to suffer inhuman cruelty for daring to seek their liberty. Some of

#8

this wretched class they thrust into unwholesome dungeons, to live or die they care not which. They have deprived them of liberty and free air which Heaven has never denied them, and then left them to suffer for food and clothing. In view of all this, proclaim a national fast! Oh what an insult to Jehovah! The Lord saith by the mouth of Isaiah, “Yet they seek me daily, and delight to know my ways as a nation that did righteousness, and forsook not the ordinance of their God.” The escaped slaves^[#7.p9] have been told by their masters that the Northern men wanted to get possession of them, that they might cruelly treat them; that the abolitionists would treat them worse than they had been treated while in slavery. All manner of horrid stories have been repeated in their ears to make the slaves detest the North, and yet they had a confused idea that some hearts in the North felt for their grievances, and would yet make an effort to help them. This has been the only star which has shed its glimmering light upon their distressed and gloomy bondage. The manner the poor slaves have been treated has led them to believe that their masters have told them the truth in these things. And yet a national fast is proclaimed. Saith the Lord, “Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens and let the oppressed go free, and that ye break every yoke?” When our nation observes the fast which God has chosen, then will he accept their prayers as far as the war is concerned; but now they enter not into his ear. He turns from them. They are disgusting to him. Those who would “undo the heavy burdens and break every yoke” are managed to be placed under censure, are removed from responsible stations, or their lives planned away by those who fast for strife and debate, and to smite with the fist of wickedness. #9

I was shown if the object of this war was to exterminate slavery, then England would have helped the North if desired. But England fully understands the existing feelings in the government, and that the war is not to do away slavery, ^{#10} ^[#7.p10] but merely to preserve the Union. It is not for her interest to have it preserved. This nation has been very proud and independent. The people of this nation have exalted themselves to heaven and

have looked down upon monarchical governments and triumphed in their boasted liberty while the institution of slavery was suffered to exist and cherished among this free nation, that was a thousand times worse than any tyranny exercised by a monarchical government. In this land of light a system is cherished, allowing one portion of the human family to enslave another portion, degrading millions of human beings to the level of the brute creation. Its equal is not to be found in heathen lands.

Said the angel, "Hear, O heavens, the cry of the oppressed, and reward the oppressors double according to their deeds." This nation will yet be humbled into the dust. England is studying whether it is best to take advantage of the present weak condition of our nation, and venture to make war upon her. She is weighing the matter, and trying to sound other nations. She fears if she should commence war abroad, that she would be weak at home, and that other nations would take advantage of her weakness. Other nations are making quiet and yet active preparations for war. Other nations are hoping that England will make war with our nation, for then they would improve the opportunity to be revenged on England for past advantage she has taken, and injustice done them. A portion of the Queen's subjects are waiting #11 a favorable opportunity to break their yoke; but if England thinks it will pay, she will not hesitate a [#7,p11] moment to improve her opportunities to exercise her power, and humble our nation. When England does declare war, all nations will have an interest to serve of their own, and there will be general war, general confusion. England is acquainted with the diversity of feeling among those who are seeking to quell the rebellion. She knows well the perplexed condition of our government; she has looked with astonishment at the prosecution of this war; the slow, inefficient moves, the inactivity of our armies, and the ruinous expenses of our nation. The weakness of our nation is fully open before them, and they now conclude that it is because it was not a monarchical government, and they admire their own government, and look down, some with pity, others with contempt upon our nation, which they have regarded the most powerful upon the globe. Had our nation remained

united, it would have had strength; but divided it must fall.

GREAT DISTRESS COMING, AND
GOD'S PEOPLE NOT PREPARED FOR IT

I SAW greater distress in the land than we have yet witnessed. I heard groans and cries of distress. I saw large companies in active battle. I heard the booming of the cannon, the clash of arms, the hand-to-hand fight. I heard the groans and prayers of the dying. The ground was covered with the wounded and the dead. I saw desolate, despairing families, and pinching want in many dwellings. I saw that even now many families are suffering want, but this will ^{increase} _[#7.p12]. The faces of many families looked haggard, pale, and pinched with hunger. I was shown that the people of God should be closely united in the bonds of Christian fellowship and love. God alone can be our shield and strength in this time of our national calamities. #12

The people of God should awake. Their opportunities to spread the truth should be improved, for they will not thus last long. I was shown distress, and perplexity, and famine in the land; and Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, and that they may be at last weighed in the balance and found wanting.

I saw that God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted; and in view of these things every one who professes the truth should be living preachers. God calls upon all to awake; preachers and people must awake. All Heaven is astir. The scenes of this earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan. He controls the minds of unconsecrated Sabbath-keepers, and leads them to be jealous of each other, fault-finding and censorious. It is Satan's special work to divide hearts, that the influence, strength, and labor of God's servants may be kept among unconsecrated Sab- #13

bath-keepers, and precious time be occupied to settle little differences ^[#7.p13]which should be spent in proclaiming to unbelievers the truth.

I was shown God's people waiting for some change to take place—a compelling power to take hold of them. But they will be disappointed. They are wrong. They must act. They must take hold of the work themselves, and earnestly cry unto God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse. In view of these things we must urge the truth home to the hearts of all whom we can get to listen to it. The harvest of the earth is nearly ripe.

I was shown how important that ministers be right who engage in the solemn, responsible work of proclaiming the third angel's message. The Lord is not straightened for means or instruments to do his own work. He can speak at any time by whom he will, and his word is powerful and will accomplish the thing whereunto it is sent. But if the truth has not sanctified, and made pure and clean the hands and heart of him who ministers in holy things, he is liable to speak according to his own imperfect experience; and when he speaks of himself, according to the decisions of his own unsanctified judgment, his counsel is not then of God, but of himself. As he that is called of God is called to be holy, so he that is approved and set apart of men must give evidence of his holy calling, and show forth in his heavenly conversation and conduct that he is faithful to Him who hath called him.

#14

I saw that there were fearful woes for those who preach the truth and are not sanctified by it, and ^[#7.p14]there are woes also for those who consent to receive and maintain the unsanctified to minister to them in word and doctrine. I am alarmed for the people of God who profess to believe solemn, important truth, for I know that many who now profess to believe the truth are not converted nor sanctified through the truth. Men can hear and acknowledge the whole truth, and yet know nothing of the power of godliness. All who carry the truth will not themselves be saved by the truth they preach. Said the angel, "Be ye clean that bear the ves-

sels of the Lord."

I saw that the time has come when those who choose the Lord for their present and future portion, must trust in him alone. Every one professing godliness must have an experience of their own. The recording angel is making a faithful record of the words and acts of God's people. Angels are watching the development of character and weighing moral worth. I saw that those who profess to believe the truth should be right themselves, and exert all their influence to enlighten and win others to the truth. Their words and works are the channel through which the pure principles of truth and holiness are conveyed to the world. They are the salt of the earth and the light thereof. I saw that in looking Heavenward we shall see light and peace, but in looking to the world we shall see that every refuge must soon fail us, and every good soon pass away. There is no help for us but in God, and in this state of earth's confusion we cannot be composed, strong, or safe, only in the strength of living faith; nor can we be in peace, only as we rest in ^{#15} God and wait for his salvation. Greater light shines upon us than shone upon our fathers. We cannot be accepted or honored of God in rendering the same service, or doing the same works our fathers have done. In order to be accepted and blessed of God as our fathers were, we must imitate their faithfulness and zeal,—improve our light as they improved theirs,—and do as they would have done if they had lived in our day. We must improve and walk in the light which shines upon us, otherwise our light will become darkness. God requires us to exhibit to the world, in our character and works, that measure of the Spirit, union, and oneness, which are in accordance with the sacred truths we profess, and the spirit of those prophecies that are being fulfilled in these last days. The truth which has reached our understanding, the light that has shone on the soul, will judge and condemn us, if we turn away and refuse to be led by them.

What shall I say to arouse the remnant people of God. I was shown that dreadful scenes are before us, and Satan and his angels are bringing all their powers to bear upon God's people. He knows if they sleep a little longer

he is sure of them, for their destruction is certain. I warn all who profess the name of Christ to closely examine themselves, and make full and thorough confessions of all their wrongs and let them go beforehand to judgment, that opposite their names the recording angel may write pardon. If these precious; merciful moments are not improved, you are left without excuse. If you will make no special effort to arouse, if you will not manifest [#7.p16]zeal in repenting, these golden moments will soon pass, and you will be weighed in the balance and found wanting, and then your agonizing cries will be of no avail. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

#16

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Slavery and the War

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influences.

At the Roosevelt, N. Y. conference, Aug. 3, 1861, when the brethren and sisters were assembled on the day set apart for humiliation, fasting and prayer, the Spirit of the Lord rested upon us, and I was taken off in vision, and shown [#7.p17]the sin of slavery. Slavery has long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy, that should arise in his heart for the

#17

oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge now is upon the North, that they have so long submitted to the advances of the slave power. The sin of Northern pro-slavery men is great. They have strengthened the South in their sin, and sanctioned the extension of slavery, and acted a prominent part in bringing the nation into its present distressed condition.

I was shown that many realize not the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow and end the controversy.

I was pointed back to ancient Israel held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver the children of Israel. Miracles were performed before Pharaoh to convince him that they were especially sent of God to bid him to let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel God's judgments. They were visited by plagues. While suffering under the effect of the several plagues, Pharaoh consented to let Israel go. But as soon as the cause of their suffering was ^{#18} removed, his heart was hardened. His mighty men and counselors strengthened themselves against God and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel, until the angel of the Lord slew the first-born of the Egyptians. From the king upon the throne, down to the most humble and lowly, was there wailing and mourning. Then Pharaoh commanded to let Israel go. After the Egyptians had buried their dead, Pharaoh relented that he had let Israel go. His counselors and mighty men tried to account for their be-reavement. They would not admit that the visitation or judgment was from God, and they pursued after the children of Israel. When the Israelites beheld the Egyptian host in pursuit, some upon horses and some in chariots,

and equipped for war, their hearts failed them. The Red sea was before, the Egyptian host behind. They could see no way of escape. A shout of triumph burst from the Egyptians to find Israel completely in their power. The Isrelites [Israelites] were greatly terrified. The Lord commanded Moses to bid the children of Israel go forward, to lift up the rod and stretch out his hand over the sea and divide it. He did so, and lo, the sea parted and the children of Israel passed over dry shod. Pharaoh had so long withstood God, and hardened his heart against his mighty, wondrous works, that he in blindness rushed into the path God had miraculously prepared for his people. Again Moses was commanded to stretch forth his hand over the sea, “and the sea returned^[#7.p19] to his strength,” and the waters covered the Egyptian host and they were drowned. #19

This scene was presented before me to illustrate the selfish love of slavery, the desperate measures the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The dreadful system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slave-masters regard them as such. Their consciences have become seared and hardened as was Pharaoh's; and if compelled to release their slaves, their principles are unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern or Northern men.

The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the power of endurance and valor that Northern men have.

I had a view of the disastrous battle at Manassas, #20
Va. It was a most exciting, thrilling, distressing scene.
The Southern army had [#7.p20]everything in their favor,
and were prepared for a dreadful contest. The Northern
army was moving on with triumph, not doubting but that
they would be victorious. Many were reckless, and
marched forward boastingly as though victory were al-
ready theirs. As they neared the battlefield, many were
almost fainting through weariness and want of refresh-
ment. They did not expect so fierce an encounter. They
rushed into battle and fought bravely, desperately. The
dead and dying were on every side. Both the North and
the South suffered severely. The Southern men felt the
battle, and in a little would have been driven back still
further. Northern men were rushing on, although their
destruction was very great. Just then an angel descended
and waved his hand backward. Instantly there was con-
fusion in their ranks. It appeared to the Northern men
that their troops were retreating, when it was not in real-
ity so, and a precipitate retreat commenced. This seemed
wonderful to me. Then it was explained that God had this
nation in his own hand, and would suffer no victories to
be gained faster than he ordained, and no more losses to
the Northern men than in his wisdom he saw fit, to pun-
ish the North for their sins. And in this battle had the
Northern army pushed the battle still further in their
fainting, exhausted condition, a far greater struggle and
destruction awaited them, which would have caused
great triumph in the South. God would not permit this, #21
and sent an angel to interfere. The sudden falling back of
the Northern troops is a mystery [#7.p21]to all. They know
not that God's hand was in the matter.

The destruction of the Southern army was so
great that they had no heart to boast. The sight of the
dead, dying and wounded gave them but little courage to
triumph. This destruction occurring when they had every
advantage, and the North great disadvantage, caused
them great perplexity. They know that if the North have
an equal chance with them, victory is certain for the
North. Their only hope is to occupy positions difficult of
approach, and then have formidable arrangements to
hurl destruction on every hand.

The South have been strengthening themselves greatly since their rebellion first commenced. Then if active measures had been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first, has increased in strength and numbers until it is a most powerful rebellion. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event.

The greatest anxiety now exists among our national men. They are in great perplexity. Pro-slavery men and traitors are in their very midst, and while they are professedly in favor of the Union, they have an influence in decisions, some of which even favor the South.

I was shown the inhabitants of the earth in the utmost confusion. There was war, bloodshed, want, privation, famine, and pestilence in the land; and as these things were without, God's ^{#22}people began to press together, and to cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity, and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom.

My attention was then called from the scene. There seemed to be a little time of peace. Then the inhabitants of the earth were again presented before me, and everything was in the utmost confusion again. Strife, war and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this confusion and war. War caused famine. Want and bloodshed caused pestilence. And then men's hearts will fail them for fear, "and for looking after those things which are coming on the earth."

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PERILOUS TIMES.

The unbelieving world will soon have something to think of beside their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not

prisoners of hope, and therefore do not turn to the Strong Hold. Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in ^[#7.p23]hilarity and glee. They have sown to the wind, they must reap the whirlwind. #23

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon.

Those among Sabbath-keepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been miserable examples to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God, and make them children of the world. God owns not the pleasure, or amusement-seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in, and enjoy the frivolous, empty conversation of the lovers of the world. #24

Isa. iii, was presented before me. I was shown that this prophecy has its application to these ^[#7.p24]last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword, and thy mighty in the war." I was shown that this scripture will

be strictly fulfilled. Young men and women professing to be Christians, yet having no Christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain.

“War lifts his helmet to his brow,
O God, protect thy people now.”

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and those who will come up to the help of the Lord, will receive his blessing. But Sabbath-keepers have a work to do. Hoops, I was shown, were an abomination, and every Sabbath-keeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. It arose from a house of ill-fame in Paris.

Individuals were shown me who will despise instruction, even if it comes from heaven, and they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given, and testimony borne, will put on hoops because it is the fashion, and risk the consequences. [#7.p25] #25

Organization.

I was shown, Aug. 3, 1861, that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like two drops of water. Then there would be power and strength in the ranks of Sabbath-keepers far exceeding anything we have yet witnessed. The hearts of God's servants are

made sad by meeting, as they journey from church to church, the opposing influence of other ministering brethren. Individuals have stood ready to oppose every step of advance God's people have made. Those who have dared to venture out have their hearts saddened and distressed by the lack of union of action on the part of their fellow-laborers. We are living in a solemn time. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbath-keepers, claiming to believe important, solemn truth, unite their forces with the combined influence of the powers of ^{#7.p26}darkness to distract and tear down that which God designs to build up. Their influence is recorded as those who retard the work of advance and reform among God's people. ^{#26}

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No: he was displeased with their cowardly silence and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right. The people waited for the voice of their favorite ministers in the truth, and because they could hear no response in favor from them, decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter, while they professed to be in favor. They were afraid of losing their influence. Someone must move here, and bear responsibility, and venture his influence; and as he has become injured to censure and blame, he is suffered to bear it. His fellow-laborers, who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God marks his distress, his anguish, his tears, his discouragement and despair, while his mind is taxed almost beyond endurance; and as he is ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he ^{#7.p27}puts his shoulder under the ^{#27}

heavy burden. I saw that all will be rewarded according as their works shall be. Those who shun responsibility will meet with loss in the end. The time for ministers to stand together, is when the battle goes hard.

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OUR DUTY TO THE POOR.

Inquiries are often made in regard to our duty to the poor who embrace the third message; and we have long been anxious to know, ourselves, how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, N. Y., Aug. 3, 1861, I was shown some things in regard to the poor.

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their lack of diligence and economy, and they know not how to use means aright. If they should be helped it would hurt them. Some will always be poor. If they should have the very best advantages, their cases would not be helped. They have not good calculation, and would use all the means they could obtain, be it much or little. Some know nothing of denying self and economizing to keep out of debt, and get a little ahead for a time of need. If the church should help such individuals instead of leaving them to rely upon their own resources, they would injure them in the end; for they look to the church, and ^{#7.p28}expect to receive help from them, and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they become jealous, and very conscientious for their brethren, fearing they will fail to do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor. #28

The instructions given in the word of God in regard to helping the poor do not touch such cases, but are for the unfortunate and afflicted. God in his providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to

the church. They are part of the means God has chosen to develop the true character of Christ's professed followers, and to call into exercise the precious traits of character manifested by our compassionate Redeemer.

Many who are single, and can but barely live, choose to marry and raise a family, when they know they have nothing to support them. And worse than this, they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control of themselves, are passionate, impatient, and fretful. Such embrace the message, and then feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church, and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to take care of these large families ^[#7,p29]of poor? No. The parents must be the sufferers. They will not as a general thing suffer any greater lack after they embrace the Sabbath than they did before. #29

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined as being proud, and you may hear them say, "The truth brings us all down upon a level." Here is an entire mistake in thinking that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and if lived out, is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level.

The more able should ever act a noble, generous part in their deal with their poorer brethren, and also give them good advice, and then leave them to fight life's battles through. I was shown that a most solemn duty rests upon the church, to have an especial care for the destitute widows, orphans, and invalids.

* * * * *

POWER OF EXAMPLE.

In the epistle of Paul to Titus [chap. ii, 13, 14], we read, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify^[#7.p30] unto himself a peculiar people, zealous of good works." This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular in the eyes of the world. It is this mingling with the world which destroys our spirituality, pureness, and zeal. Satan's power is constantly exercised to stupefy the sensibility of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed. ^{#30}

I have frequently received letters of inquiry in regard to dress, and some have not rightly understood what I have written. The very class which have been presented before me, who were imitating the fashions of the world, have been very slow, and the last to be affected or reformed. There has been another class who lacked taste and order in dress, who have taken advantage of what I have written, and taken the opposite extreme, and considered that they were free from pride, and have looked upon those who dress orderly and neat as being proud. Oddity and careless dress have been considered by some a special virtue. Such take a course which destroys their influence over unbelievers. They disgust those who might be benefited. While the visions have reproved pride and imitating the fashions of the world, they have reproved those who were careless of their apparel, and lacked cleanliness of person and dress. Especially have I ^{#31} been shown that those who profess present truth should have a special care to ^[#7.p31] appear before God to worship him upon the Sabbath in a manner showing that we respect the Creator who has sanctified and placed special

honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God who marks every token of disrespect. God is offended at uncleanness and disorder. Individuals have thought it would be wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain, straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress, and zealous of good works, that we shall be marked as peculiar. But when we lose taste for order and neatness in dress we virtually leave the truth, for the truth never degrades, but elevates. Unbelievers look upon Sabbath-keepers as degraded, and when individuals are neglectful of their dress, and are coarse and rough in their manners, their influence strengthens unbelievers in their conclusions.

Those who profess to be Christians in these last days which are full of peril, and do not imitate the humble, self-denying Pattern, place themselves in the enemy's ranks. He considers them his subjects, and they serve as important a purpose for Satan as any of his subjects, for they have a name to live and are dead. Others take them for example, and by following them lose Heaven, when if they had not professed to be Christians, they would have shunned their example. These unconse-^{#32}crated professors are not aware of the weight of their influence. They make the ^[#7,p32]Conflict much more severe for those who would be God's peculiar people. Paul, in Titus ii, 15 refers to God's people who are looking for the appearing of Christ. He says, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." As we bear testimony against pride and following the fashions of the world, we are met with excuses and self-justification. Some urge the example of others. Such a sister wears hoops; if it is wrong for me to wear them, it is wrong for her. Children urge the example of other children, whose parents are Sabbath-keepers. Bro. A. is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconse-
crated professors with arguments against those who

would be peculiar, are laying a cause of stumbling in the way of the weak, and to God they must render an account for such example. I am often asked, "What do you think of hoops?" I reply, I have given you the light which has been given me. I was shown that hoops were a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. I am often surprised to hear that "Sr. White says it is not wrong to wear small hoops." No one has ever heard me say this. After being shown what I have in regard to hoops, nothing would induce me to give the least encouragement to any to wear them. Heavy quilts and hoops are alike unnecessary. He that framed us never designed that we should be deformed with hoops, or anything to look like them. It is the inventions and fashions ^[#7.p33] of the world that have led God's people, and they are unwilling to move out independent of the fashions and customs of the world. While I study God's word, I am alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that God's people are asleep and so conformed to the world that we can hardly know them, or discern between him that serveth God and him that serveth him not. The distance is widening between Christ and his people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world, have almost disappeared. They follow after the abominations of the nations around them, as did ancient Israel. From what has been shown me, hoops are an abomination. They are indecent, and God's people err, if they follow in the least degree, or give countenance to, this fashion. #33

Sabbath-keepers who profess to be God's chosen, peculiar people, should discard hoops, and their practice and example should be a living rebuke to those who wear them. Some may plead convenience. I have traveled much, and have seen a great deal of inconvenience attending the wearing of hoops; and those who plead the necessity on account of health, wear them in winter, which is a greater injury than quilted skirts. While traveling in the cars and stages I have often been led to exclaim, O modesty, where is thy blush! I have seen large companies crowding into the cars, and in order to make

any headway, the hoops had to be raised and placed into a shape which was indecent. And the exposure of the form was ten-fold more with those who wore hoops, than with those who did not; and were it not for fashion, those who immodestly expose themselves would be hissed at, but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin. God will not pity those who will be slaves to fashion. But supposing there is some little convenience in wearing hoops, does this prove that it is right to wear them? Let the fashion change, and convenience would no longer be mentioned. It is the duty of every child of God to inquire, Wherein am I separate from the world? Let them suffer a little inconvenience and be on the safe side. What crosses do God's people bear? They mingle with the world, partake of their spirit, dress, talk, and act like them. #34

Read 1 Tim. ii, 9, 10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh godliness) with good works."

1 Pet. iii, 3-5. "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." #35

The power of example is great. Sr. A. ventures to wear small hoops. Sr. B. says It is no worse for me to wear hoops than Sr. A., and she wears hoops a little larger. Sr. C. imitates the example of sisters A. and B., and wears her hoops a little larger than A. and B., but all contend that their hoops are small.

Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with, "Why, mother, sisters A., B., and C., wear hoops; if it is wicked for me, it is for them." What can the parents say? They should set a right example

before their children, and although the example of professed followers of Christ causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents. If the parents do not take a decided, firm course, their children will be borne down with the current, for Satan and his evil angels are working upon their minds, and the example of unconsecrated professors is against their efforts, which makes the work of overcoming far more laborious for their children. Yet with faith in God and earnest prayer, believing parents may press on in this rugged path of duty. The way of the cross is an onward, upward way. And as we advance therein, seeking the things that are above, we must leave farther and farther in the distance the things which belong to the earth. While the world and carnal professors are rushing downward to death, those who climb the hill will have to put forth efforts or they will be carried down in the broad road. #36

The children of the world are called the children of darkness. They are blinded by the god [7.p36] of this world, and are led by the spirit of the prince of darkness. They cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command, "Come out from among them and be ye separate." Here is the conditional promise. "I will receive you." Christ from the beginning has chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. If they love God and keep his commandments, they will be far from having the friendship, and loving the pleasures, of the world. There is no concord between Christ and Belial.

The prophet Ezra, and faithful servants of the Jewish church, were astonished when the princes came to them saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast

given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? Wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous; for we remain yet escaped, as it is this day: behold, we are before thee in our trespasses, for we cannot stand before thee because of this." Ezra ix, 1, 13-15. #37

[#7,p37]

2 Chron. xxxvi, 14-16: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against this people, till there was no remedy."

Lev. xviii, 26, 27: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; (for all these abominations have the men of the land done which were before you, and the land is defiled)."

Deut xxxii, 16-22: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall #38

burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains."

We here read the warnings which God gave to ancient Israel. It was not his good pleasure that they should wander so long in the wilderness, and he would have brought them immediately to the promised land, if they had submitted, and loved to be led by him; and because they so often grieved him in the desert, he swore in his wrath that they should not enter into his rest, save two, who wholly followed him. God required his people to trust in him alone. He did not wish them to receive help of those who did not serve him. Please read Ezra iv, 1-5: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do: and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded. Then the people of the land weakened the hands of the people of Judah, and ^{#39}[#7.p39]troubled them in building, and hired counselors against them, to frustrate their purpose."

Ezra viii, 21-23: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us."

The prophet and these fathers did not consider them the worshipers of the true God, and though they professed friendship and wished to help them, they dare

not unite with them in anything relating to his worship. When going up to Jerusalem, to build the temple of God and to restore his worship, they would not ask help of the king to assist them in the way, but by fasting and prayer sought the Lord for help. They believed God would defend and prosper his servants in their efforts to serve him. The Creator of all things needeth not the help of his enemies to establish his worship. He asks not the sacrifice, of wickedness, nor accepts the offering of those who have other gods before the Lord.

We often hear the remark, You are too exclusive. As a people we would make any sacrifice to save souls, or lead them to the truth; but to unite with them, to love the things that they love, and have friendship with the world, we ^{#40} _[#7.p40] dare not, for we should then be at enmity with God.

By reading the following scriptures we shall see how God regarded his ancient Israel:

Ps. cxxxv, 4. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure."

Deut. xiv, 2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth."

Deut. vii, 6, 7. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people."

Ex. xxxiii, 16. "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth."

How frequently ancient Israel rebelled, and how often were they visited with judgments, and thousands slain because they would not heed the commands of God who had chosen them.

The Israel of God in these last days are in constant danger of mingling with the world and losing all

signs of their being the chosen people of God. Read ^{#41} again Titus ii, 13-15. We are brought down to the last days, when God is purifying ^[#7.p41]unto himself a peculiar people. Shall we provoke God as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us?

The Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one Head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days is much like the travels of ancient Israel. Please read 1 Cor. x, especially from the 6th to the 15th verse.

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. ^{#42} Neither murmur ye as some of them also murmured, and ^[#7.p42]were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise

men; judge ye what I say."

1 John iii, 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not."

1 John ii, 15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever."

2 Pet. ii, 2. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning."

#43

James iv, 4. "Know ye not that the friendship of the world is enmity with God? ^[#7.p43]whosoever therefore will be a friend of the world is the enemy of God."

James i, 27. "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."

Titus ii, 12-14. "Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

Rom. xii, 2. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

John xvii, 14, 15, 17. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth."

Luke vi, 22, 23. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is

great in heaven: for in like manner did their fathers unto the prophets."

John xv, 16-19. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another.^[#7.p44] If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." #44

1 John iv, 4, 5. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them."

1 John ii, 5, 6. "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked."

1 Pet. ii, 9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross.

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and ^[#7.p45]safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men, until the warfare is finished and the victory won. The members of Christ are called to come #45

out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God.

The Son of God was the heir of all things, and the dominion and glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted."

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world knows them not, and appreciate not the motives which actuate them.

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of ^[#7,p46]God and joint-heirs with Jesus Christ to the immortal inheritance, will be peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed up with the world that they differ from them only in name? Read again Titus ii, 13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world, and imitate the self-denying life of Christ, are ashamed of him, and do not love his example. #46

CONSECRATION.

Sabbath-keepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and

his wondrous works, and rebel against him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to him. He wished to see if his people valued more highly his service, and the freedom he had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people.

#47

Every true follower of Jesus will have sacrifices ^[#7.p47]to make. God will prove them, and test the genuineness of their faith. I have been shown that picnics, donations, shows, and other gatherings of pleasure, the true followers of Jesus will discard. They can find no Jesus there, and no influence which will make them heavenly minded, and increase their growth in grace. The word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed by all those who are not devoted lovers of the cross, and are not spiritual worshipers of a crucified Jesus.

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take a part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain pointed testimony which reproves individual wrongs. In this refining time, these persons will either be converted wholly, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them.

"By their fruits ye shall know them." All of ^{#48}Christ's followers bear fruit to his glory. Their lives testify that a good work has been wrought ^[#7.p48]in them by

the Spirit of God, and their life is unto holiness. It is elevated and pure. Those who bear no fruit have, no experience in the things of God. They are not in the vine. Read John xv, 4, 5. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

If we would be spiritual worshipers of Jesus Christ we must sacrifice every idol, and fully obey the first four commandments. Matt. xxii, 37, 38. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment."

The first four commandments allow us no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, takes the form of an idol. Our carnal hearts would cling to, and seek to carry along, our idols; but we cannot advance until we put them away; for they separate from God. The Great Head of the church has chosen his people out of the world, and required them to be separate. He designs that the spirit and life of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is to be far from loving the world's pleasures and friendship. ^[#7.p49] There is no concord between Christ and Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. #49

"PHILOSOPHY AND VAIN DECEIT."

I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ, he makes all human. If

Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation.

Read 2 Thess. ii, 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received^[#7.p50] not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Satan has come unperceived through these sciences, and poisoned the minds of thousands and led them to infidelity. He is well pleased to have them spread wide. It is his own plan, laid out by himself, that he may have access to minds, and influence them as he pleases. And while it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left. And while those devoted to these sciences laud them to the heavens because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself who steps in and works with all power and signs and lying wonders, —with all deceivableness of unrighteousness.

Said the angel, "Mark its influence. The controversy between Christ and Satan is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Mes-

siah, the Son of God.

I was directed to the power of God manifested through Moses, when the Lord sent him in before Pharaoh. Satan understood his business, and was upon the ground. He well knew that Moses was chosen of God to break the yoke of bondage upon the children of Israel; and that he in his work prefigured Christ's first advent to break Satan's power over the human family, and deliver those who were made captives by his power. Satan knew that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father had sent him. He trembled, for his power. He consults with his angels to accomplish a work which shall answer a two-fold purpose: 1. To destroy the influence of the work wrought by God through his servant Moses, by working through his agents, and thus counterfeiting the true work of God. 2. The influence of his work through the magicians would reach down through all ages, and would destroy in the minds of many true faith in the mighty miracles and works of Christ, which would be performed by him when he should come to this world. He knew that his kingdom would suffer, for the power which he held over mankind would be subject to Christ. It was no human influence or power Moses possessed, which wrought on the minds, that produced those miracles before Pharaoh. It was the power of God. These signs and wonders were wrought through Moses, to convince Pharaoh that the great "I AM" sent him to command Pharaoh to let Israel go, that they might serve him. #51

Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders, for Satan came to their aid, to work through them. Yet even here, the work of God was shown superior to the power of Satan, for the magicians could not perform all those miracles God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed up theirs. After the magicians sought to produce the lice, and could not, then they were compelled by the power of God to acknowledge even to Pharaoh, saying, "This is the finger of God." Satan wrought through the magicians in a man- #52

ner calculated to harden the heart of the tyrant Pharaoh against the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the lice, and could no more imitate Moses and Aaron. God would not suffer Satan to proceed further, and the magicians could not save themselves from the plagues. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. ix, 11.

God's controlling power here cut off the channel through which Satan worked, and caused even those through whom Satan wrought so wonderfully to feel his wrath. Sufficient evidence was given to Pharaoh to believe, if he would. Moses wrought by the power of God. The magicians wrought not by their own science alone, but by the power of their god, —the Devil. Satan has ingeniously carried out his deceptive work in counterfeiting the work of God.

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful, and^{#7,p53} knows that the most effectual way for him to accomplish his work, is to come to poor fallen man in the form of an angel of light. Satan came to Christ in the wilderness in the form of a beautiful young man, —more like a monarch than a fallen angel. He came with scripture in his mouth. Said he, "It is written," &c. Our suffering Saviour meets him with scripture, saying, "It is written." Satan takes advantage of the weak, suffering condition of Christ. He took upon him our human nature.

Read Matt. iv, 8-11. "Again the Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and

saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him."

Here Satan spread the world before Christ in the most attractive light, and intimates to him that he need not endure so much suffering to obtain the kingdoms of earth. He will yield all his claims if he will but worship him. Satan's dissatisfaction first commenced in Heaven because he could not be first and highest in command, —equal with God, exalted above Christ. He rebelled and lost his estate, and he, and those who sympathized with him were turned out of Heaven. In the wilderness he hoped to gain advantage through the weak and suffering condition of Christ, and obtain from him that homage he could not obtain in Heaven. Jesus, even in his faint and exhausted condition, yields not to the temptation of Satan for a moment, but shows his superiority and exercises his authority^[#7.p54] by bidding Satan, "Get thee hence" —or, depart from me. Satan was baffled, and then studied how he could accomplish his purpose and receive the honor from the human race which was refused him in Heaven, and by Jesus upon earth. Could he have succeeded in tempting Jesus Christ, then the plan of salvation would have failed, and he would have succeeded in bringing hopeless misery upon mankind. That which Satan failed to effect in coming to Christ, he has accomplished in coming to man. #54

If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished. He exults that fallen man presumptuously exalts himself, as he exalted himself in Heaven, and was thrust out. He knows that the ruin of man is just as sure if he exalts himself as his was certain. He has failed in his tempta-

tions to Christ in the wilderness. The plan of salvation has been carried out. The dear price has been paid for man's redemption. And now Satan seeks to tear away the foundation of the Christian's hope, and turn the minds of men in a channel that they may not be benefited or saved by the great sacrifice offered. He leads fallen man, through his "all deceivableness of unrighteousness," to believe that he can do very well without an atonement; that he need not depend upon a crucified and risen Saviour; that man's own merits will entitle him to God's favor, and^[#7.p55] then he destroys man's confidence in the Bible, well knowing if he succeeds here, and the detector which places a mark upon himself is destroyed, he is safe. And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim—"Whatever is, is right." They acknowledge no rule to measure their course. Satan leads many to believe that prayer to God is useless, and but a form. He well knows how needful is meditation and prayer, to keep Christ's followers aroused to resist his cunning and deceptions. Satan's devices will divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength from him to resist his attacks. #55

I was pointed to the fervent, effectual prayers of his people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and princes because an excellent spirit was in him. Fallen angels feared his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king, but they failed. Then these agents of Satan sought to make his faithfulness to God the cause of his destruction. Evil angels laid out the plan for them, and these #56

agents readily carried it into effect.^[#7,p56] The king was ignorant of the subtle mischief purposed against Daniel. With the full knowledge of the king's decree he still bows before his God, "his windows being open." He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it. On account of his praying to God he was cast into the lions' den. Evil angels accomplished their purpose thus far. But Daniel continues to pray, even in the den of lions. Was Daniel suffered to be consumed? Did God forget him there? O, no; Jesus, the mighty Commander of the host of Heaven, sent his angel to close the mouths of those hungry lions that they should not hurt the praying man of God, and all was peace in that terrible den. The king witnessed his preservation, and brought him out with honors. Satan and his angels were defeated and enraged. The agents Satan had employed were doomed to perish in the terrible manner they had plotted to destroy Daniel. The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus our advocate he detests, and when we earnestly come to him for help, Satan's host is alarmed.

It will serve his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. Satan accomplishes his object in setting his deceitful temptations before man, that which he failed to accomplish in tempting Christ. He sometimes comes in the form of a lovely young person, or in a beautiful shadow. He works cures, and is worshiped by deceived mortals as a benefactor of our race. Phrenology^{#57} and mesmerism are very much exalted. They are good in their place, but they are^[#7,p57] seized upon by Satan as his most powerful agents to deceive and destroy souls. The detector, the Bible, is destroyed in the minds of thousands, and Satan uses his arts and devices, which are received as from Heaven. And Satan here receives the worship which suits his Satanic majesty. Thousands are conversing with and receiving instructions from this demon-god, and acting according to his teachings. The world, which is considered to be benefitted so much by phrenology and animal magnetism, never was so corrupt.

Satan uses these very things to destroy virtue and lay the foundation of Spiritualism.

I was directed to this scripture as especially applying to modern Spiritualism. Col. ii, 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel it is almost sure to lose its balance and be controlled by a demon. "Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this philosophy. Nothing of the kind can be found in his teachings. He did not direct the minds of poor mortals to themselves to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Especial warning is given in ^[#6.p58]verse 18. "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The teachers of Spiritualism will come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of his blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are willing to even make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil.

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They follow out the instructions purporting to be from their dead friends, now angels in a higher sphere. Satan has chosen the most certain, fascinating delusion, calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts which their friends performed while living. In this way they deceive, and lead the relatives of the dead to believe their deceased friends are angels hovering about them, and communing with them, which they regard with a certain idolatry. What they may say ^[#7.p59]has greater influence over them than the word of God. These evil angels who assume to be dead friends will either utterly reject God's word as idle tales, or if it suits their purpose best will select the vital portions which testify of Christ and point out the way to Heaven, and change the plain statements of the word of God to suit their own corrupt nature, and ruin souls. All may, with due attention to the word of God, be convinced if they will of this soul-destroying delusion. The word of God declares in positive terms that "the dead know not anything." Eccl. ix, 5, 6. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."

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Deceived mortals are worshiping evil angels, believing them to be the spirits of their dead friends. The word of God expressly declares that "the dead have no more a portion in anything done under the sun." Spiritualists say the dead know everything that is done under the sun, that they communicate to their friends on earth, give valuable information, and perform wonders. Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." I have been shown that Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up into an exceeding high mountain to present before

him the kingdoms of the world, can exercise his power ^{#60} upon the human family, who are far inferior in strength and wisdom to ^[#7.p60]the Son of God, even after he had taken upon himself man's nature. In this degenerate age Satan holds control over mortals who depart from the right, and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Some, I was shown, gratify their curiosity, and tamper with the Devil. They have no real faith in Spiritualism, and would start back with horror at the idea of being a medium. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work, but such know not what they are doing. They are venturing upon the Devil's ground, and are tempting him to control them. This powerful destroyer considers such his lawful prey, and will exercise his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their mind to Satan and he holds them captive, and he will not release his claims. No power can deliver the ensnared soul but the power of God, in answer to the earnest prayers of his faithful followers.

The only safety now is to search for the truth as revealed in the word of God, as for hid treasure. The Sabbath question and man not immortal and the testimony of Jesus are the great and important truths to be understood, which will prove as an anchor to hold God's people in these perilous times. But the mass despise the truths of God's word, and prefer fables. 2 Thess. ii, 11, 12. "Because they received not the love of the truth that ^{#61} they might be saved, and for this cause God shall send them strong delusion that they should believe a lie."^[#7.p61]

The most licentious and corrupt are highly flattered by these Satanic spirits, which they believe to be the spirits of their dead friends, and they are "vainly puffed up in their fleshly minds." Col. ii, 19. "And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," they deny Him who

ministers strength to the body, that every member may increase with the increase of God.

"Vain philosophy." The members of the body are controlled by the head. Spiritualists lay aside the Head, and every member of the body they believe must act themselves, and fixed laws will lead them on in a state of progression to perfection without a head. Jno. xv, 1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned."

Christ is the source of our strength. He is the vine, we the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and are in the very position Satan wishes us to be in, that he may control these members as pleases himself. He works "with all deceivableness^[#7.p62] of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt not surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them.

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God, and from the watch-care of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness and to free themselves from Sa-

tan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. And those who have tempted the Devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail, and wrench them from the power of the evil angels.

As the curtain was lifted and I was shown the corruption of this age, my heart sickened, my spirit nearly fainted within me. I saw that the inhabitants of the earth were filling up the measure of the cup of their iniquity. God's anger is kindled, and will be no more appeased until the sinners are destroyed out of the earth.

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in Heaven and earth. His rage increases, and we do not realize his power. If our eyes could be opened to discern the fallen angels at their work with those who feel at ease and consider themselves safe, we should not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against Satan's invisible agents, they will assume new ground, and will work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? Forms of error, and departure from the plain precepts and commandments of God and giving heed to fables is fitting minds for these lying wonders of Satan. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's

word, prayerfully studied and practically applied, will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ.
E.G.W.

NUMBER EIGHT.

TESTIMONY FOR THE CHURCH

I HAVE been shown the high and responsible position God's people should occupy. They are the salt of the earth and the light of the world, and must walk even as Christ walked. They will come up through much tribulation. The present is a time of warfare and trial. Our Saviour says in Rev. iii, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The reward is not given to all who profess to be followers of Christ, but to those who overcome, even as he overcame. We must study the life of Christ, and learn what it is to confess him before the world. No one can confess Christ unless the mind and Spirit of Christ are in him. The fruits of the Spirit are manifested outwardly, and these are a confession of Christ.

In order to confess Christ, we must have Christ to confess. No one can truly confess Christ unless the mind and Spirit of Christ live in him. If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, Broad is the way that leadeth unto life, and many there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works to deny him. If we have forsaken all for Christ, we shall ^{#2}manifest in our lives humility, our conversation will be heavenly, our conduct blameless. The powerful purifying influence of truth in the soul, and the character of Christ exemplified in the life, are a confession of Christ. If the words of eternal life are sown in our hearts, the fruit is righteousness and peace. We may deny Christ in our life by the love of ease,

love of self, jesting and joking, and by seeking the honor of the world. We may deny him in our outward appearance, by a proud look or costly apparel, or by conformity to the world. We shall not be able to exhibit in our character the life of Christ, or the sanctifying influence of the truth, only by constant watchfulness, and persevering and almost unceasing prayer.

I was shown that many drive Christ from their families by an impatient, passionate spirit. Such have something to overcome in this respect. The human family was presented before me, enfeebled. Every generation has been growing weaker; and disease of every form visits the human race. Thousands of poor mortals are dragging out a miserable existence. Some with deformed, sickly bodies, shattered nerves, and gloomy minds. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would soon be depopulated.

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people^[#8.p3] of God are not on their watch; therefore are ignorant of his devices. He works by means which will best conceal himself from view. And he often gains his object. ^{#3}

Brethren have engaged in patent rights, and other enterprises, and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxiety and over-taxed minds seriously affect their already diseased bodies, and they then become desponding, which increases to despair. They lose all confidence in themselves, and think God has forsaken them, and they dare not believe that God will be merciful to them. These poor souls will not be left to the control of Satan. They will make their way through the gloom, and their trembling faith will again fasten upon the promises of God, and he will deliver them, and turn their sorrow and mourning into peace and gladness. But such, I was shown, must learn by the things they suffer,

to let patent rights and these various enterprises alone. They should not suffer even their brethren to flatter them to entangle themselves with any such enterprise, for their anticipations will not be realized, and then they are thrown upon the enemy's battle-field unarmed for the conflict. Means, which it was shown me should be put into the treasury of God to advance his cause, is worse than lost by being invested in some of these modern improvements. Those who profess the truth, and feel at liberty to engage, and capable of engaging, in these patent rights and inventions, should not go among their brethren and make that their field of operation, but go among unbelievers. Let not your name and profession as an Adventist decoy your brethren who wish to consecrate their^[#8.p4] means to God. But go out into the world, and let that class invest their means who care not for the advancement of the cause of God. #4

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus ii, 14: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." All who profess to be Christ's followers should have command of their own spirit, and not speak fretfully or impatiently. The husband and father should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight.

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted

with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with ^{indifference}_[#8.p5]. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged. Hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this, all through the ranks of Sabbath-keepers. And angels bear the shameful tidings to Heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family. ^{#5}

Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, encouraging words will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words, will pay you tenfold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections, and direct her mind to Heaven, where there is strength and peace, and a final rest for the weary. He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, ^{complaining, and anger}_[#8.p6], shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness and strife. ^{#6}

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home

happy. There is often fretfulness, and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and often meets a clouded brow, instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and his courage gone. He yields his self-respect and that dignity which God requires him to maintain. The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must ^{#8} have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ.

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injur-

ing those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect his purposes, and transmit his fiery darts, are often the members of our own families.

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." #8 In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, [#8.p8] and by taking this course Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both from unhappiness, and would give them great victory over the temptations of Satan.

I saw that the enemy would either contend for the usefulness or the life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan, can have no power to destroy or hurt the true metal. It is important to close every door possible, against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather about

the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. #9 Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, [#8.p9] to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this-never! When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure, and grace to overcome.

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful words, are an offering presented to his Satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families, and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to #10 speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will [#8.p10]strengthen every hour. Ministering angels will linger in our dwellings, and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record.

LETTER TO BRO. STEWARD

Bro. Steward, you asked me some questions at Lodi which I have been thinking much of since, and from my conversation with you, I know that you do not realize the part you have acted and the wound you have brought upon the cause of God. That which had been shown me in regard to you, came vividly before me, and I have compared that which has been recently shown me with the testimony published in regard to you in Testimony No. 6, and I cannot see the least apology for your course. Before you was a partaker in, and lent your influence to, the late fanaticism in Wis., you were not right in the sight of God.

Bro. S. if you had honestly followed the light, you would never have pursued the course you have. Willfully, stubbornly have you followed your own course, relied on your own judgment. You refused to be led. The Lord sent you help, but you refused to be helped. What more could Heaven have done for you than has been done. If you have thought others were esteemed higher than yourself, you have been dissatisfied and irritated, and have acted pettish and distant like a spoiled child. You have wished to be highly esteemed, but have taken a course to greatly #11 lower yourself in the estimation of those whom you wish to have esteem you highly. [#8,p11]

Before your fanatical course you were jealous of those at Battle Creek, and have thrown out sideways hints which would excite suspicion. You have been jealous of my husband, and myself, have surmised evil. Envy and suspicion have been united. Under an appearance of conscientiousness you have suggested doubts in regard to the movements of those who have the burden of the work upon them at Battle Creek, and have thrown out hints, in regard to matters you were wholly ignorant of, and utterly incapable of judging rightly concerning, because the burden of matters there were not laid at all upon you. I was shown that God would not select an individual with a mind constituted like yours, and lay heavy burdens upon that individual, and call him to fill the most responsible positions; for self esteem would be

so prominent that it would be ruinous to yourself and to God's people. Had you esteemed yourself less, you would have had less jealousy and suspicion.

Bro. S. if you had united fully with the body, and had been in union and sympathy with those whom God has seen fit to place at the head of the work; had you believed and committed yourself fully in regard to the gifts which God has placed in the church; had you established yourself decidedly upon all points of present truth, and drawn in even cords with those of experience in the cause of present truth, you and yours would have been perfectly free and safe from this delusion. You would have had an anchor which would have held you. But you have taken an indefinite position fearing you would gratify those ^{#12} whose whole soul was in the work and cause of God. God requires you to stand firmly, decidedly, with your brethren, and stand upon the platform with them. God and holy angels were displeased with your course, and would bear with your folly no longer, but left you to follow your own judgment which you had so highly esteemed, until you should wish to be taught, and without any jealous stubborn feelings, without complaining or censuring others, learn of those who have felt the burden and weight of the cause of God. You have been reaching out to get upon an original position of your own, and to lead out independent of the body where you would be approbated and exalted, until I saw that God had given you up to manage and manifest that wisdom you have thought you had superior to others, and you was left to your blind judgment to figure in the most foolish unreasonable wild fanaticism which ever cursed Wis. And yet I was shown you have not realized the past, the influence of your course upon the cause, and your present position and duty in regard to that fanaticism. Instead of working with all your energy to free yourself and counteract the influence you exerted, you come up out of all this excusing yourself and censuring those whom God sent to you, and ready to dictate, and even suggest a plan whereby the Lord might have arrested you by his servants pursuing some different course from that which they did pursue. Your judgment was perverted by Satan's power, and while enshrouded in darkness you were an ^{#13}

incompetent judge of the best course to be pursued toward you. If you knew^[#8.p13] just what course the servants of God ought to pursue in order to help you, you knew enough to come out yourself. God gave you your choice, to be taught, to be instructed through his servants in his own appointed way, or to go on, maintain your willful course and fall into bewildering fanaticism.

You chose to have your way. And now you have only to blame yourself. You professed to be a watchman on the walls of Zion, a shepherd of the flock, yet witnessed the poor sheep torn and scattered, and gave no warning. "Son of man I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me. When I say unto the wicked thou shalt surely die; and thou givest him not warning nor speakest to warn the wicked from his wicked way to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Nevertheless if thou warn the righteous man, that the righteous sin not and he doth not sin, he shall surely live because he is warned; also thou hast delivered thy soul." Ez. iii.

The sin of those who run into fanaticism rests heavier upon you, Bro. S., than upon any other one. You were an unfaithful watchman. You discerned not the evil, because you were unfaithful. God sent his faithful watchmen who stood in the light and could discern the evil to warn you and the erring flock. Had you then listened^{#14} ^[#8.p14] to the warning, a great amount of evil would have been saved. Your influence would have been preserved. You would have stood out of the way that the testimony of the servants of God might reach the distracted flock. The erring would not hear the voice of God through his chosen servants. They made their spirit strong against the warning of the watchmen sent unto them, and they strengthened themselves in their unreasonable self-deceived course. The shepherd would not hear. He felt affronted because this fanaticism was handled so decidedly. He perceived not the danger. He saw no haste in the matter. He had sufficient light to decide, but was too will-

ful and suspicious of God's servants to yield to their testimony. Bro. S. wished to wait until the fanaticism would develop itself, and it went on just as Satan would have it, until it did develop itself with terrible results. There were not reasonable, sensible manifestations to characterize that work as being of God. God's servants sent unto you executed their mission, freed their garments from the blood of souls, and from the cursed influence which followed, while you bear the fearful weight of the sin of this woeful fanaticism. You have deeply regretted it, yet do not see your own wrongs in relation to it. You censure and blame the weak, erring sheep, as leading you out of the way. What is a watchman for, unless it be to watch for evil and give the warning. What is a shepherd for, unless it be to watch for every danger lest the sheep shall be harmed and destroyed by wolves. What excuse could a shepherd plead for suffering the flock to stray from the true pasture, and be torn and scattered and devoured by wolves. How would an excuse stand made by the shepherd that the sheep led him astray? They left the true pasture, and led him out of the way! Such a plea would tell with force against that shepherd's ability to watch over the sheep. No more confidence could be placed in him as a faithful shepherd to care for the sheep, and as they might stray from the right path bring them back again. #15

The reproach resting upon the cause in regard to Sister B. rests heavily upon you. You made much of her exercises and experience. She was weak, yet could in a measure fill her place in her family and keep her children together, but she had been from her home but a short time before her reason was dethroned. The backslidden state of the professed Sabbath-keepers in Mauston led you to influence Sister B. to leave her family who needed her care, to come to Mauston that her influence might help the Sabbath-keepers there. An unhealthy excitement marked her course. Some of the inexperienced were deluded. The weak mind of sister B. was overtaxed, and disease fastened upon the brain. And the cause of God is deeply wounded and reproached on account of this. Bro. B. has been wronged. He must now suffer under a living trouble, and his children be scattered. Those whose in-

fluence led to these sad consequences, have a work to do, to relieve the mind of Bro. B. as much as possible, and by a faithful and full acknowledgment to him of the sin of the course pursued, and the wrong done him, counteract the evil as far as possible. If you had ^[#8,p16]been standing in the counsel of God, acknowledging the gifts of God's Spirit as occupying their proper place in the church; had you been in heart and principle with the Review; established upon the strong truths applicable for this time; had you been giving meat in due season to the people of God, your influence in Mauston and vicinity would have been very different. You would have had a pointed testimony to bear in harmony with those who are leading out in this great work. Individual wrongs would have been reproved. Faithful labors would have brought up the Sabbath-keepers there, that they be not behind other churches. They have almost everything to learn. Pointed testimony should have been borne, and you should have impressed upon them the necessity of sacrificing, and all doing a part to bear the burden of the cause. You should have brought them up upon systematic benevolence, all to act a part and exert themselves to do something to advance the cause of truth. Your indefinite position, and leaving matters so loose and slack in Mauston has had a bad influence upon the cause there. The opposition you felt and talked out in regard to organization, and the advance of God's people, have borne fruits which can be seen in many places in Northern Wis. If you had been a prompt, thorough laborer, and had kept pace with God's opening providence, the fruit now manifested would be of altogether a different character. Souls would be decided somewhere, either wholly for the commandments of God connected with the third angel's message, or they would be decided against, ^[#8,p17]and not be hanging on the skirts of Zion to weigh down those who would be right. But there has not been faithfulness manifested by you. Straight and thorough work has not been made. You have not encouraged in the church, by a pointed application of truth, the necessity of every one practically, harmoniously carrying out their profession, and many are not as willing to exert themselves to do something on their part to advance the truth, as they are to be gratified

with listening to the truth. They love the cause in word and profession, but not in deed and in truth.

Your position has led many in and about Mauston to not think as highly of the Review as they otherwise would have done, and they have held very lightly the truths found in it. And the Review failed to have that influence upon them that God designed it should have. And every one has done that which seemed right in his own eyes, followed his own course, and they are far upon the back ground, and unless there is a thorough work accomplished for them, they will be weighed in the balance and found wanting.

I was shown that you seek to throw the result of your wrongs off upon others, but as a watchman God holds you responsible. You have most humble confessions to make in Marquette, Portage, Lodi and other places where your influence has been to draw off from God's servants.

Bro. and Sr. K. have been greatly injured by this fanaticism. They have been embarrassed temporally as well as spiritually, and nearly ruined by this deception of Satan. Bro. S. you have run great lengths in this sad fanaticism; your body^[#8,p18] has been affected as well as your mind, and you now seek to shoulder it upon others. You have not a true sense of your position and course in the past. You are free to confess that which others have done, and that which you did not do; but you have failed to confess that which you did do. Your influence in Marquette has been injurious. You were opposed to organization. You preached against it in an indefinite manner—not in so blunt a manner as some might have done—you went just as far as you dared to, and in this way you have many times gratified your envious feelings, and created distrust and uncertainty in the minds of many, when at the same time if you had come out openly, you would have been plainly understood and done but little mischief. When you have been charged with advocating sentiments contrary to the body, you have not acknowledged it, but mystified your position, and made it appear that they misunderstood you, when you knew that they understood you. As you now are, the church cannot depend on you. When you manifest fruits of an entire re-

form, and give evidence that you are converted, and have overcome your jealousy, then God will again trust his flock to your care. But until you make thorough restitution, the best influence you can exert is by staying at home, and being “not slothful in business.”

You have done more injury to the cause of God in Wis. by your noncommittal position, and by your course in this fanaticism than you have done good in all your life. Our faith has been made disgusting to unbelievers, a wound, an^[#8.p19] incurable wound, has been given to the cause of God, and yet many in Wis., with yourself seem astonished that so much is said and made of this fanaticism. One evil seed sown takes root, grows rank and bears fruit, and there is an abundant harvest. Evil flourishes and needs no culture, while the good seed sown needs to be watered, carefully tended, and continually nourished, or the precious plants will die. Satan evil angels and wicked men are trying to root it up, to destroy it, and it requires the greatest vigilance, and the most constant care, to have it live and flourish. An evil seed sown cannot be easily rooted out. It spreads, and springs up in every direction, to crush out the precious seed, and if left alone it will grow strong, and will shut out the rays of the sun from the precious plants, until they grow sickly and die out.

We met your influence in Marquette. The division existing there would not have been had you taken a right position, and received the word of the Lord through his servants. But this you would not do. God's servants had to deal plainly with your wrong course. Had they taken stronger ground, and been much more severe with the course you had pursued, God would have approbated them. It would have been better had you remained entirely away from Marquette, for every time God's servants exposed and brought to light that fanaticism, it hit T. M. S., and you shrunk, you felt abused, neglected, &c. You pursued your blind course among different families in Marquette; you labored for sympathy, and created opposition of feeling against Brn. ^[#8.p20]Ingraham, Sanborn, and White. You felt wrong, felt slighted; you talked it, you acted it; and your course created jealousy and distrust in many minds in regard to God's servants whom he had

especially sent to you. Your course destroyed the force of their testimony on some minds; but some felt thankful that light had come, and that Satan's snare was broken, and they had escaped. Others felt hard, decided against the testimony borne, and there was a division in the body. You can take the responsibility of this. We have had to labor in Marquette with distress of spirit for the church, to do away the wrong influence and impressions you had created. You have a work to do there.

I saw that some have been very jealous for you, fearing that you would not be dealt rightly with, and have justice done you by your ministering brethren. Such should stand out of the way, and be faithful to confess their own wrongs, and let all that censure and weight of your wrongs rest upon your own head. God designs that they shall rest there until you thoroughly remove them by repentance and hearty confession. Those who have a perverted sympathy for you cannot help you. Let them manifest zeal in repenting of their backslidings, and leave you to stand for yourself. You have been altogether out of the way, and unless you make thorough work, confess your wrongs without censuring your brethren, and are willing to be instructed, you can have no part with God's people.

#21

You have stood one side from those upon whom God has laid the heavy burden of his work. You ^[#8,p21] have injured by remarks, and hints, and have helped others to bring burdens upon my husband, who had the labor and burden of three men upon him. You must see this. You have had no special burden laid upon you, but have had time for reflection, and study, rest and sleep, while my husband has been obliged to labor day after day, and often long into the night, and then when he did lie down to rest, sometimes he could not sleep, but could only weep and groan for the cause of truth, and the injustice of his brethren toward him, when his whole interest and life was devoted to the cause.

He has had the care and responsibility of the business in the Office: the care of the paper, and much care of the churches in different States. And yet some of his ministering brethren have helped to perplex and distress by their unwise course. You with some others have

looked upon Bro. White as one who is of rather a business character, not enjoying much religion. Such don't know him. Satan deceives many in regard to him. God has seen fit to lay the burden of his work upon him, to choose him to lead out in different enterprises, and he has selected one that was sensitive, and that could sympathize with the unfortunate, conscientious, and yet independent, who will not cover sin, but will reprove, and who will be quick to see and feel wrong, and give no place to it, even if he has to stand alone in consequence. This is why he suffers so keenly. His brethren generally know nothing of his burdens, and some care nothing about them, but by their own unwise, crooked course add to his cares ^[#8.p22]and perplexities. Heaven marks these things. Men who have no weight or burdens upon them; men who can have hours of ease with nothing in particular to do, who can reflect, and study, and improve their minds, can manifest great moderation, nothing to urge them to manifest any special zeal, can spend hours in private conversation. Some look upon such as being the best and holiest men on earth. But God sees not as man sees. God looks at the heart. Those who have such an easy position will be rewarded according as their works shall be. #22

The position occupied by my husband is not an enviable one. It requires the closest attention, care, and mental labor. It requires exercise of sound judgment and wisdom. It requires self-denial, a whole heart, and firm will, to push matters through. God will have one to venture, to risk something; to move out firmly for the right, whatever may be the consequences; to battle against obstacles, and waver not, even if life is at stake.

The weight and responsibility of this great work leads to great carefulness, sleepless nights, and earnest, fervent, agonizing prayer to God. The Lord leads him forward to take one responsible position after another, suffering censure from his brethren, which wrings the soul with anguish. Yet he must not falter in the work. Although his godly-appearing fellow-laborers oppose every advance God leads him to make, and his precious time must be occupied traveling from place to place, laboring with distress of mind among the churches to undo what #23

his Christian-appearing^[#8,p23] brethren have been doing. Poor mortals! They mistake matters, and misjudge, and have not a true sense of what constitutes a Christian. Those who have been thrust out to bear a plain, pointed testimony, in the fear of God to reprove wrong, to labor with all their energies to build up God's people, and to establish them upon important points of present truth have too often received censure instead of sympathy and help. While those who have taken a non-committal position, like yourself, are thought to be devoted, having a mild spirit. God does not thus regard them. The forerunner of Christ's first advent was a very plain-spoken man. He rebuked sin. He also called things by their right names. He laid the axe at the root of the tree. He addressed one class of professed converts who came to be baptized of him in Jordan thus: "O generation of vipers, who hath warned you to flee from the wrath to come? bring forth therefore fruits meet for repentance. And now also the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire."

God's faithful preachers in this fearful time, just before Christ is to come the second time, will have to bear a still more pointed testimony than John. A responsible, important work is before them, and if they will speak smooth things, God will not acknowledge them as his shepherds, and a fearful woe is upon them.

This strange fanaticism in Wisconsin grew out of ^{#24} the false theory of holiness, a holiness not dependent upon the third angel's message, but ^[#8,p24] outside of present truth, advocated by Bro. Welcome. Sister S. received this false theory from him, and zealously taught it to others, and carried it out herself, which nearly destroyed her love for the sacred important truths for this time, which, if she had loved and obeyed, would have proved her anchor, and held her upon the right foundation. But she, with many others, made this theory of holiness or consecration the one great thing, and the important truths of God's word were of but little consequence, "if the heart was only right." And poor souls were left without an anchor to be carried about by feeling, and Satan came in and gave impressions and feelings to suit himself. He

controlled minds. Reason and judgment were despised, and the cause of God was cruelly reproached. This fanaticism which you run into should lead you and others to investigate before deciding in regard to this appearance of consecration. Appearance is not positive evidence of Christian character. You and others are afraid you will receive a little more censure than is due you, and look with earnestness upon a seeming deviation, or a seeming wrong in others, or a neglect from them, and feel injured. You are too exacting. You have been wrong and deceived yourself. If others have misjudged you in some things, it is no more than can be expected, considering the circumstances. You should, with the deepest sorrow and humility, mourn your sad departure from the right, which has given occasion for a variety of feelings and views and expressions in regard to you; and if in every particular you do not consider them correct, you must ^{#25}let them pass and lay not censure upon others. You must confess your faults without complaining or censuring any other one, and then leave off your murmuring and complaining of your brethren neglecting you. They have given you more attention than, in the position you have occupied for years, you deserved. If you could see these things as God regards them, you would ever despise the complaints you make, and would humble yourself under the hand of God. "Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry.

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The Cause in Mauston

Professed believers in and about Mauston do not come up to the work, and practice the truths which they profess. A blighting influence is upon the cause in Northern Wisconsin. If all had felt that attachment for the Review which God designed they should, they would have been benefited and instructed by the the truths it advocates. They would have had a correct faith, a settled position upon the truths applicable for this time, and would have been guarded and saved from this fanaticism. The

sensibilities of many are blunted; false excitement has destroyed their discernment and spiritual eye-sight. It is of the highest importance now for them to move understandingly, that Satan's design may not be fully carried out and his object accomplished in ^{overthrowing} those whom he has had power to deceive. #26

When those who have witnessed and experienced false exercises, are convinced of their mistake, then Satan takes advantage of their error, and holds it constantly before them, to make them afraid of any spiritual exercises, and in this way he seeks to destroy their faith in true godliness. A fear rests upon the mind, of making any effort by earnest, fervent prayer to God for special aid and victory, because they were once deceived. Such must not let Satan gain his object, and drive them to cold formality and unbelief. They must remember that the foundation of God standeth sure. Let God be true, and every man a liar. Their only safety is to plant their feet upon the platform of truth, to see and understand the third angel's message, prize, love, and obey the truth.

God is leading out a people, and bringing them into the unity of the faith, that they may be one, as he is one with the Father. Various views and differences of opinion must be yielded, that all may come in union with the body, that they may have one mind and one judgment.

1 Cor. i,10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.

Rom. xv, 5, 6: Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus that ye ^{may with} one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. #27

Phil. ii,2: Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

There should be a mutual interest in the cause of God. There has been a lack of interest in the cause in Wisconsin. There has been a lack of energy. Some think it no sin to idle away their time, while others who have a

love for, and interest in the precious cause of truth, economize their time, and in the strength of God exert themselves and labor hard that their families may be made neat and comfortable, and they have something besides to invest in the cause, that they may do their part to keep the work of God moving, and lay up a treasure in heaven. One is not to be eased and others burdened. God requires of those who have health and strength of body, to do what they can, and use their strength to his glory, for they are not their own. They are accountable to God for the use they make of their time and strength, which is granted them of Heaven.

The duty to help in the advancement of truth does not rest alone upon the wealthy. All have a part to act. The man who has employed his time and strength to accumulate property is accountable for the disposition he makes of that property. If one has health and strength, that is his capital, and he must make a right use of it. If he spends hours in idleness and needless visiting and talking, he is slothful in business, which God's word forbids. Such have ^{#28} _{a[#8,p28]} work to do to provide for their own families, and then lay by them in store for charitable purposes as God has prospered them.

We are not placed in this world merely to care for ourselves, but we are required to aid in the great work of salvation, and imitate the self-denying, self-sacrificing, useful life of Christ. Those who love their own ease better than they love the truth of God, will not be anxious to use their time and strength wisely and well, that they may act a part in spreading the truth.

Many of the young in Wisconsin have not felt the weight of the cause or the necessity of their making any sacrifice to advance it. They can never gain strength until they change their course and make special efforts to advance the truth, that souls may be saved.

Some deny themselves and manifest an interest and have double labor, because of their untiring effort to sustain the cause they love. They make the cause of God a part of them, and if it suffers they suffer with it; when it prospers, they are happy.

Prov. iii,9, 10: Honor the Lord with thy substance, and with the first-fruits of all thy increase, so

shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Those who are slothful may quiet themselves and think that God requires nothing of them because they have no increase. This will be no excuse for them, for if they had diligently employed their time, if they had not been slothful in business, they would have increase. If their heart was fixed to exert themselves to cast into the treasury of ^[#8,p29]God, ways would be opened for them, and they would have some increase to devote to the cause of God, and lay up in heaven a treasure. #29

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Northern Wisconsin

While in Roosevelt, N. Y., Aug. 3, 1861, different churches and families were presented before me. The different influences and their discouraging results were shown me. Satan has used as agents, individuals professing to believe a part of present truth, while they were warring against a part. Such he can better use than those who are at war with all our faith. His artful manner of bringing in error through partial believers in the truth, has deceived souls, and distracted and scattered the faith of many. This is the cause of the divisions in Northern Wisconsin. Some receive a part of the message and reject the other portion. Others embrace the Sabbath and reject the third angel's message, yet claim the fellowship of those who believe all the present truth, because they have received the Sabbath. They labor to bring others into the same dark position with themselves.

They are not responsible to anyone. They have an independent faith of their own. Such are allowed to have influence when no place should be given to them, notwithstanding their pretensions to honesty. Honest souls will see the straight chain of present truth. They will see its harmonious connections, link after link uniting into a great whole, and will plant their feet upon it. ^[#8,p30] The present truth is not difficult to be understood, and the people whom God is leading will be united upon the broad, firm platform of truth. He will not use individuals of different faith, opinions, and views, to scatter and di- #30

vide. Heaven and holy angels are working to unite, to bring into the unity of the faith, into the one body. Satan opposes this, and is determined to scatter, and divide, and bring in different sentiments, that the prayer of Christ may not be answered. John xvii, 20, 21. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Jesus designed that the faith of his people should be one. If one goes forth preaching one thing, and another differing with him preaches something else, how can those who believe through their word be one? There must be difference of sentiments.

I saw that God's people in Wisconsin, if they would prosper, must take a position in regard to these things, and thereby cut off the influence of those who are teaching sentiments contrary to the body, which causes distraction and division. Such are wandering stars. They seem to emit a little light, profess and carry along a little truth, and deceive the inexperienced. Satan endows them with his spirit, but God is not with them; his Spirit does not dwell in them. Jesus prayed that his disciples might be one, as he is one with the Father—"that the world may believe that thou hast sent me." The oneness and unity of God's ^[#8,p31]truth-believing remnant people carries powerful conviction to the world that they have the truth and are the peculiar, chosen people of God. This oneness and unity disconcerts the enemy, and he is determined it shall not exist. The present truth believed in the heart and exemplified in the life makes God's people one, and a powerful influence attends them. ^{#31}

Had professed Sabbath-keepers in Wisconsin earnestly sought and labored to be in union with the prayer of Christ, to be one as he was one with the Father, Satan's work would have been defeated. If all had sought to have been in unison with the body, the fanaticism which has laid so deep a stain upon the cause of present truth in Northern Wisconsin would not have arisen, for it is the fruits of drawing off from the body, and seeking to have an original, independent faith, regardless of the faith of the body.

In the last vision given at Battle Creek I was shown that an unwise course was taken at Marquette in regard to the visions at the time of organization. There were those in Marquette who were God's children, and yet doubting the visions. Others had no opposition, yet dared not take a decided stand in regard to them. Some were skeptical, and they had sufficient cause to make them so. The false visions and fanatical exercises, and the wretched fruits following, had an influence upon the cause in Wisconsin, to make minds jealous of everything bearing the name of visions. All these things should have been taken into consideration, and wisdom exercised. No trial should exist, or labor be taken up with, those who [8.p32] have never seen the individual having visions, and have no personal experience with the influence of the visions. Such should not be deprived of the benefits and privileges of the church, if their Christian course is otherwise correct, and they have formed a good Christian character. #32

Some, I was shown, could receive the published visions, judging of the tree by its fruits. Others are like doubting Thomas: they cannot believe the published testimonies, nor receive evidence through the testimony of others, but must see and have the evidence for themselves. Such must not be set aside, but long patience 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 which they have no knowledge of; if they carry their opposition so far as to oppose that which they have had no experience in, and feel annoyed if those who believe the visions are of God speak of them in meeting, and comfort themselves with the instruction given through vision, the church may know that they are not right. God's people should not cripple and yield, and give up their liberty to such disaffected ones. God has placed the gifts in the church for the church to be benefited by them, and when professed believers in the truth oppose the gifts of the Spirit of God which he has set in the church, and fight against the visions, souls are in danger through their influence, and it is time then to take up labor with them, that the weak may not be led astray by their influence. #33

Marquette has been a very hard place for the servants of God to labor, for there has been a class ^[#8,p33] there of self-righteous, talkative, unruly ones, who have stood in the way of the work of God. If they were received into the church they would tear the church to pieces. They would not be subject to the church, and would never be satisfied unless the reins of church government were in their own hands.

Bro. S. sought to move with great caution. He knew that the class who opposed the visions were wrong. They were not genuine believers in the truth and therefore to shake off these clogs he proposed to receive none into the church who did not believe the third angel's message and the visions. This kept out some few precious souls who had not fought against the visions. They dared not unite in church capacity, fearing that they should commit themselves upon that which they did not understand and fully believe. And there were those ready at hand to prejudice these conscientious ones, and to place matters before them in the worst possible light.

Some have felt grieved and offended since the organization because of the condition of membership; and their feelings of dissatisfaction have greatly increased. Strong prejudice has governed them.

I was shown the case of sister C. She was presented before me in connection with a professed sister, who was strongly prejudiced against my husband and myself, and opposed to the visions. This spirit had led her to love and cherish every lying report in regard to us and the visions, and she has communicated this to sister C. She has had a bitter spirit of war against me, when she ^{#34} ^[#8,p34] had no personal knowledge of me. She was unacquainted with my labors, yet has nourished the most wicked feelings of prejudice against me, and has instructed sister C., and they have united together in their bitter remarks and speeches.

The person shown me in connection with sister C., was a strong-minded woman, sanguine, and exalted in her own estimation, and thought that her views were correct, and that others must rely upon her word, when she only darkened counsel by words, and possessed the spirit of the dragon host to war against those who would

be united on the commandments of God and the testimony of Jesus.

Since sister C. has been at Marquette, she has despised the visions, and has related hearsay reports, as though she knew that they were true. She has resisted no influence calculated to injure me. She did not know but that the visions were of God. She had no personal acquaintance with the humble instrument, and yet has united with unconsecrated ones in Marquette to exert a strong influence against me. They have strengthened each other by loving and reporting false stories coming from different sources, and in this way nourished their prejudice. There can be no union between their spirit and the spirit of the messages, which the Lord sees fit to give for the benefit of his humble people. The spirit which dwells in their hearts cannot harmonize with the light given of God.

Many poor souls do not know what they are doing. They unite their influence with Satan's forces, and aid him in his work. They will ^{#35}manifest great zeal and earnestness in their blind opposition, as though they were verily doing God service by fighting against the visions which God has seen fit to let survive and strengthen seventeen years against the opposition of Satan's forces, and the combined influences of human agencies that have aided Satan in his work. They can all acquaint themselves, if they desire, with the fruits of these visions.

Other females were shown me in Marquette who were at war with the truth. There was one presented before me who had embraced a few points of truth, and then went no farther with God's remnant people. She was exalted in her own eyes,—thought she understood it all. She was wise in her own opinion, and was shown me as constantly looking back and referring to an old experience; and because she had received a degree of light in the past, had become lifted up, and thought she had sufficient light and knowledge to instruct the whole body. Her faith is scattered and disconnected. Many of her ideas of truth are erroneous, and yet she is egotistical and righteous in her own estimation. She is forward to instruct, but will not be taught. She has despised in-

struction, and cast the teachings of God through his servants, behind her. I saw her pointing to her righteousness, her prayerful life, her devotion. Like the Pharisee, she enumerates her good deeds: God, I thank thee, I am not as other men are, extortioners, unjust, adulterers, or even as this poor publican. I fast twice in the week, I give tithes of all that I possess. The Pharisees prayer was not regarded; but the poor ^{#36}publican, who could only say, God be merciful to me a sinner, moved the pity of the Lord. His prayer was accepted, while the prayer of the boasting Pharisee was rejected. "For every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

Rev. iii, 17. "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

This person, whose countenance I recognized when I saw her, I was told was Mrs. T. I saw that her life was not marked with that humility which should ever characterize the followers of Jesus Christ. When poor mortals, however high their profession, become just in their own eyes, then Jesus leaves them to be deceived in regard to themselves.

I was shown that this female has influenced others, and some have united with her to hold up the visions in a ridiculous light. To God they must answer for all this, for every word of derision against the light God has seen fit to communicate in his own chosen way, is recorded.

And I was shown still another female who is not in union with the people whom God is leading out. The spirit of truth dwells not in her heart, and she has been busy doing the work which well pleases the enemy of all good, to distract and ^{#37}confuse minds. (I recognized this woman the last day of the meeting; she left before it closed.) She is a great talker, and is ever ready to hear and tell some new thing,—dwelling upon what she calls

others' wrongs, and she terms her evil surmisings discernment. She puts light for darkness and darkness for light, and for a pretence makes long prayers. Loves to be approbated and thought righteous, and some have been deceived. She wishes to teach others, and thinks that God teaches her above others. The truth has no place in her heart.

A few others were shown me as joining their influence with those I have mentioned, and together they do what they can to draw off from the body and cause confusion; and their influence brings the truth of God into disrepute. Jesus and holy angels are bringing up and uniting God's people into one faith, that they may all have one mind and one judgment. And while God's people are being brought into the unity of the faith, to see eye to eye upon the solemn, important truths for this time, Satan is at work to oppose the advance of God's people. Jesus is at work, through his instruments, to gather and unite. Satan works through his instruments to scatter and divide. "For, lo! I will command and I will sift the house of Israel among all nations, like as corn is sifted in a seive, yet shall not the least grain fall upon the earth."

God is now testing and proving his people. Character is now being devoloped. Angels are weighing moral worth, and a faithful record is kept of all the acts of the children of men. Among ^{#38}God's professed people are corrupt hearts, but they will be tested and proved. That God who reads the hearts of every one, will bring to light hidden things of darkness where it is often least suspected, that stumbling-blocks, which have hindered the progress of truth may be removed, and God have a clean and holy people, to declare his statutes and judgments.

The Captain of our salvation leads his people on step by step, purifying and fitting them for translation, and leaving in the rear those who are disposed to draw off from the body, who are not willing to be led, and are satisfied with their own righteousness. "If therefore the light that is in thee be darkness, how great is that darkness." No greater delusion can deceive the human mind than that which leads souls to a self-confident spirit that they are right and in the light, when they are drawing

away from God's people, and their cherished light is darkness.

The class in Marquette who have been drawing off from the body have possessed a hard, bitter spirit against those whom God is using as his instruments to bring his people up united upon the only true platform. Their spirit is opposed to the work of God, and their influence has brought reproach upon the cause of God, and has made our faith disgusting to unbelievers, and caused Satan to exult.

Those who are trying to serve God, who are walking in church capacity, may for a time be annoyed with those who are not right in their midst, and with those who have been shown me who are self-righteous and Pharisaical. But if they are ^{#39}patient, and walk humbly before God, earnestly praying for his power and Spirit, they will advance, and those who are unsound in the faith will be left behind.

Riley Cooper was presented before me. I was shown that his course has not been pleasing to God. He was unstable. He has been befogged with the Age-to-come, and as there is not the least harmony with the Age-to-come theory and the third angel's message, he lost his love and faith in the message, and felt irritated because so much had been said in regard to it. The third angel is proclaiming a most solemn message to the inhabitants of the earth, and shall God's chosen people be indifferent to it, and not unite their voice to sound this most solemn warning? Bro. C is deceived, and is deceiving others. His theme has been consecration, when his heart was not right. His mind has been scattered. He has had no anchor to hold him, and his mind has been floating about without a settled faith. Much of his time has been occupied in relating to one and another reports and stories calculated to distract and unsettle minds. He has had much to say in regard to my husband and myself, and against the visions. He has stood in a position, "Report, and we will report it." God sent him not on such a mission. He has not known whom he has been serving. Satan has been using him to throw minds into confusion. What little influence he had he has used to prejudice minds against the third angel's message. He has by false ^{#40}

reports presented the visions in a wrong light, and weak souls who were not established in all the present ^[#8.p40] truth have fed upon these things instead of clean provender thoroughly winnowed. He has been deceived in regard to sanctification. Unless he now cherishes the light given, and changes his course, and is willing to be instructed, he will be left of God to pursue his own course and follow his own imperfect judgment until he will make shipwreck of faith, and by his unwise course be a signal warning to those who choose to go independent of the body. God will open the eyes of honest souls to understand the cruel work of those who scatter and divide. He will mark those who cause divisions, that every honest one may escape from Satan's snare. Bro. C. received a false theory of sanctification from Eld. Wellcome, which is outside of the third angel's message, and wherever received destroys the love for the message.

I was shown that Eld. W. was upon dangerous ground. He is not in union with the third angel. He has once enjoyed the blessing of God, but he does not now, for he has not prized and cherished the light of truth which has shone upon his pathway. He has brought along with him a theory of Methodist sanctification, and presents that in front, making it of the highest importance. And the sacred truths applicable to this time with him are made of little consequence. He has followed his own light, and been growing darker and darker, and going further and further from the truth, until it has but little influence upon him. Satan has controlled his mind, and he has done great injury to the cause of truth in Northern Wisconsin.

#41

It was this theory of sanctification which sister ^[#8.p41] Steward received of Eld. W. which she tried to follow out, which carried her into that dreadful fanaticism. Eld. W. has bewildered and confused many minds with this theory of sanctification. All who embrace it lose to a great extent their interest in, and love for, the third angel's message.

This view of sanctification is a very pretty-looking theory. It whitewashes over poor souls who are in darkness, error, and pride. It gives them an appearance of being good Christians, and of possessing holiness, when

their hearts are corrupt. It is a peace-and-safety theory which does not bring to light evil and reprove and rebuke wrong. It heals the hurt of the daughter of God's people slightly, crying, Peace. Men and women with corrupt hearts throw around them the garb of sanctification, and are looked upon as examples to the flock, when they are Satan's agents, used by him to allure and deceive honest souls into a bypath, that they may not feel the force and importance of the solemn truths proclaimed by the third angel.

Eld. W. has been looked up to as an example, while he has been an injury to the cause of God. His life has not been blameless. His ways, and doings, have not been in accordance with the spotless life of Christ, or with the holy law of God. His corrupt nature is not subdued, and yet he dwells much upon sanctification and thereby deceives many. I was directed to his past labors. He has failed to bring out souls into the truth, and to establish them upon the third angel's message. He presents as a matter of the utmost importance a theory of sanctification, while he makes of but ^{#42} little importance the channel through which God's blessing comes, "Sanctify them through thy truth: thy word is truth." The present truth, which is the channel, is not regarded, but is trampled under foot. Men may cry, Holiness! holiness! sanctification! sanctification! consecration! consecration! and yet know no more by experience of what they talk than the sinner with his corrupt propensities. God will soon tear off this whitewashed garb of professed sanctification which some who are carnally-minded have thrown around them to hide the deformity of the soul.

A faithful record is kept of the acts and doings of the children of men. Nothing can be concealed from the eye of the high and lofty One. Some take a course directly opposed to the law of God, and then profess to be consecrated to God, to cover up their sinful course. This profession of holiness does not make itself manifest in their daily life. It does not have a tendency to elevate minds, and lead them to "abstain from all appearance of evil." We are made a spectacle unto the world, to angels, and to men. Our faith is blasphemed in consequence of the crooked course of the carnally minded. They profess a

part of the truth, which gives them influence, while they have no union with those who believe, and are united upon the whole truth. What has been Elder W.'s influence? What has been the fruits of his labors? How many have been brought out and established upon present truth? How many has he brought into the unity of the faith? His influence has been to scatter.^[#8,p43] He has not gathered with Christ. There is a lack in his preaching, and his converts lack that which will prove their rock and defense in the day of God's anger. His preaching lacks the salt, the savor. He does not bring out souls thoroughly converted to the truth—separating them from the world and uniting them with God's peculiar people. His converts have no anchor to hold them, and they drift here and there, until many of them are bewildered and lost in the world. #43

Elder W. knows not what spirit he is of. He is uniting his influence with the dragon host to oppose those who keep the commandments of God, and who have the testimony of Jesus. He has a hard warfare before him. He is, as far as the Sabbath is concerned, the same as the Seventh-day Baptists. Separate the Sabbath from the messages and it loses its power; but the Sabbath connected with the message of the third angel, has a power attending it which convicts unbelievers and infidels, and brings them out with strength to stand, to live, grow, and flourish in the Lord. It is time for God's people in Wisconsin to find their position. Who will be on the Lord's side? should be sounded by the faithful, experienced ones in every place. God requires them to come out and cut loose from the various influences which would separate them from each other, and from the great platform of truth which God is bringing his people upon.

I was shown the case of Mr. Chaffe. He has much to say upon sanctification, but he is deceived in himself, and others are deceived in him. His sanctification may last him while he is in meeting, ^{#44}but it cannot bear the test. Bible holiness purifies the life, but C.'s heart is not cleansed. Evil exists in the heart, and is carried out in the life, and the enemies of our faith have had occasion to reproach Sabbath-keepers. They judge of the tree by its fruits.

2 Cor. iv, 2: "But have renounced the hidden things of dishonesty; not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

Many go directly contrary to the above scripture. They do walk in craftiness, and handle the word of God deceitfully. They do not manifest the truth in their lives. They have special exercises upon sanctification, yet cast the word of God behind them. They pray sanctification, sing sanctification, and shout sanctification. Men with corrupt hearts put on the air of innocence, and profess to be consecrated, but this is no evidence they are right. Their deeds testify of them. Their consciences are seared, but the day of God's visitation is coming, and every man's work shall be manifest of what sort it is. And every man shall receive according to his deeds.

Said the angel, as he pointed to C., "What hast thou to do to declare my statutes, or that thou shouldest 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 ^{#45} been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit." God will ^[#8.p45] scatter and shake off these dividing influences, and will free his people, if those professing the whole truth will come up to the help of the Lord.

There is no Bible sanctification for those who cast a part of the truth behind them. There is light enough given in the word of God, so that none need to err. The truth is so elevated as to be admired by the greatest minds, and yet it is so simple that the humblest feeblest child of God can comprehend it, and be instructed by it. Those who see not the beauty that there is in the truth, who attach no importance to the third angel's message, will be without excuse; for the truth is plain.

2 Cor. iv, 3, 4: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

John xvii, 17, 19: "Sanctify them through thy

truth: thy word is truth. And for their sakes I sanctify myself, that they also might be sanctified through the truth.”

1 Pet. i, 22: “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.”

2 Cor. vii, 1: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

#46

Phil. ii, 12-15: “Wherefore, my beloved, as ye have always obeyed, not as in my presence ^[#8.p46]only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.”

John xv, 3: “Now ye are clean through the word which I have spoken unto you.”

Eph. v, 25-27: “Husbands, love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.”

Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life.

Jesus considered as a man was perfect. Yet he grew in grace.

Luke ii, 52: “And Jesus increased in wisdom and stature, and in favor with God and man.” Even the most perfect Christian may increase continually in the knowledge and love of God.

2 Pet. iii, 14, 18: “Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. But grow in grace and in the knowledge^[#8.p47] of our Lord and Saviour

#47

Jesus Christ. To him be glory both now and forever. Amen.”

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and say we have fully attained.

Phil. iii, 12: “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.”

It is constantly an onward march. Jesus sits as a refiner and purifier of his people, and when his image is reflected in them perfectly, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian. Every branch ^{#48} in the parent vine must derive life and strength from that vine, in order to yield fruit. ^[#8.p48]

THE POWER OF SATAN.

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty Conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and fro in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he. 2 Cor. xi, 14: "And no marvel, for Satan himself is transformed into an angel of light."

While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help, the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, ^[#8.p49]who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead God's people. ^{#49}

He who dared to face, and tempt, and taunt our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength.

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared for his wisely-laid plans, and he almost always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him.

All should understand that Satan was once an exalted angel. His rebellion shut him out of Heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of Heaven. He has been growing more artful, and has learned the most successful manner to come to the children of men with his temptations.

Satan has originated fables with which to deceive. He commenced in Heaven to war against the foundation ^{#50} of God's government, and since his fall has carried on his

rebellion against the law of ^[#8,p50]God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week.

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal Devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Rev. xxii, 11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be."

Satan has taken advantage of these popular fables to hide himself. He comes to poor deceived mortals through modern Spiritualism, which places no bounds to the carnally minded, and, if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little yet of the corrupting influence of Spiritualism. The curtain was ^{#51}lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in ^[#8,p51]Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is.

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity and make it appear beautiful to many. But it comes so direct from his Satanic majesty, that all who have to do with it, he claims as his to control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker.

As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with ^{deep} humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones. Mark ix, 29. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting." #52

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables.

The sermon Satan preached to Eve upon the immortality of the soul- "Thou shalt not surely die"-they have reiterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul of man immortal. Immortality is an attribute of God alone. 1 Tim. vi, 16. "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen."

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally-burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the veriest tyrant in the universe. This wide spread dogma has turned thousands to Universalism, infidelity, and atheism.

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to ^{sacrifice} their cherished fables. It will save them from the terrible delusions of these perilous times. #53

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular

errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be the power of deception and darkness which will come upon them.

I was shown that God's true people are the salt of the earth, and the light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way of holiness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and, if possible, wrest it from the hand of Christ.

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light be given to those in peril, to move them to arouse and look ^{#54} to Heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves.

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a reinforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that Heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a reinforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for

he fears and trembles before his strength and majesty. At the sound of fervent prayer Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of Heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost.

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with each other, yet they will improve every opportunity to advance their common interest. But the great Commander in Heaven and earth has limited Satan's power.

#55

My experience has been singular, and for years I have suffered peculiar trials of mind. The ^[#8.p55]condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be expressed. For years I have looked to the grave as a sweet resting-place.

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the Devil's battle-ground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I might be shielded.

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his purposes; and through the ministration of holy angels he had been defeated. I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accident which would result in our losing our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with the work of God. As I saw the great care God has every moment for those who

love and fear him, I was inspired with confidence and trust in God, and felt reprov'd for my lack of faith.

THE TWO CROWNS.

In the vision given me in Battle Creek, October 25th, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth: some were surrounded with angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from Heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words, "All who win me are happy, and shall have everlasting life."

Below this crown was another scepter upon which was also placed a crown, in the center of which were jewels, gold and silver, which reflected some light. The inscription on this crown was, "Earthly treasure-Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of their reason. They would thrust one another, crowding back those who were weaker than they, and trample upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone and flesh of their flesh, they regarded not; but, as appealing looks were turned to them, they held their treasures the firmer, as though fearful, in an unguarded moment, they should lose a ^{#57}little, or divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus; but with a multitude of deformed, sickly and aged, sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many but

just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Every one who reached the crown possessed a share in it, and were loudly applauded by an interested company standing around it.

A large company of evil angels were very busy. Satan was in their midst, and all looked with the most exulting satisfaction upon the company struggling for the crown. Satan seemed to throw a peculiar charm upon those who eagerly sought it. Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and often seemed charmed with its beauty, yet could obtain no true sense of its value and glory. While one hand was reaching forth languidly for the heavenly, the other was reached eagerly for the earthly, determined to possess that, and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet they were anxiously groping about to secure the earthly crown. Some became disgusted ^{#58} with the company who sought it so eagerly, and they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy.

A company I then saw pressing through the crowds of people with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room through the dense throng for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them, and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them, which did them no injury while their eyes were fixed upon the heavenly crown. But those who turned their attention to the black balls were stained with them. The following scripture was presented before me:

Matt. vii, 19-24: "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 nor steal; for where your treasure is, there will your heart be also.

"The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be [#8,p59] darkness, how great is that darkness! No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon."

Then that which I had seen was explained to me as follows: The multitude which were shown me, who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short lived attractions. Some I saw who professed to be the followers of Jesus, are so ambitious to obtain earthly treasures, that they lose their love for Heaven, act like the world, and are accounted of Heaven as of the world. They profess to be seeking an immortal crown, a treasure in the Heavens; but their interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches cannot love Jesus. They may think that they are right, and, although they cling to what they have, with a miser's grasp, you cannot make them see it, or feel that they love money more than the cause of truth, or the heavenly treasure.

"If the light that is in thee be darkness, how great is that darkness." There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches."

The young man came to Jesus and said unto him, [Matt. xix], "Good Master, what good thing shall I do, that I may have eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or retain

them, and lose it. His riches were^[#8.p60] of greater value to him than the heavenly treasure. The condition, that he must part with his treasures, and give to the poor, in order to be a follower of Christ, and have eternal life, chilled his desire, and he went away sorrowful.

Those who were shown me clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. Their whole thoughts and energies are directed for earthly riches. They trample upon the rights of others, and oppress the poor and the hireling in his wages. If they can take advantage of those who are less shrewd, and poorer than they, and manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary.

The men whose heads were white with age, and their faces furrowed with care, who were eagerly grasping the treasures within the crown, were the aged who have but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them. Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for other's good, or for their own. It was enough for them to know that they had it. When their duty to the poor, and the wants of God's cause are presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them any thing. The conditions are too hard. But Abraham^{#61} would not withhold his only son. He could sacrifice this child of promise to obey God, more easily^[#8.p61] than many would sacrifice some of their earthly possessions.

It was painful to see those who should be ripening for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it.

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked

one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their energies and powers are not put to the best account. Their minds, which might be illuminated with Heaven's light, are perplexed and troubled. Mark iv, 19. "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and they thought they were well off without understanding them. Their light went out, and they were groping in darkness.

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world, and, although they are disappointed on every side, they will not place their affections on Heaven, and secure to themselves a treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding^[#8,p62] the disappointment, and unhappy life, and death, of those who were wholly bent upon obtaining earthly riches, others follow the same course in their pursuit for earthly treasures. They rush madly on, disregarding the miserable end of those whose example they are following. #62

All those who reached the crown, and possessed a share in it, and who were applauded, are those who obtained that which was the whole aim of their life,—riches. And they received that honor which the world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, and while they are living in rebellion against God they are Satan's powerful agents.

Those who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of those striving for earthly riches, and have seen they were never satisfied, that they were unhappy, and they became alarmed, and separated themselves from that unhappy class, and sought the true and durable riches.

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels lead them on, and they were inspired with zeal to press forward for the heavenly treasure.

The black balls which were shown me thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. The greatest care should be taken to live a blameless life, and abstain from all appearance of evil, and then move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will be more and more like Christ, and will be transformed, and fitted for translation. #63

THE FUTURE.

At the transfiguration Jesus was glorified by his Father. We hear him say, "Now is the Son of man glorified, and God is glorified in him." Thus before his betrayal and crucifixion he was strengthened for his last dreadful sufferings.

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As the third message swells to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel.

I saw that God would in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize with him day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of Papacy. Satan's host, and wicked men, will surround them, and exult over them, be- #64

cause there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from Heaven, as God utters his voice from his holy habitation.

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to each other, "We are delivered. It is the voice of God." With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up, and reflecting the image of Jesus. Those who were so eager to destroy the saints, could not endure the glory resting upon the delivered ones, and they fell like dead men to the earth. Satan and evil angels fled from the presence of the saints glorified. Their power to annoy them was gone forever.

NUMBER NINE.

THE REBELLION.

THE dreadful state of our nation calls for deep humility on the part of God's people. The one all-important inquiry which should now engross the mind of every one is, Am I prepared for the day of God? Can I stand the trying test before me?

I saw that God was purifying and proving his people. He will refine them as gold, until his image is reflected in them, and the dross consumed. There is not in all that spirit of self-denial, and willingness to suffer for the truth's sake, and to endure hardness, which God requires. Their wills are not subdued, and they conse-

crated wholly to God, seeking no greater pleasure than to do his will. Ministers and people lack spirituality and true godliness. Every thing is to be shaken that can be shaken. God's people will be brought into most trying positions, and all must be settled, rooted and grounded in the truth, or their steps will surely slide. If God comforts and nourishes the soul with his inspiring presence, they can endure, though the way may be dark and thorny. For the darkness will soon pass away, and the true light shine for ever. I was pointed to Isa. lviii, lix, 1-15; Jer. xiv, 10-12, as a description of the present state of our nation. The people of this nation have forsaken and forgotten God. They have chosen other gods, and followed their own corrupt ways, until God has turned from them. The inhabitants of the earth have trampled upon the law of God, and broken his everlasting covenant.

I was shown the excitement created among our people by the article in the Review headed, "The Nation." #2 Some understood it one way, and some another. The plain statements were distorted, and made to mean [#9.p2] what the writer did not intend. He gave the best light he then had. Something must be said. The attention of many was turned to Sabbath-keepers, because they manifested no greater interest in the war, and did not volunteer. They were looked upon in some places as sympathizing with the rebellion. The time had come for our true sentiments in relation to slavery and the rebellion to be made known. There was need of moving with wisdom to turn away the suspicions excited against Sabbath-keepers. We should act with great caution. "If it be possible, as much as lieth in you, live peaceably with all men." We can obey this, and not sacrifice one principle of our faith. Satan and his host are at war with commandment-keepers, and will work to bring them into trying positions. They should not, by lack of discretion, bring themselves there.

I was shown that some acted very indiscreetly in regard to the piece published. It did not accord with their views in all respects, and instead of calmly weighing the matter, and viewing it in all its bearings, they became agitated, excited, and some seized the pen and jumped

hastily at conclusions which would not bear investigation. Some were inconsistent and unreasonable. They acted out that which Satan is ever hurrying them to do, namely, their rebellious feelings.

In Iowa they carried things to quite a length, and run into fanaticism. They mistook zeal and fanaticism for conscientiousness. Their feelings took the lead, instead of being guided by sound judgment and reason. They were ready to become martyrs for their faith. Did all this feeling lead them to God? to greater humility before him? to trust in his power to deliver them from the trying position into which they might be brought? O, no! Instead of making their petitions to, and relying solely upon, the power of the God of heaven, they petitioned to the legislature, and were refused. They showed their weakness, and exposed their lack of faith. All this only went to bring that peculiar class, Sabbath-keepers, to special notice, and expose them to be crowded into difficult places by those who have no sympathy for them. #3

There have been those who were holding themselves [#9.p3]ready to find fault, and complain at any suggestion made. But few have had wisdom in this most trying time to think without prejudice, and candidly tell what shall be done.

I saw that those who have been forward to talk so decidedly in regard to refusing to obey a draft, do not understand what they are talking about. Should they really be drafted, and refuse to obey, and be threatened with imprisonment, torture, or death, they would shrink, and then find out that they had not prepared themselves for such an emergency. They would not endure the trying of their faith. What they thought was faith, was only fanatical presumption.

Those who would be the best prepared to even sacrifice life, if required, rather than to place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to heaven for wisdom to act, and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war, will be very quiet, and when interrogated will simply state what they are

obliged to say in order to answer the inquirer, and then let it be understood that they have no sympathy with the rebellion.

There are a few in the ranks of Sabbath-keepers who sympathize with the slaveholder. When they embraced the truth, they did not leave all the errors they should have left behind them. They need a more thorough draught from the cleansing fountain of truth. Some have brought along with them their old political prejudices, which are not in harmony with the principles of the truth. They maintain that the slave is the property of the master, and should not be taken from him. They rank these slaves as cattle, and say that it is wronging the owner just as much to deprive him of his slaves, as to take away his cattle. I was shown it mattered not how much the master had paid for human flesh and souls of men; God gives him no title to human souls, and he has no right to hold them as his property. Christ died for the whole human family, whether white or black. God has made man a free ^{#4} moral agent, whether white or black. The institution of slavery does this away, and man exercises the power over his fellow-man which God has never granted him, and which belongs alone to God. The slave-master has dared to assume the responsibility of God over his slave, and accordingly the sins, ignorance and vice of the slave he will be accountable for. He will be called to an account for the power he exercises over the slave. The colored race are God's property. Their Maker alone is their master, and those who have dared to chain down the body and the soul of the slave, and have kept him in degradation like the brute creation, will have their retribution. The wrath of God has slumbered, but will awake, and be poured out without mixture of mercy.

Some have been so indiscreet, they have talked out their pro-slavery principles, which principles are not heaven-born, but proceed from the dominion of Satan. These restless spirits must talk and act in a manner to bring a reproach upon the cause of God. I will here give a copy of a letter written to Bro. A. R., of Oswego co., N. Y.

"I was shown some things in regard to you. I saw that you was deceived in regard to yourself. You have

given occasion for the enemies of our faith to blaspheme, and to reproach Sabbath-keepers. By your indiscreet course, you have closed the ears of some who would have listened to the truth. I saw that we should be as wise as serpents, and harmless as doves. You have manifested neither the wisdom of the serpent, nor the harmlessness of the dove.

"Satan was the first great leader in rebellion. God is punishing the North, that they have so long suffered to exist the accursed sin of slavery; for in the sight of heaven it is a sin of the darkest dye. God is not with the South, and he will punish them dreadfully in the end. Satan is at the bottom of all rebellion. You, I saw, Bro. R., have permitted your political principles to destroy your judgment, and your love for the truth. They are eating out true godliness from your heart. You never have looked upon slavery in the right light, and your views of this matter have thrown ^{#5}you on the side of the rebellion, which Satan and his host have stirred up. Your views of slavery, and the sacred, important truths for this time, cannot harmonize. You must yield your views, or the truth. Both cannot be cherished in the same heart, for they are at war with each other.

"Satan has been stirring you up. He would not let you rest until you should express your sentiments upon the side of the powers of darkness,-strengthening the hands of the wicked whom God has cursed. You have cast your influence on the wrong side, with those whose course of life is to sow thorns, and plant misery for others. I saw you casting your influence with a degraded company,-a God-forsaken company, and angels of God fled from you in disgust. I saw you was utterly deceived. Had you followed the light God has given you; had you heeded the instructions of your brethren; had you listened to their advice, you would have saved yourself, saved the precious cause of truth, from reproach. But as you have given publicity to your sentiments, notwithstanding all the light given, it will be the duty of God's people, unless you undo what you have done, to publicly withdraw their sympathy and fellowship from you, in order to save the impression which must go out in regard to us as a people. We must let it be known that we have

no such ones in our fellowship, and will not walk with them in church capacity.

"You have lost the sanctifying influence of the truth. You have lost your connection with the heavenly host. You have allied yourself with the first great rebel, and God's wrath is upon you; for his sacred cause is reproached, and the truth is made disgusting to unbelievers. You have grieved God's people, despised the counsel and advice of his ambassadors upon earth, who labor together with God, and are in Christ's stead beseeching souls to be reconciled to God.

"As a people, I was shown we cannot be too careful what influence we exert; and we should watch every word. When we by word or act place ourselves upon the enemy's battle-ground, we drive holy ^{#6} angels from us, and encourage and attract evil angels in crowds around us. This you have done, Bro. R., and by your unguarded, willful course have caused unbelievers to look upon Sabbath-keepers all around you with suspicion. These words were presented before me as referring to the servants of God: 'He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me.'

"May God help you, my deceived brother, to see yourself as you are, and have your sympathies with the body."

Our kingdom is not of this world. We are waiting for our Lord from heaven to come to earth to put down all authority and power, and set up his everlasting kingdom. Earthly powers are shaken. We need not, and cannot, expect union among the nations of the earth. Our position in the image of Nebuchadnezzar is represented by the toes, in a divided state, and of a crumbling material, that will not hold together. Prophecy shows us that the great day of God is right upon us. It hasteth greatly.

I saw that it was our duty in every case to obey the laws of our land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with his own finger. "I will put my laws in their inward parts, and in their minds will I write them. I will be to them a God, and they shall be to me a people." When his laws are written in the

heart, that soul will obey God rather than men, and will sooner disobey all men than deviate from the least commandment. God's people, taught by the inspiration of truth, and led by a good conscience to live by every word of God, will take his law, written in their hearts, as the only authority they can acknowledge or consent to obey. The wisdom and authority of the divine law are supreme.

I was shown that God's people, who are his peculiar treasure, cannot engage in this perplexing war, for it is against every principle of their faith. They cannot obey the truth if in the army, and at the same time^[#9,p7] obey the requirements of their officers. It would be a continual violation of conscience. ^{#7}

Worldly men will be governed by worldly principles. They can appreciate no other. But God's people cannot be governed by the same motives that worldly men are. Worldly policy and public opinion comprise the principle of action that governs men of worldly minds, and which leads them to practice the form of doing right. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience.

The foundation of all righteous and good laws is the ten precepts of Jehovah. Those who love God's commandments will conform, and bow in obedience to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled, is, Shall we obey God, or man?

In consequence of long-continued and progressive rebellion against the higher constitution and laws, a gloomy pall of darkness and death is spread over the earth. The earth groans under the burden of accumulated guilt, and everywhere dying mortals are compelled to experience the wretchedness included in the wages of unrighteousness.

I was shown that men have carried out the purposes of Satan by craft and deceit, and a dreadful blow has recently been given. It can be truly said, "Justice has fallen in the street, and equity cannot enter; and he that departeth from evil maketh himself a prey." In some of the free States there is a sinking lower and lower. Men with depraved appetites and corrupt lives have now an

opportunity to triumph. They have chosen for their rulers those whose principles are debasing, who would not check evil, or repress the depraved appetites of men, but let them have full sway. If those who choose to become like the beasts, by drinking liquid poison, were the only sufferers; if they alone would reap the fruit of their own doings, then the evil would not be so great. But many, very many, must pass through incredible suffering on account of other's sins. Wives and children, although innocent, must drain the bitter cup to its dregs. #8

Men without the grace of God love to do evil. They walk in darkness, and do not possess the power of self-control. They give their passions and appetites loose rein, until all the finer feelings are lost, and only the animal passions are manifested. Such men need to feel a higher power, a controlling power, which will constrain them to obey. If their rulers do not exercise a power over the evil doer, to terrify him, he will sink to the level of the brute creation. The earth is growing more and more corrupt.

Many were blinded and grossly deceived in the last election, and their own influence was used to place in authority men who would wink at evil; men who would witness a flood of woe and misery unmoved; whose principles are corrupt, who are Southern sympathizers, and would preserve slavery as it is.

There are men in trust who are rebels at heart in the Northern army, who place no more value upon the life of a soldier than they would the life of a dog. They can see them torn, and mangled, and dying, by thousands, unmoved. The officers of the Southern army have information almost every time in regard to the plans of the Northern army. Correct information has been given to Northern officers in regard to the movements and approach of rebels, which has been disregarded and despised, because the informer was black. And by not preparing themselves for an attack, they have been surprised and nearly cut to pieces, or what is as bad, many of the poor soldiers have been taken prisoners, to suffer worse than death.

If there was union in the Northern army, this rebellion would soon cease. Rebels know they have their

sympathizers all through the Northern army. The pages of history are growing darker and still darker. True loyal men, who have had no sympathy with the rebellion, or with slavery which has caused it, have been imposed upon. Their influence has helped place men in authority whose principles they were opposed to.

#9

Everything is preparing for the great day of God. Time will last a little longer, until the inhabitants of the earth have filled the cup of their iniquity, and then the wrath of God, which has so long slumbered, will awake, and this land of light will drink the cup of God's unmingled wrath. 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.

Very many men in authority, generals and officers, act in conformity with instructions communicated by spirits. The spirits of devils, professing to be dead warriors, and skillful generals, communicate with men in authority, and many of their movements are controlled by these spirits. One general has special directions from these spirits to make special moves, and is flattered with the hopes of success. Another has directions to make moves which differ widely from the directions given to the other. Sometimes when they have followed the directions given they obtain a victory, but more frequently a defeat.

These spirits sometimes give them an account of things which will transpire in battles in which they are about to engage, and information is given of individuals who will fall in the battle. Sometimes it is found to be as these spirits informed them, which strengthens the faith of the believers in spiritual manifestations. And then again these leading men find that correct information has not been given them, but these deceiving spirits make some explanation to them which they receive. The deception upon minds is so great they fail to perceive the lying spirits which are leading them on to certain destruction.

The great leading rebel general, the Devil, is acquainted with the transactions of this war, and he directs his angels to assume the form of dead generals, to imitate their manners, and act their peculiar traits of character. And leaders in the army really believe the spirits

of their friends, and dead warriors, the fathers of the Revolutionary war, are guiding them. Unless they were under the strongest fascinating deception, they would begin to think the warriors in heaven (?) did not manifest good and successful^[#9,p10] generalship, or had forgotten their famed earthly skill. ^{#10}

Instead of the leading men in this war trusting in the God of Israel, and directing their armies to trust in the only One who can deliver them from their enemies, the majority inquire of, and trust in, the prince of devils. Deut. xxxii, 16-22. Said the angel, "How can God prosper such a people? If they would look to, and trust in, him; if they would only come where he could help them, according to his own glory, he would readily do it."

I saw that God would not give the Northern army up wholly into the hands of a rebellious people to be utterly destroyed of their enemies. I was referred to Deut. xxxii, 26-30. "I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this. For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?"

There are generals in the army who are wholly devoted to do all that they can to stop this dreadful rebellion, and unnatural war. But most of the officers, and leading men, have a selfish purpose of their own to serve. Each is looking for gain from his own quarter, and many of the whole-hearted, true soldiers are faint-hearted and discouraged. They nobly perform their part when in an engagement with the enemy; but the treatment which they receive from their officers is brutal. There are men among the soldiers that have fine feelings, and independence of spirit. They have never been used to mingle with such a degraded class of men as war brings together, and be tyrannized over and abused, and treated as if brutes.

It is very hard for them to endure all this. Many officers have brutal passions, and as they are placed in authority #11 they have good opportunity to act out their brutal natures. They[#9,p11] tyrannize over those under them as Southern masters tyrannize over their slaves. These things existing will make it difficult to procure men for the army.

When generals have been in most terrible conflict, and men have fallen like rain, a reinforcement at the right time would have given them a victory. But some generals care nothing how many lives are lost, and rather than come to the help of those in an engagement, as though their interest were one, they withhold the necessary aid, fearing their brother general would receive the honor of successfully repulsing the enemy. Through envy and jealousy they have even exulted to see the enemy gain the victory and repulse Union men.

Southern men possess a hellish spirit in this rebellion; but Northern men are not clear. Many of them possess a selfish jealousy, fearing others will obtain honors, and be exalted above themselves. Oh, how many thousands of lives have been sacrificed on this account.

Those of other nations who have conducted war have had but one interest. With a disinterested zeal they have moved on to conquer or die. Leading men in the Revolution acted unitedly, with zeal, and by that means they gained their independence. Now men act like demons, instead of human beings.

Satan has, through his angels, communicated to those who were cool, calculating men when left to themselves, and they have given up their judgment and have been led by these lying spirits into very difficult places, where they have met with dreadful slaughter, and have been repulsed. It suits his Satanic majesty well to see slaughter and carnage upon the earth. He loves to see the poor soldiers mowed down like grass. I saw that the rebels have been in positions often where they could have been subdued without much effort; but the communications from spirits have led the generals, and blinded their eyes, until the rebels were beyond their reach. And some generals had rather the rebels would escape, than to subdue them. They think more of the darling institution #12

of slavery, than of the prosperity of the nation. These are among the reasons why the war is so protracted.^[#9,p12]

Information sent by our generals to Washington of the movement of our armies, might nearly as well be telegraphed directly to the rebel forces. There are rebel sympathizers right in the heart of the moving authorities. This war is unlike any other. The great lack of union of feeling and action, makes it look dark and discouraging. Many of the soldiers have thrown off restraint, and have sunken to an alarming state of degradation. How can God go forth with such a corrupt army? How can God, according to his honor, defeat their enemies, and lead them on to victory? There is discord, and strife for honor, while the poor soldiers are dying by thousands on the battle-field, or from their wounds and from exposure and hardships.

This war is the most singular war, and, at the same time, the most horrible and heart-sickening, of any previous war. Other nations are looking on with disgust at the transactions of the armies of both North and South. They see such a determined effort to protract the war at such an enormous sacrifice of life and money, and at the same time nothing really gained, it looks to them like a strife to see which can kill the most men. They are indignant.

I saw that the rebellion had been steadily increasing, and that it had never been more determined than at the present moment. Many professed Union men, holding important positions, are disloyal at heart. Their only object in taking up arms was to preserve the union as it was, and slavery with it. They would heartily chain down the slave to his life of galling bondage, had they the privilege. Such have a strong degree of sympathy with the South. Blood has been poured out like water, and for naught. In every town and village there is mourning. Wives are mourning for their husbands, and mothers are mourning the loss of their sons, and sisters their brothers. And notwithstanding all this suffering, they do not turn to God.

I saw that both the South and the North were being punished. In regard to the South, I was referred to ^{#13}Deut. xxxii, 35-37: "To me belongeth vengeance and rec-

ompense: their foot shall slide in due time; for^[#9,p13] the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up or left, and he shall say, Where are their gods, their rock in whom they trusted?"

Dangers and Duty of Ministers

I have been shown that more can be accomplished now, by laboring in places where a few have been raised up, than in entirely new fields, unless the opening is very good. A few who really believe the truth in different towns, will exert an influence, and excite inquiry in minds in regard to their faith; and if their lives are exemplary, their light will shine, and they will have a gathering influence. And yet I was shown places where the truth has not been proclaimed, which should be visited soon. But the great work now to be accomplished, is to bring up the people of God to engage in the work, and exert a holy influence. They should act the part of laborers, with wisdom and caution and love, labor for the salvation of neighbors and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keeper; that they are in a great degree responsible for souls around them.

The brethren err when they leave this work all to the ministers. The harvest is great, and the laborers are few. Those who are of good repute, whose lives are in accordance with their faith, can be workmen. They can converse, and urge the importance of the truth upon others around them. They must not wait for the ministers, and neglect a plain duty which God has left for them to perform.

Some of our ministers feel but little disposition to take the burden of the work of God upon them, and labor with that disinterested benevolence which characterized the mission and life of our divine Lord. The churches, as a general thing, are farther advanced than some of the ministers. They have had faith in, and ^{#14}~~[#9,p14]~~ have acted upon the testimonies God has been pleased to give, while

some of the preachers are far behind. They profess to believe the testimony borne, and some of them make them an iron rule for those who have had no experience in reference to them, and thereby do hurt; but they fail to carry them out themselves. They have had repeated testimonies which they have utterly disregarded. The course of such is not consistent.

The people of God generally feel a united interest in the spread of the truth. They cheerfully contribute to give to those who labor in word and doctrine, a liberal support. And I saw that it was the duty of those who have the responsibility of distributing means, to see that the liberalities of the church are not squandered. Some of these liberal brethren have been laboring for years with shattered nerves and broken down constitutions, caused through excessive hard labor in the past to obtain possessions here, and now as they freely give a portion of their substance, which has cost them so much, it is the duty of those who labor in word and doctrine to manifest, at least, a corresponding zeal and self-sacrifice equal to that shown by these brethren.

God's servants must go out free. They must know their whereabouts. Their [There] is power in Christ and his salvation to make them free men, and unless they are free, they cannot build up his church and gather in souls. Will God send a man out to rescue souls from the snare of Satan, when his own feet are entangled in the net? God's servants must not be wavering. If their feet are sliding, how can they say to those of a fearful heart, Be strong? God would have his servants hold up the feeble hands, and strengthen the wavering. Those who are not prepared to do this, had better first labor for themselves, and pray until they be endued with power from on high.

God is displeased with the lack of self-denial in some of his servants. They have not the burden of the work upon them. A death-like stupor is upon them. Angels of God stand amazed, and ashamed of this lack of self-denial and perseverance.^[#9,p15] #15

While the Author of our salvation was laboring and suffering for us, he denied himself, and his whole life was one continued scene of toil and privation. He could

have passed his days on earth in ease and plenty, and appropriated to himself the pleasures of this life; but he considered not his own convenience. He lived to do others good. He suffered to save others from suffering. He endured to the end. He finished the work which was given him to do. All this was to save us from ruin. And now, can it be that we, the unworthy objects of so great love, will seek a better position in this life, than was given to our Lord? Every moment of our lives we have been partakers of the blessings of his great love, and for this very reason we cannot fully realize the depths of ignorance and misery we have been saved from. Can we look upon him whom our sins have pierced, and not be willing to drink with him the bitter cup of humiliation and sorrow? Can we look upon Christ crucified, and wish to enter his kingdom in any other way than through much tribulation?

The preachers are not all given up to the work of God, as he requires them to be. Some have felt that the lot of a preacher was hard, because they had to be separated from their families. They forget that once it was harder laboring than it is now. Once there were but few friends of the cause. They forget those upon whom God laid the burden of the work in the past. There were but a few, then, who received the truth as the result of much labor. God's chosen servants wept and prayed for the clear understanding of truth. They suffered privation and much self-denial, in order to spread the truth. Step by step they followed as God's opening providence led the way. They did not study their convenience, or shrink at hardships. God, through these men, prepared the way, and the truth has been made plain to the understanding of every honest mind. Everything has been made ready to the hands of ministers who have since embraced the truth, and some of these have failed to take upon them the burden of the work. They seek for an easier lot, a less self-denying position. This^[#9.p16] earth is not the resting-place of Christians, much less for the chosen ministers of God. They forget that Christ left his riches and glory in heaven, and came to die, and has commanded us to love one another even as he has loved us. They forget those who wandered about in sheepskins and goatskins, and

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were afflicted and tormented, of whom the world was not worthy.

I was shown the Waldenses, and what they suffered for their religion. They conscientiously studied the word of God, and lived up to the light which shone upon them. They were persecuted and driven from their homes. Their possessions obtained by hard labor were taken from them, and their houses were burned. They fled to the mountains and suffered incredible hardships. They endured hunger, fatigue, cold and nakedness. The only clothing many of them could obtain, was the skins of animals. And yet the scattered and homeless ones would get together to unite their voices in singing and praising God, that they were accounted worthy to suffer for Christ's name. They encouraged and cheered each other, and were grateful for even their miserable retreat. Many of their children sickened and died through exposure to cold, and the sufferings of hunger; yet the parents did not for a moment think of yielding their religion. They prized the love and favor of God far higher than earthly ease, or worldly riches. They received consolation from God, and with pleasing anticipations looked forward to the recompense of reward.

I was again shown Martin Luther. God raised him up to do a special work. How precious was the knowledge of truth revealed in the word of God to Luther. His mind was starving for something sure upon which to build his hope that God would be his Father, and heaven his home. The new and precious light which dawned upon him, from the word of God, was of priceless value. He thought if he went forth with it, he could convince the world. He stood up against the ire of a fallen church, and strengthened those who with him were feasting upon the rich truths contained in the word of God. Luther was God's chosen instrument to tear off the garb of hypocrisy from the papal^[#9,p17] church, and expose her corruption. He raised his voice zealously, and in the power of the Holy Spirit cried out against, and rebuked the existing sins of the leaders of the people. He counted not his life dear unto him. Proclamations went forth to kill Luther anywhere he might be found. He seemed left to the mercies of a superstitious people who were obedient to the

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head of the Roman church.

Luther knew that he was not safe anywhere, yet he trembled not. The light he saw and feasted upon, was life, life to him, and was of more value than all the treasures of earth. Earthly treasures he knew would fail, but the rich truths opened to his understanding, operating upon his heart, would live, and if obeyed, would lead him to immortality.

Here was one lone man who had stirred the rage of priests and people. He was summoned to Augsburg to answer for his faith. He obeyed the summons. Firm and undaunted he stood before those who had caused the world to tremble—a meek lamb surrounded by angry lions—yet for the truth's sake, and for Christ's sake, he stood up undaunted, and with holy eloquence, which the truth alone can inspire, he gave the reasons of his faith. They tried various means to silence the bold advocate for truth. They flattered and held out inducements. He should be exalted and honored. But life and honors were valueless to him, if purchased at the sacrifice of the truth. Brighter and clearer shone the word of God upon his understanding, giving him a more vivid sense of the errors, corruptions, and hypocrisy of the papacy. His enemies sought to intimidate him, and cause him to renounce his faith, but he boldly stood in the defense of the truth. He was ready to die for his faith, if God required; but to yield it—never. God preserved his life. He bade angels attend him, and bring him through the stormy conflict, unharmed, and he baffled the rage and purposes of his enemies.

The calm, dignified power of Luther humbled his enemies, and dealt a most dreadful blow to the papacy. #18 The great and proud men in power meant he should atone by his blood for the mischief he had [#9.p18]done. Their plans were laid, but a mightier than they had charge of Luther. His work was not finished.

The friends of Luther hastend [hastened] his departure from Augsburg. He leaves in the night, mounted upon a horse, without bridle, without boots, or spurs, and unarmed. With great weariness he performs his journey, until he is among his friends.

Again the indignation of the papacy is aroused.

They are determined to stop the mouth of that fearless advocate of truth. They summon him to Worms, fully determined to make him answer for his folly. He was in feeble health, yet he did not excuse himself. He knew the dangers well that were before him. He knew that his powerful enemies would take any measure to silence him. They cried for his blood as eagerly as the Jews clamored for the blood of the Son of God. Yet he trusted in that God who preserved the three worthies in the burning fiery furnace. His anxiety and care were not for himself. He sought not his own ease, but his great anxiety was, that the truth, to him so precious, be not exposed to the insults of the ungodly. He was ready to die, rather than allow his enemies to triumph. As he entered Worms, thousands of persons pressed around and followed him. Emperors and those in the highest authority, were attended with no greater company. The excitement was intense; and one in that throng, with a shrill and plaintive voice, chanted a funeral dirge to instruct and warn Luther of what awaited him. Luther had counted the cost, and was ready to seal his testimony with his blood, if God so ordained.

He was about to appear to answer for his faith before a most imposing assembly. Luther looked to God in faith for strength. For a little time his courage and faith were tested. Perils in every form were presented before him. He became sad. Clouds gathered around him, and hid the face of God from him. He longed to go forth with a confident assurance that God was with him. He could not be satisfied unless he was shut in with God. #19 With broken cries he sends up his agonizing prayer to God. His spirit at times seemed [#9,p19]to faint, as his enemies, in his imagination, multiplied before him. He trembled at his danger. I saw that God in his wise providence prepared him in this way that he might not forget in whom to trust, and that he should not rush on presumptuously into danger. As his own instrument God was fitting him for the great work before him.

Luther's prayer was heard. His courage and faith returned as he met his enemies. There he stood, meek as a lamb, surrounded by the great men of the earth. Like angry wolves they fastened their eyes upon him, hoping

to awe him with their power and greatness. He had taken hold of the strength of God, and feared not. His words were spoken with such majesty and power his enemies could do nothing against him. God was speaking through Luther. And he had brought together emperors, and professed wise men, that he might publicly bring to naught their wisdom, and that they all might see the strength and firmness of feeble man who is leaning upon God, his eternal rock.

The calm bearing of Luther was a striking contrast to the passion and rage exhibited by those so-called great men. They could not frighten him into a recantation of the truth. In noble simplicity and calm firmness he stood like a rock. The opposition of his enemies, their rage and threats, would, like the mighty wave, surge against him, and break harmless at his feet. He remained unmoved. They were chagrined to have their power, which had caused kings and nobles to tremble, thus despised by a humble man. They longed to make him feel their power by torturing his life away. But no, a mightier power than potentates of earth had charge of this fearless witness. God had a work for him to do. He must suffer yet for the truth. He must see it wade through bloody persecutions. He must see it clothed in sackcloth, and covered with reproach by fanatics. He must live to justify it, and be its defender, when the mighty powers of earth should seek to tear it down. He must live to see it tear away the errors and superstitions of Papacy, and triumph. Luther gained a victory at Worms which weakened the Papacy, and the news of which ^[#9,p20]spread to other kingdoms and nations. It was an effectual blow struck in favor of the Reformation. #20

Ministers who are preaching present truth were held up to me in contrast with the leading men of the Reformation, and especially was Luther's devoted, zealous life placed alongside of the lives of some of our preachers. His undying love for the truth, his courage, his calm firmness, his self-denial, his trials and sacrifices, his suffering at times the deepest anguish of soul, while standing in defense of the truth. Yet he murmured not. His life was hunted like a wild beast of prey, yet all he endured cheerfully for Christ's sake.

The last merciful message is entrusted to God's humble, faithful servants of this time. God has led along those who would not shun responsibility, and has laid burdens upon them, and has through them laid out a plan for systematic benevolence to present to his people. In this all can engage, and work in harmony. This system has liberally sustained preachers and the cause. It has been carried out. It has worked like magic. The people have heartily responded to the call, and prized the system, as soon as the preachers ceased their opposition, and stood out of their way. Everything is made convenient and easy for the preachers, that they may work, free from embarrassment. The people have taken hold with a will and an interest which is not to be found among any other class of people. And God is displeased with preachers who now complain, and fail to throw their whole energies into this all-important work. They are without excuse, yet some are deceived, and think that they are sacrificing much, and are having a hard time, when they do not know really anything about suffering, self-denial, or want. They may often be weary, so would they be if they were dependent on manual labor for a support.

Some have thought it would be easier laboring with their hands, and have often expressed their choice to do so. They do not know what they are talking about. They are deceiving themselves. Some have very expensive families that must be provided for, and they lack management. They do not realize that they are indebted to the cause of God for their homes and all ^{that} they have. ^{#21} They have not realized how much it costs to live. Should they engage in manual labor, they would not be free from anxiety and weariness. They could not, while laboring to support their own families, be sitting down at their own firesides.

It is only a few weary hours that a laboring man with a family dependent upon him for support can spend with his family at home. Some ministers do not love industrious labor. A dissatisfaction has been cherished which is very unreasonable. God has marked every murmuring thought and word, and feeling. Heaven feels insulted at such an exhibition of weakness, and lack of devotion to the cause of God. Some have given a willing ear

to the tempter, talked out their unbelief, and have wounded the cause. Satan has claims upon them, for they have not recovered themselves from his snare. They have behaved themselves like children who were wholly unacquainted with the wiles of Satan. They have had sufficient experience, and should have understood his workings. He has suggested doubts to their mind, and instead of repelling them at once, they have reasoned and parleyed with the arch-deceiver, and listened to his reasonings as though charmed by the old serpent.

A few texts which were not perfectly explainable to the satisfaction of their own minds, have been sufficient to shake the whole structure of truth, and to obscure the plainest facts of the word of God. These men are erring mortals. They have not perfect wisdom and knowledge in all the Scriptures. Some passages are placed beyond the reach of human minds, until such a time as God chooses, in his own wisdom, to open them. Satan has been leading some on a trail which leads to certain infidelity. They have suffered their unbelief to becloud the harmonious, glorious chain of truth, and have acted as though it was their business to solve every difficult passage of Scripture, or our faith was faulty.

I saw that those who have an evil heart of unbelief will doubt, and will think it noble and a virtue to doubt #22 the word of God. Those who think it a virtue to quibble can have plenty of room to disbelieve the [#9,p22]inspiration and truths of God's word. God does not compel any to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt and cavil, and perish.

I was shown that those who are troubled with infidelity and doubts should not go out to labor for others. That which is in the mind must flow out, and they realize not the effect of a hint, or the smallest doubt expressed. Satan makes it a barbed arrow. It acts like a slow poison, which, before the victim is made sensible of his danger, has affected the whole system, and undermined a good constitution, and finally ends in death. It is just so with the poison of unbelief, and doubts upon scripture facts. One who has influence hints, or throws a doubt into minds suggesting that which Satan has suggested to them, that one scripture contradicts another, and in a

very wise manner, as though they had found out some wonderful mystery, which had been hid from believers and the holy in every age of the world, cast their midnight darkness into other minds. They lose the relish they have had for the truth, and come out infidels. All this is the work of a few words spoken, which had a hidden power, because they seemed involved in mystery.

This is the work of a cunning Devil. Those who are troubled with doubts, and have difficulties which they cannot solve, should not throw other weak minds into the same perplexity. Some have hinted or have talked their unbelief, and have passed on little dreaming of the effect produced. The seeds of unbelief, in some instances, have taken immediate effect, and in some cases have lain buried quite a length of time, until the individuals take a wrong course and give place to the enemy, and the light of God is withdrawn from them, and they fall under the powerful temptations of Satan. Then the seeds of infidelity spring up, which were sown so long ago. Satan nourishes them, and they bear fruit. Anything coming from ministers, who should stand in the light, has a powerful influence. And when they have not stood in the clear light of God, Satan has used them as agents, and has through them ^[#9.p23]transmitted his fiery darts to minds not prepared to resist what has come from their ministers. ^{#23}

I saw that ministers, as well as people, have a warfare before them, to resist the Devil. It is a cruel position for ministering brethren to be in, serving the purposes of Satan, by listening to his whisperings, and letting him captivate their minds and guide their thoughts. And their most grievous sin in the sight of God is, their talking out their unbelief, and drawing other minds into the same dark channel, thus suffering Satan to carry out a two-fold purpose in tempting them. He unsettles the mind of one whose course has encouraged his temptations, and then leads that one to unsettle the minds of many.

I saw that it was time that the watchmen upon the walls of Zion understood the responsibility and sacredness of their mission. They should feel that a woe is upon them if they do not perform the work God has com-

mitted to them. If they become unfaithful, they are endangering the safety of the flock of God, endangering the cause of truth, and exposing it to the ridicule of our enemies. Oh, what a work is this! It will surely meet its reward. Some ministers, as well as people, need converting. They need to be torn to pieces and made over new. Their work among the churches is worse than lost, and it would be more pleasing to God, while in their weak, tottering condition, for them to cease their efforts to help others, and labor with their hands until they are converted. Then could they strengthen their brethren.

Ministers must arouse. They profess to be generals in the army of the great King, and at the same time are sympathizers with the great rebel leader and his host. Some have exposed the cause of God, and the sacred truths of his word, to the reproaches of the rebel host. They have removed a portion of their armor, and Satan has hurled in his poisoned arrows. They have strengthened the hands of the rebel leaders, and weakened themselves, and caused Satan and his hellish clan to rear their heads in triumph, and exult on account of the victory they have let him gain. Oh, what a lack of wisdom! What blindness! What foolish ^{#24}generalship, to open to their deadliest foes their weakest points! How unlike the course pursued by Luther. He was willing to sacrifice his life, but the truth, never. His words are, "Let us only take care that the gospel be not exposed to the insults of the ungodly, and let us shed our blood in its defense, rather than allow them to triumph. Who will say whether my life or my death would contribute most to the salvation of my brethren?"

I was shown that God was not dependent upon any man for the advancement of his cause. He is raising up and qualifying men to bear the message to souls. He can make his strength perfect in the weakness of men. The power is of God. Ready speech, eloquence, and great talents, will not convert a single soul. The efforts in the pulpit may stir up minds, the plain arguments may be convincing, but God giveth the increase. The power is of God, and godly men, faithful, holy men, who carry out that which they preach in their everyday life, will exert a saving influence. A powerful discourse may be delivered

from the desk, which may affect minds; but a little imprudence upon the part of the minister out of the pulpit, a lack of gravity of speech and true godliness, will counteract his influence every time, and do away the good impressions made by him. The converts will be his. In many instances they will seek to rise no higher than their preacher. There will be in them no thorough heart work. They are not converted to God. The work is superficial. And their influence will be an injury to those who are really seeking the Lord. The success of a minister depends very much upon his deportment out of the desk. When they cease preaching and leave the desk, their work is not finished. It is only commenced. They must then carry out what they have preached. They should not move heedlessly, but set a watch over themselves, lest something that they may do and say may be taken advantage of by the enemy, and a reproach be brought upon the cause of Christ.

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Ministers cannot be too guarded, especially before the young. They should use no lightness of speech, ^[#9.p25] no jesting or joking, but should remember that they are in Christ's stead, and that they must illustrate by example the life of Christ. "For we are laborers together with God." "We then as workers together with him, beseech you also that ye receive not the grace of God in vain."

I was shown that the usefulness of young ministers, married or unmarried, is often destroyed by attachment shown to him by young females. They do not realize that other eyes are upon them, and that the course pursued by them may have a tendency to very much injure the influence of the minister they give so much attention. If they would strictly regard the rules of propriety, it would be much better for them, and much better for their ministers. It places him in a disagreeable position, and causes others to look upon him in a wrong light. Yet I saw that the burden of the matter rests upon the ministers. They should show a distaste to these things, and if they take the course God would have them, they will not be troubled long. It is their duty to cut off every appearance of evil, and when young females are very sociable, it is their duty to let them know such things are not pleasing. They must repulse this forwardness, even if they are

thought to be rude. Such things need a rebuke, in order to save the cause from being brought into disrepute. If young females are converted to the truth, and to God, they can bear this, and will be reformed.

Ministers should follow up their public labors by private efforts, laboring personally for souls, whenever an opportunity presents, conversing around the fireside, beseeching and entreating souls to seek for those things which make for their peace. Our work here is soon to close, and every man will receive his own reward according to his own labor.

I was shown the saints' reward, the immortal inheritance, and saw that those who had endured the most for the truth's sake will not think they have had a hard time, but will count heaven cheap enough.

#26

BAD USE OF THE VISIONS.^[#9.p26]

I have been shown that some, especially in Iowa, make the visions a rule to measure all by, and have taken a course which my husband and myself have never pursued in our labors. Some are unacquainted with me and my labors, and they are very skeptical of anything bearing the name of visions. This is all natural, and can only be overcome by experience. If individuals are not settled, they should not be crowded off. The course to pursue with such may be found in Testimony No. 8, pp. 32, 33, which I hope will be read by all. There is a supply of No. 8 at the Office. Ministers should have compassion of some, making a difference. Others save with fear, pulling them out of the fire. God's ministers should have wisdom to give to every one his portion of meat, and to make that difference with individuals which their case requires. The course pursued with some in Iowa who are unacquainted with me, has not been a careful and consistent one. Those who were comparatively strangers to the visions, have been dealt with in the same manner that they would deal with those who have had much light and experience in the visions. Some have been required to endorse the visions when they could not conscientiously do so, and in this way some honest souls have been driven to take positions against the visions, and

against the body, which they never would have taken, had their case been managed with discretion and mercy.

There are those who have have had long experience, and have for years been acquainted with me, and with the influence of the visions. They have tested their truthfulness, and asserted their belief in them. They have felt the powerful influence of the Spirit of God resting upon them to witness to the truthfulness of the visions. If such, when reproved through vision, rise up against them, and oppose, and work secretly to injure our influence, they should be dealt faithfully with, for their influence is endangering those who lack experience. #27

Ministers of present truth, while they bear a pointed testimony, reproving individual wrongs, and seeking^[#9,p27] to tear away the idols from the camp of Israel, must manifest forbearance. They should preach the truth in its solemnity and importance. The truth received in the heart, will accomplish that for the receiver which nothing else can. If the minister presents the truth in the demonstration of the Spirit, and it does not cut away the idols, to denounce and bear down upon the individual, will not do it. It may appear that some are joined to their idols, yet I saw that they should be very reluctant to give up the poor deceived ones. They should ever bear in mind that we are all erring mortals, and that Christ exercises much pity for our weakness, and loves us although we err. If God should deal with us as we often deal with each other, we should be consumed. While ministers preach the plain, cutting truths, they must let the truth do the cutting and hewing, not do it themselves. They should lay the axe (the truths of God's word) at the root of the tree, and something will be accomplished. Pour out the testimony just as straight as it is found in the word of God, with a heart full of the warming, quickening influence of the Spirit of God, all in tenderness, yearning for souls, and the work among God's people will be effectual. Why there is so little of the Spirit of God manifested, is because ministers learn to do without it. They lack the grace of God; lack forbearance and patience; lack a spirit of consecration and sacrifice; and this is the only reason why some are doubting the evidences of God's word. The trouble is not at all in the

word of God, but in themselves. They lack the grace of God; lack devotion, personal piety and holiness. This leads them to be unstable, and throws them often on the Devil's battle-field. I saw however pious men may have appeared to be; however strong they may have advocated the truth; when they begin to talk unbelief in regard to some scriptures which caused them to doubt the inspiration of the Bible, be afraid of them; for God is at a great distance from them. [#9.p28] #28

PARENTS AND CHILDREN.

I have been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and should seek to meet their wants. Some parents attend carefully to the temporal wants of their children: if sick, they kindly and faithfully nurse them, and then think their duty done. They mistake here. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as older people. Parents do not always feel alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. It is fretfulness all around, and all have a very miserable, unhappy time of it. The parents lay the wrong upon their poor children, and think them very disobedient and unruly, and the worst children in the world, when the cause of the disturbance is in themselves. In this manner some parents raise many a storm, by their lack of self-control. Instead of kindly asking the children to do this, or that, they are ordered in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not merited. This course, pursued toward children,

destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, which often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The fault-finding is repeated, their bad conduct arrayed before them in glowing colors, until a discouragement comes over the children, and they are^[#9.p29] not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as any of the worst. #29

Upon whom rests this great sin? If home had been made attractive, had the parents manifested love and affection for their children, and with kindness found employment for them, in love instructed them how to obey their wishes, they would have touched an answering cord in their hearts, and their willing feet, and hands, and hearts, would have all readily obeyed them. Parents, by controlling themselves, and speaking kindly, and praising their children when they try to do right, encourage their right efforts, make them very happy, and throw a charm into the family circle which will chase away every dark shadow, and bring cheerful sunlight in.

Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and cannot, they think, be patient and calm, and speak pleasantly. They deceive themselves in this thing, and please Satan. He exults that the grace of God is not allowed by them as sufficient to overcome natural infirmities. They can, and should, at all times, control themselves. God requires it of them. They should realize that when they give way to fretfulness and impatience they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased, and everything goes wrong.

Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double

watch over yourself, and resolve in your heart not to offend with your lips. Nothing but pleasant, cheerful words should escape from your lips. Say to yourself, "I will not mar the happiness of my children by a fretful word." By thus controlling yourself, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles^[#9,p30] of right. The consciousness in your heart that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. When you feel impatient, you too often think it is all in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all be acceptable and right. Children know, and mark, and feel these irregularities, and they are not always alike. Sometimes they are better prepared to meet changeable moods, and at other times they are nervous, and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor children. They excuse in themselves that, which if they see in their children, who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, do not labor to preserve a calm state of mind, but manifest to those who should be dearest to them on earth, fretfulness and lack of forbearance, which displeases God, and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle.

The mother can and should do much toward controlling her nerves and mind when it is depressed; and even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more of their noise than she would once have thought it possible. If infirmities, or depression of spirits affect the mother, she should not make the children feel her infirmities, and cloud their young, sensitive minds, and cause them to feel that the house is a tomb, and the mother's room the

most dismal place in the world. The mind and nerves can gain tone, and strength, by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves.

#31

Do not let your children see you with a clouded ^[#9,p31] brow. If they yield to temptation, and afterwards see and repent of their error, forgive them just as freely as you hope to be forgiven of your Father in heaven. Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confident. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet. But if you treat your children only with sternness, if you forget your own childhood, and forget that they are but children, and try to make them perfect, and make them men and women in their acts at once, you will close the door of access which you might otherwise have to your children, and you drive them to open a door for injurious influences, to affect their young minds, and before you awake to their danger, their minds have been poisoned by others.

Satan and his host are making most powerful efforts to sway the minds of the children, and they must be treated with candor, Christian tenderness and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. Throw around your children charms for home, and your society. If you do this, they will not desire so much the society of other young associates. Satan works through young associates to influence and corrupt the minds of each other. It is the most effectual way he can work. Young associates have a powerful influence over one another. Their conversation is not always choice and elevated. Evil communications will be breathed into the ear, which, if not decidedly resisted, find a lodgment in the heart, take root, and spring up to bear fruit, and corrupt their good manners. Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind

them to their hearts, and let them see they wish to make them happy.

#32

Parents should not forget their childhood years, how much they yearned for sympathy and love, and^[#9.p32] how unhappy they felt when censured and fretfully chided. They should be young again in their feelings. You should bring your mind down to understand the wants of your children. With firmness, all mixed with love, require your children to obey you. Your word should be implicitly obeyed.

Angels of God are watching the children with the deepest interest, to see what characters they develop. If Christ dealt with us as we often deal with each other and with our children, we should stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and himself hath felt their experience in all things but in sin, therefore he hath proportioned a way and a path to our strength and capacity, and like Jacob, hath marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock.

He has not bid us to move forward and leave them. He has not traveled so hastily as to leave us with our children behind. O no, but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has proportioned a way and a path according to the strength and capacity of children.

I have been shown that the time has come for more effective labor in the East. The necessity of organization and order is at last felt in the East. Ministers will not now be obliged to labor under such discouragements as before. The angel of mercy is hovering over the East. Said the angel, "Strengthen the things that remain. Proclaim the message to those who have not heard it."

There are those in the East who will be in danger of going to extremes when the Lord shall revive his work among them. They should remember that the Lord removed his work from them to the West, to humble them, and to subdue an independent, rebellious spirit in them,

and lead them to better prize the efforts of his faithful servants.

NUMBER TEN.

DANGERS OF THE YOUNG.

June 6, 1863, I was shown some of the dangers of the young. Satan is controlling the minds of youth, and leading their inexperienced feet astray. The youth are ignorant of his devices, and parents should be awake, and in these perilous times work with perseverance and industry, to shut out the first approach of the foe. They should instruct their children when they go out and when they come in, when they rise up, and when they sit down. It should be line upon line, precept upon precept, here a little and there a little.

The mother's work commences with the infant. She should subdue the will and temper of the child, and bring its disposition into subjection. Learn it to obey. As the child grows older, relax not the hand. Every mother should take time to reason with the child, to correct its errors, and patiently teach it the right way. Christian parents should know that they are instructing and fitting their children to become children of God. The whole religious experience of the children is influenced by the instructions given, and character formed, in childhood. If the child's will is not subdued and made to yield in childhood to the will of the parents, then what a task! What a severe struggle! What a conflict, to yield that will which never was subdued, to the requirements of God! Parents who neglect this important work, commit a great error, and sin against their poor children, and against God. Children, while under strict discipline, will at times have dissatisfied feelings. They will feel impatient under restraint, and will wish to have their own will, and go and come as they please. And they will often feel, from the ages of ten to eighteen, ^{#2} that there would be no harm in going to picnics and other gatherings of young associates; yet their experienced parents can see danger. They are acquainted with the peculiar temperaments of their children, and know the influence of these things upon

their minds, and in reference to their salvation, keep them back from these exciting amusements.

When these children decide to leave the pleasures of the world themselves, and choose to be Christ's disciples, what a burden is lifted from the hearts of careful, faithful parents. Yet even then the labor of the parents must not cease. The children then should not be left to take their own course, and always choose for themselves. They have then just commenced the warfare in earnest against sin, pride, passion, envy, jealousy, hatred, and all the evils of the natural heart. And parents need to watch and counsel their children, and decide for them, and show them that if they do not yield cheerful, willing obedience to their parents, they cannot yield willing obedience to God, and it is impossible for them to be Christians.

Parents should encourage their children to confide in them and unburden to them their heart griefs, their daily little annoyances and trials. If they do this, the parents can learn to sympathize with their children, and pray for them and with them, that God would shield and guide them. They should point them to their never-failing Friend and Counselor, who will be touched with the feelings of their infirmities. He was tempted in all points like as we are, yet without sin.

Satan tempts children to be reserved to their parents, and choose their young and inexperienced companions as their confidants; such as cannot help them, but give them bad advice. Young girls and boys get together and chat, and laugh, and joke, and drive Christ out of their hearts, and angels from their presence, by their foolish nonsense. Unprofitable conversation upon the acts and doings of others, small talk about this young man, or that girl, withers noble, devotional thoughts or feelings, and drives good and holy desires from the heart, and leaves it cold and destitute of true love for God and his truth.^[#10.p3] #3

Children would be saved from many evils if they would be more familiar with their parents. Parents should encourage in their children a disposition to be open and frank with them, to come to them with their difficulties, and when they are perplexed as to what

course is right, to lay the matter just as they view it before their parents, and ask advice of them. Who are so well calculated to see and point out their dangers as godly parents? Who can understand the peculiar temperaments of their own children as well as they? The mother who has watched every turn of the mind from infancy, and is acquainted with the natural disposition, is best prepared to counsel her children. Who can tell as well what traits of character to check and restrain, as the mother, aided by the father?

Children who are Christians will prefer the love and approbation of their God-fearing parents above every earthly blessing. They will love and honor their parents. This should be one of the principal studies of their lives, How can I make my parents happy? Children who have not been disciplined and received right instruction, have in this rebellious age but little sense of their obligations to their parents. It is often the case the more their parents do for them the more ungrateful they are, and the less they respect them. Children that have been petted and waited upon, always expect it; and if their expectations are not met, they are disappointed and discouraged. This same disposition will be seen through their whole lives, and they will be helpless, leaning upon others for aid, expecting others to favor them, and yield to them. And if they are opposed, even after grown to manhood and womanhood, they think themselves abused; and thus they worry their way through the world, hardly able to bear their own weight, often murmuring and fretting because every thing does not suit them.

I saw that some people are learning their children lessons which will prove ruinous to them, and they are also planting thorns for their own feet. Mistaken parents have thought if they gratified the wishes of ^{#4}_[#10.p4]their children, and let them follow their own inclinations, they would gain their love. What a mistaken idea! what an error! Children thus disciplined, grow up unrestrained in their desires, unyielding in their dispositions, selfish, exacting, and overbearing, and are a curse to themselves and everybody around them. Parents, to a great extent, hold the future happiness of their children in their own hands. Upon them rests the important work of forming

their children's character. The instructions they give them in childhood, will follow them all through their lives. Parents can sow the seed which will spring up and bear fruit either for good or evil. They can fit their sons and daughters for happiness or misery.

Children should be taught very young to be useful, to help themselves, and help others. Many daughters of this age can see their mothers toiling, cooking, washing, or ironing, while they sit without remorse of conscience in the parlor to read stories, knit edging, crotchet, or embroider. Their hearts are as unfeeling as a stone. But where does this wrong originate? Who are the ones usually to blame in this matter? The poor, deceived parents. They overlook the future good of their children, and in their mistaken fondness, let them sit in idleness, or do that which is of but little account, which requires no exercise of the mind or muscles, and excuse the indolent daughters because they are weakly. What has made them weakly? It has often been the wrong course of the parents. A proper amount of exercise about the house would improve both mind and body. But they are deprived of this through false ideas, until the children are averse to work. Work is disagreeable, and does not accord with their ideas of gentility. It is thought to be unlady-like and coarse to wash dishes, iron, or stand over the wash-tub. This is the fashionable instruction which is given children in this unfortunate age.

God's people should be governed by different principles than worldlings, who seek to gauge all their course of action according to fashion. In every instance should God-fearing parents train their children for a life of usefulness. They should not permit their^{#5}_[#10,p5] principles of government to be tainted with the extravagant notions prevailing in this age, that they must conform to the fashions and be governed by the opinions of worldlings. They should not permit their children to choose their own associates. Teach them that it is your duty to choose for them. Prepare them to bear burdens when young. If your children have been unaccustomed to labor, they will soon become weary. They will complain of side-ache, pain in the shoulders, and tired limbs, and parents will be in danger through sympathy, of doing

their work themselves, rather than have their children suffer a little. Let the burden upon the children be very light at first, and then increase the labors a little more every day, until they can do a proper amount of labor without becoming so weary. Inactivity is the greatest cause of side-ache and shoulder-ache among children.

There is a class of young ladies in this age who are merely useless creatures, only good to breathe, eat, wear, chat, and talk nonsense, while in their fingers they hold a bit of embroidery or crotchet. But few of the youth show real sound judgment and good common sense. They lead a butterfly life, without any special object in view. When this class of worldly associates get together, about all you can hear is a few silly remarks to one another about dress, or some frivolous matter, and then they laugh at their own remarks which they consider very bright. This is frequently done before older people, who can but feel saddened at such lack of reverence for their years. Such seem to have lost all sense of modesty and good manners. Yet the way that they have been instructed leads them to think it the height of gentility.

This spirit is like a contagious disease. God's people should choose the society for their children, and teach them to avoid the company of these vain worldlings. Mothers should take their daughters with them into the kitchen, and patiently educate them. The constitution will be better for such labor. The muscles will gain tone and strength, and their meditations will be more healthy and elevated at the close of the day. They may be weary, but how sweet is rest after^{#6} a proper amount of labor. Sleep, nature's sweet restorer, invigorates the weary body, and prepares it for the next day's duties. Do not intimate to your children that it is no matter whether they labor or not. Teach them that their help is needed, that their time is of value, and that you depend on their labor.

I have been shown that much sin has resulted from idleness. Active hands and minds do not find time to heed every temptation the Enemy suggests; but idle hands and brains are all ready for Satan to control. The mind, when not properly occupied, dwells upon improper things. Parents should learn their children that idleness

is sin. I was referred to Eze. xvi, 49. "Behold this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness, was in her and in her daughters, neither did she strengthen the hands of the poor and needy."

Children should feel that they are indebted to their parents, who have watched over them in their infancy, and nursed them in sickness. They should realize that their parents have suffered much anxiety on their account. Especially have conscientious, godly parents felt the deepest interest that their children should take a right course. As they have seen faults in their children, how heavy have been their hearts. If the children who caused those hearts to ache could see the effect of their course, they would certainly relent. If they could see their mother's tears, and hear her prayers to God in their behalf, if they could listen to her suppressed and broken sighs, their hearts would feel, and they would speedily confess their wrongs and ask to be forgiven. There is a work to be accomplished for old and young. Parents should better qualify themselves to more fully discharge their duty to their children. Some parents do not understand their children, and are not really acquainted with them. There is often a great distance between parents and children. If parents would enter more fully into the feelings of their children, and draw out what is in their hearts, it would have a beneficial influence upon them. #7

Parents should deal faithfully with the souls^[#10,p7] committed to their trust. They should not encourage in them pride, extravagance or love of show. They should not teach them, nor suffer them to learn, little pranks which appear cunning in small children, which they have to unlearn and correct them for, when they are older. Habits formed when very young, are not easily forgotten. Parents should commence to discipline the minds of their children while very young, to the end that they may be Christians. Let all your efforts be for their salvation. Act as though they were placed in your care to be fitted as precious jewels to shine in the kingdom of God. Beware how you lull your children to sleep over the pit of destruction, with the mistaken thought that they are not old enough to be accountable, and are not old enough to

repent of their sins and profess Christ.

I was referred to the many precious promises on record for those who seek their Saviour early. Eccl. xii, 1. "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." Prov. viii, 17. "I love them that love me, and those that seek me early shall find me." The great Shepherd of Israel is still saying, "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of Heaven." Teach your children that youth is the best time to seek the Lord. Their young minds are not harrassed with care, and the burdens of life are not heavy upon them, and while so free they should devote the best of their strength to God.

We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and it needs more than childhood's experience and strength to press against this current, and not be borne down by it. Satan and his angels are leading the youth generally to certain destruction. They seem to be his captives. Satan and his angels are warring against the government of God, and all who have a desire to yield their hearts to him and obey his requirements, Satan will try to perplex, and overcome with his temptations,^[#10,p8] that they may become discouraged and give up the warfare. #8

Parents, help your children. Arouse from the lethargy which has been upon you. Watch continually to cut off the current, and roll back the weight of evil Satan is pressing in upon your children. The children cannot do this of themselves. Parents can do much. By earnest prayer and living faith, great victories will be gained. Some parents have not realized the responsibilities resting upon them, and have neglected the religious education of their children. In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Before leaving the house for labor, all the family should be collected together, and taught that they must respect and reverence the hour of prayer. The father, or the mother in the father's absence, should with humility and a heart full of tenderness, with a sense of the temptations and dangers before them-

selves and their children, plead fervently before God that he would keep the children through the day. By faith bind your children upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them—kindly and untiringly teach them how to live in order to please God.

Impatience in the parent excites impatience in the children. Passion manifested by the parents, creates passion in the children, and stirs up the evils of their nature. Some parents correct their children severely with a spirit of impatience, and often in passion. Such corrections produce no good result. In seeking to correct one evil, they create two. Continual censuring and whipping hardens children, and weans them from their parents. Parents should first learn to control themselves; then they can more successfully control their children. Every time they lose self-control, and speak and act impatiently, they sin against God. They should first reason with their children, clearly^[#10.p9] point out their wrongs, show them their sin, and impress upon them that they have not only sinned against them, but against God. With your heart subdued and full of pity and sorrow for your erring children, pray with them, before correcting 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. #9

Some parents have failed to give their children a religious education, and have also neglected their school education. Neither should have been neglected. Children's minds will be active. If not engaged in physical labor, or occupied with study, they will be exposed to bad influences. It is sin for parents to suffer their children to grow up in ignorance. They should be supplied with useful and interesting books. They should be learned to work, and have hours for physical labor, and hours to

devote to study and reading.

Parents should seek to elevate the minds of their children. They should cultivate their intellect, and strive to improve their mental faculties. The mind left to itself uncultivated will be generally low, sensual, and corrupt. Satan improves his opportunity, and educates idle minds.

Parents, the recording angel writes every impatient, fretful word you utter to your children. Every failure on your part to give your children proper instruction, and show them the exceeding sinfulness of sin, and the final result of a sinful course, is marked against your name. Every unguarded word spoken before your children carelessly, or in jest, not chaste and elevated, the recording angel marks as a spot against your Christian character. All your acts are recorded, whether they are good or bad.

Parents cannot succeed well in the government of their children until they first have perfect government and control over themselves. They must first learn to subdue themselves, and control their words, and^{#10} the very expression of the countenance. They should not suffer the tones of their voice to be disturbed or agitated with excitement and passion. Then they can have a decided influence over their children.

Children may wish to do right; they may purpose in their hearts to be obedient and kind to their parents or guardians; but they need help and encouragement from them. They may have good resolutions, but unless their principles are strengthened by religion, and their lives influenced by the renewing grace of God, they will fail to come up to the mark.

Parents should redouble their efforts for the salvation of their children. They should faithfully instruct them, and not leave them to gather up their education as best they can. They should not be left to learn good and bad indiscriminately, with the idea that at some future time the good will predominate, and the evil lose its influence. The evil will increase faster than the good. It is possible the evil they have learned might be eradicated after many years; but who will venture this? Time is short. It is easier and much safer to sow clean and good

seed in the hearts of your children, than to pluck up the weeds afterward. It is the parents' duty to watch lest surrounding influence have an injurious effect upon their children. It is their duty to select the society for them, and not suffer them to choose for themselves. If parents do not do this work, who will? Can others have that interest for your children which you should have? Can they have that constant care and deep love that parents have?

Sabbath-keeping children may become impatient of restraint, and think their parents too strict; and hard feelings may even arise in their hearts, and discontented, unhappy thoughts may be cherished by them against those who are working for their present, their future and eternal good. But if life should be spared a few years, they will bless their parents for their strict care and faithful watchfulness over them in their years of inexperience. Parents should explain and simplify the plan of salvation #11 to their children, that their young minds may comprehend it.[#10.p11] Children of eight, ten, or twelve years of age, are old enough to be addressed on the subject of personal religion. Do not teach your children with reference to some future period, when they shall be old enough to repent and believe the truth. Very young children, if properly instructed, may have correct views of their state as sinners, and of the way of salvation through Christ. Ministers are generally too indifferent to the salvation of children, and are not personal as they should be. Golden opportunities to impress the minds of children frequently pass without being improved.

The bad influence around our children is almost overpowering; corrupting their minds and leading them down to perdition. The minds of youth are naturally given to folly, and at an early age, before their characters are formed, and their judgment matured, they frequently manifest preference for associates who will have an injurious influence over them. Some form attachments for the other sex, and disregard the wishes and entreaties of their parents, and break the fifth commandment, by thus dishonoring them. It is the duty of parents to watch the going out and coming in of their children. They should encourage them, and present inducements before them

which will attract them at home, and lead them to see that their parents are interested for them. They should make home pleasant and cheerful. Speak kindly to your children. Fathers and mothers, remember how sensitive you are, how little you can bear to be blamed. Reflect, and know that your children are like you. That which you cannot bear, don't lay upon your children. If you cannot bear censure and blame, neither can your children who are weaker than you, and cannot endure as much. Let your pleasant, cheerful words ever be like sunbeams in your family. The fruits of self-control, thoughtfulness, and pains-taking on your part, will be an hundred-fold.

No father or mother has any right to sadden and bring a gloomy cloud over their children's happiness, by fault-finding, or severe censure for little mistakes and trifles. Actual wrong and sin should be made to appear just as sinful as it is, and a decided, firm course^{#10.p12]} should be pursued to prevent the recurrence of similar sins and wrongs. Impress them with a sense of their wrongs. Don't leave them in a hopeless state of mind. Leave upon their minds a degree of courage that they can improve and gain your confidence and approval. #12

Some parents mistake in giving their children too much liberty. They sometimes have so much confidence in them that they do not see their faults. It is wrong to allow children, at some expense, to visit at a distance, unaccompanied by their parents or guardians. It has a wrong influence upon the children. They feel that they are of considerable consequence, and that certain privileges belong to them, and if not granted them, they think themselves abused. They refer to children who go and come, and have many privileges, while they have so few. And the mother fears that the children will think her unjust unless she gratifies their wishes, which in the end proves a great injury to the children. Impressions are often received by the young visitors, who have not a parent's watchful eye over them to see and correct their faults, which will take months to do away. I was referred to cases where parents have had good, obedient children, and have had the utmost confidence in certain families, and trusted their children to go from them at a distance

to visit them, which has caused an entire change from that time in the deportment and character of their children. Formerly they were contented and happy at home, and had no great desire to be much in the company of other young people. When they return to their parents, restraint seems unjust, and home is like a prison to them. Such unwise movements of parents decide the character of their children.

Some children by thus visiting, form attachments which prove their ruin in the end. Parents should keep their children with them if they can, and should watch them with the deepest solicitude.

When you let your children visit away from you at a distance, they feel that they are old enough to take care of, and choose for themselves. When the young are thus left to themselves, their conversation is often upon things which will not refine or elevate them, nor^[#10,p13] increase their love for the things of religion. The more they are permitted to visit, the greater will be their desire to go, and the less attractive will home be to them. #13

Children, God has seen fit to entrust you to the care of your parents, for them to instruct, discipline, and act their part in forming your character for heaven. And yet it rests with you to say whether you will develop a good Christian character by making the best of the advantages you have had from godly, faithful, praying parents. Notwithstanding all the anxiety and faithfulness of parents in behalf of their children, they alone cannot save them. There is a work for the children to do. Every child will have an individual case of his or her own to attend to. Believing parents have a responsible work before them, to guide the footsteps of their children, even in their religious experience. When your children truly love God, they will bless and reverence their parents for the care which they have manifested for them, and their faithfulness in restraining their desires and subduing their wills.

The prevailing influence in the world is to suffer the youth to follow the natural turn of their minds. And if very wild in youth, parents say they will come right after a while, and when sixteen or eighteen years of age, reason for themselves, and leave off their wrong habits,

and become at last useful men and women. What a mistake! They permit an enemy for years to sow the garden of the heart. Suffer wrong principles to grow in the heart, and with all the labor afterward bestowed on that soil, in many cases it will avail nothing. Satan is an artful, persevering workman. He is a deadly foe. He takes advantage of every incautious word spoken to the injury of youth, whether in flattery, or to cause them to look upon some sin with less abhorrence. Satan nourishes the bad seed, that it may take root and yield a bountiful harvest. Some parents have suffered their children to form characters, the marks of which may be seen all through life. Upon their parents lies this sin. They may profess to be Christians, yet without a special work of grace upon the heart, and a thorough reform in life, their past^[#10,p14] habits will be seen in all their experience, and they will exhibit just the character their parents allowed them to form. ^{#14}

On account of the standard of piety being so low among professed Christians generally, it is much more laborious and trying for those who wish to follow Christ in sincerity. The influence of worldly professors is injurious to the young. The mass of professed Christians have removed the line of distinction between Christians and the world. And while they profess to be living for Christ, they are living for the world. Their faith has but little restraining influence upon their pleasures. While they profess to be children of the light, they walk in darkness and are children of the night and of darkness. Those who walk in darkness cannot love God, and sincerely desire to glorify him. They are not enlightened to discern the excellence of heavenly things, and therefore cannot truly love them. They profess to be Christians because it is considered honorable, and there is no cross for them to bear. Their motives are often selfish. Some such professors can enter the ball-room, and unite with all the amusements which it affords. Others cannot go quite to such a length as this, yet they can attend parties of pleasure, picnics, donation-parties, and exhibitions. And the most discerning Christian would fail to detect in such professed Christians one mark of his or her Christianity. One would fail to see any difference in their appearance

from the greatest unbeliever. The profligate, and open scoffer of religion, and the openly profane, all mingle together as one. And God regards them as one in spirit and practice.

A profession of Christianity without corresponding faith and works, will avail nothing. No man can serve two masters. The children of the wicked One are their own master's servants, and to whom they yield themselves servants to obey, his servants they are. Until they renounce the Devil and all his works, they cannot be the servants of God. It cannot be harmless for servants of the heavenly King to engage in the pleasures and amusements which Satan's servants engage in, even if they often repeat that such^[#10,p15] amusements are harmless. God has revealed sacred and holy truths, to separate his people from the ungodly, and purify them unto himself. Seventh-day Adventists should live out their faith. Those who obey the ten commandments, view the state of the world and religious things from altogether a different stand-point from professors who are lovers of pleasures, who shun the cross, and are living in violation of the fourth commandment. In the present state of things in society, the task is no easy one, for parents to restrain their children, and instruct them according to the Bible rule of right. Professors of religion have so departed from the word of God, that when his people return to his sacred word, and would train their children according to its precepts, and like Abraham of old command their households after them; the poor children with such an influence around them think their parents unnecessarily exacting and over-careful, in regard to their associates. They naturally desire to follow the example of worldly, pleasure-loving professors.

In these days, persecution and reproach for Christ's sake, are scarcely known. But very little self-denial and sacrifice is necessary in order to put on a form of godliness, and have the name upon a church book. But to live in such a manner that our ways will be pleasing to God, and our names registered in the book of life, will require watchfulness and prayer, self-denial and sacrifice on our part. Professed Christians should be no example for the youth, only as far as they follow Christ.

Right actions are unmistakable fruits of true godliness. The Judge of all the earth will give every one according as his works shall be. Children who follow Christ, have a warfare before them. They have a daily cross to bear in coming out from the world and being separate, and imitating the life of Christ.

WALK IN THE LIGHT.

I was shown that God's people dwell too much under a cloud. It is not the will of God for his people to live in unbelief. Jesus is light, and in him is no darkness ^{#16} at all. His children are the children of light. They are renewed in his image, and called out of darkness into his marvelous light. He is the light of the world, and they that follow him are the light of the world. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy. But their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ.

I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern when we have a sure, unerring Pattern. The people of God should not measure themselves by the world, nor by the opinions of men, nor by what they once were before embracing the truth. But their faith and position in the world, as they now are, must be compared with what they would have been if their course had been continually onward and upward since they professed to be followers of Christ. This is the only safe comparison that can be made. In every other, there will be self-deception. If the moral character and spiritual state of God's people, do not correspond with the blessings, privileges, and light, which have been conferred upon them, they are weighed in the balance and found wanting. Angels make their report, WANTING.

With some, the knowledge of their true state seems to be hidden from them. They see the truth, but perceive not its importance, or its claims. They hear the truth, but do not fully understand it, because they do not conform their lives to it, and therefore are not sanctified through obeying it. And yet they rest as unconcerned,

and well satisfied, as though the cloud by day and the pillar of fire by night, as tokens of God's favor, went before them. They profess to know God, but in works deny him. They reckon themselves as his chosen, peculiar people, yet his presence and power to save to the uttermost are seldom manifested among them. How great is the darkness of such! yet they know it not. The light #17 shines, but they do not comprehend it. No stronger delusion can_[#10.p17] deceive the human mind, than that which makes them believe that they are right, and that God accepts their works, when they are sinning against him. They mistake the form of godliness for the spirit and power thereof. They suppose that they are rich, and have need of nothing, when they are poor, wretched, blind, and naked, and need all things.

There are some who profess to be Christ's followers, yet have no labor in spiritual things. In any worldly enterprise they put forth efforts, and manifest ambition to accomplish their object, and bring about their desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, and another was playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness, for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one, I saw, must obtain an experience for themselves, act well and faithfully their part in the game of life. While Satan is watching his opportunity when the Christian is unguarded, to seize the precious graces, the Christian will have a severe conflict with the powers of darkness to retain them; or if they have lost through lack of watchfulness a heavenly grace, to regain it.

But I was shown that it is the privilege of Christians to obtain strength from God to hold every precious gift. Fervent and effectual prayer will be regarded in Heaven. When the servants of Christ take the shield of faith for their defense, and the sword of the Spirit for war, there is danger in the Enemy's camp, and something must be done. Persecution and reproach only wait

for those who are endued with power from on high to call them into action. When the truth in its simplicity and strength prevails among believers, and is brought to bear against the spirit of the world, it will be evident that between Christ and Belial there is no concord. The disciples of Christ must be living examples of the life and spirit of their Master. #18

Young and old have a conflict and warfare before them. They should not sleep for a moment. A wily foe is constantly on the alert to lead them astray and overcome them. Believers in present truth must be as watchful as their enemy, and manifest wisdom in resisting Satan. Will they do this? Will they persevere in this warfare? Will they be careful to depart from all iniquity? Christ is denied in many ways. We may deny him in our words, by speaking contrary to truth, or by speaking evil of others, or by foolish talking or jesting, or by words that are idle. In these things we manifest but little shrewdness or wisdom. We make ourselves weak, and our efforts are feeble to resist our great Enemy, and we are conquered. From the abundance of the heart the mouth speaketh, and through lack of watchfulness we confess that Christ is not in us. Those who will hesitate to devote themselves unreservedly to God, make poor work of following Christ. They follow him at such a distance they do not really know half the time whether they are following his footprints, or the footsteps of their great Enemy. Why are we so slow to give up our interest in the things of this world, and take Christ for our only portion? Why should we wish to keep the friendship of our Lord's enemies, and follow their customs and be led by their opinions? There must be an entire, unreserved surrender to God, a forsaking and turning away from the love of the world and earthly things, or we cannot be his disciples.

The life and spirit of Christ is the only standard of excellence and perfection, and our only safe course is in following his example. In doing this he will guide us by his counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of his free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in #19

the light as he is in the light. We can feast upon his love,
and drink in of his rich fullness.^[#10.p19]
THE EAST.

The fanaticism which raged in years past has left its desolating effects in the East. I saw that God tested his people upon time in 1844, and all times which have been set since, have not borne the special marks of God's hand. He has not tested his people upon any particular time since 1844. We have been, and still are, in the patient waiting time. The excitement created by the 1854 time was considerable, and many have settled it that that movement was in the order of God, because it was quite extensive, and some were apparently converted in that movement. But such conclusions are not necessary. There was much preached in connection with the time in 1854, that was reasonable and right. Some who were honest, took truth and error, all together, and sacrificed much of what they possessed to carry out that error, and after their disappointment they gave up both truth and error, and are now where it is very difficult for the truth to reach them.

Some have endured the disappointment, and have seen the evidences of present truth, and have embraced the third angel's message, and are striving to carry it out in their lives. But where there is one who has been benefited by believing the 1854 time, there are ten who have been injured by it, many of whom are placed where they will not be convinced of the truth, though it be presented before them ever so clearly.

A spirit attended the proclamation of the 1854 time which was not of God. It was a noisy, rough, careless, excitable spirit. Noise was considered by many the essential of true religion, and a spirit reigned, the tendency of which was to bring all down upon a low level. This was considered by many humility. But if their peculiar views were opposed, they would fly in a moment, and accuse those who did not agree with their ideas of things, of being proud, and of resisting the truth and the power of God. They would manifest an overbearing spirit.

Holy angels have been displeased and disgusted ^{#20}
with the irreverent manner in which they have used the

[#10.p20] name of God, the great Jehovah. Angels mention that sacred name with the greatest awe, ever veiling their faces when they speak the name of God. The name of Christ is so sacred to them they speak it with the greatest reverence. But how opposite the spirit and influence attending the 1854 time movement. Some who are still under the same influence speak of God as they would of a horse, or of any common-place thing. In their prayers they use the words God Almighty very common and irreverently. Those who do this have no sense of the exalted character of God, of Christ, or of heavenly things.

I was shown that when God sent his angels anciently to minister or communicate to individuals, when they learned that it was an angel they had seen and talked with, they were struck with awe, and were afraid that they should die. They had such exalted views of the terrible majesty and power of God, they thought to be brought into such close connection with one direct from his holy presence, would destroy them. I was referred to Judges xiii, 21, 22. "Then Manoah knew that he was an angel of the Lord. And Manoah said unto his wife, We shall surely die, because we have seen God." Judges vi, 22, 23. "And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God; for because I have seen an angel of the Lord face to face. And the Lord said unto him, Peace be unto thee; fear not, thou shalt not die." Joshua v, 13-15. "And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so." If angels were thus feared and honored #21 because they came from the presence of God, with how much greater[#10.p21] reverence should God be regarded? Many of those who have been converted through the influence of the 1854 movement, need to be converted

anew. And it requires ten-fold the labor to correct their wrong, distracting views which they have received from their teachers, and to lead them to receive the truth un-mixed with error, than to bring them out in the first place upon the third angel's message. This class must unlearn before they can learn aright, else the poisonous weeds of error will grow rank, and root out the precious seeds of truth. Error must first be rooted up, then the soil is prepared for the good seed to spring up and bear fruit to the glory of God.

The only remedy for the East is thorough discipline and organization. A spirit of fanaticism has ruled a certain class of Sabbath-keepers in the East. They have sipped but lightly at the fountain of truth, and are unacquainted with the spirit of the message of the third angel. Nothing can be done for this class until their fanatical views are corrected. Some who were in the 1854 movement have brought along with them erroneous views, such as the non-resurrection of the wicked, and the future age. They are seeking to unite their erroneous views and past experience with the message of the third angel. They cannot do this. There is no concord between Christ and Belial. The non-resurrection of the wicked, and their peculiar views of the age to come, are gross errors. Satan has worked them in among the last-day heresies to serve his own purpose to ruin souls. These errors can have no harmony with the message of heavenly origin. Some of them have exercises which they call gifts, and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man, but by the Lord and all Heaven. Such gifts are manufactured by men and women, aided by the great Deceiver. Fanaticism, false excitement, false talking in tongues, and noisy exercises have been considered gifts which God has placed in the church. Some have been deceived here. #22
The fruits of all this have not been good. By their fruits ye shall know them.[#10.p22] Fanaticism and noise have been considered special evidences of faith. Some are not satisfied with a meeting unless they have a powerful and happy time. They work for this, and get up an excitement of feeling. The influence of such meetings is not

beneficial. When the happy flight of feeling is gone, they sink lower than before the meeting, because their happiness did not come from the right source. The most profitable meetings for spiritual advancement, are those which are characterized with solemnity and deep searching of heart; each seeking to know himself, and earnestly, and in deep humility, seek to learn of Christ.

Bro. Lunt of Portland, Maine, has suffered much in his feelings. He has not felt that the spirit which has often ruled in their meetings, was in harmony with the message of the third angel. He has had an experience in the fanaticism which has left desolation in the East, which now leads him to look with suspicion upon everything which looks like fanaticism. He has the past before him as a warning, and has felt like keeping himself aloof from, and speaking plainly with those who had any degree of fanaticism, for he felt that both they and the cause of God were in danger. He has looked upon things about in the right light.

There are many restless spirits who will not submit to discipline, system, and order. They think that their liberties would be abridged were they to lay aside their own judgment and submit to the judgment of those of experience. The work of God will not progress unless there is a disposition to submit to order, and expel the reckless, disorderly spirit of fanaticism from their meetings. Impressions and feelings are no sure evidence that a person is being led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not correct and safe guides. All should acquaint themselves thoroughly with the evidences of our faith, and the great study should be, How they can adorn their profession and bear fruit to the glory of God. No one should take a course to make themselves disgusting to unbelievers. #23 They should be chaste, modest, and elevated in their [#10.p23] conversation. Their lives should be blameless. A reckless, trifling, joking spirit should be rebuked. It is no fruit of the grace of God upon the heart for a person to talk and pray with talent in meeting, and when out of meeting give up to a rough, careless manner of talking and acting. Such are a reproach to the cause of God, and are miserable representatives of our faith.

According to the light which God has given me, there will yet be a large company raised up in the East to consistently obey the truth. Those who follow in the distracted course they have chosen, will be left to embrace errors which will finally overthrow them. They will for a time be stumbling-blocks to those who would receive the truth. Ministers who labor in word and doctrine, should be thorough workmen, and should present the truth in its purity, yet with simplicity. They should feed the flock with clean provender, thoroughly winnowed. There are wandering stars professing to be ministers sent of God, who are preaching the Sabbath from place to place, and have truth mixed up with error, and throw out their mass of scattered views to the people. Satan has pushed them in to disgust intelligent and sensible unbelievers. Some of these have much to say upon the gifts, and are often especially exercised. They give themselves up to wild, excitable feelings, and make unintelligible sounds which they call the gift of ^{#24}_[#10,p24] tongues. A certain class seem to receive it, and be charmed with the strange manifestations which they witness. A strange spirit rules with this class, which would bear down and run over any one who would reprove them. God's spirit is not in the work. His spirit does not attend such workmen. It is another spirit. Still such preachers will have success among a certain class. But this will increase the labor very much of God's servants whom he shall send, who are qualified to present the Sabbath and gifts before the people in their proper light, whose influence and example will be worthy of imitation. The truth should be presented in a manner which will make it attractive to the intelligent mind. We are not understood as a people. We are looked upon as degraded, and are accounted as poor, weak-minded, and low. Then how important for all those who teach, and all who believe the truth, to be so affected by its sanctifying influence as to show unbelievers by their consistent, elevated lives that they have been deceived in this people. How important that the cause of truth be stripped of everything like a false and fanatical excitement, that the truth may stand upon its own merits, revealing its native purity and exalted character.

I saw that it was highly important for those who

preach the truth to be refined in their manners. They should shun oddities and eccentricities, and present the truth in its purity and clearness. I was referred to Titus, i, 9. "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine to exhort and convince the gainsayers." In verse 16 Paul speaks of a class who profess that they know God, but in works deny him, "and unto every good work are reprobate." He then exhorts Titus, "But speak thou the things which become sound doctrine: that the aged men may be sober, grave, temperate, sound in faith, in charity, in patience. Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works. In doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of you." This instruction is written for the benefit of all whom God has called to preach the word, and also for the benefit of his people who hear the word. #25

The truth of God will never degrade, but will elevate the receiver. It will refine his taste, sanctify his judgment, and perfect him for the company of the pure and holy angels in the kingdom of God. There are those whom the truth finds coarse, rough, odd, boastful, who take advantage of their neighbors if they can, in order to benefit themselves. They err in many ways, yet when the truth is believed by them from the heart, it will work an entire change in their life. They will immediately commence the work of reformation. The pure influence of truth will elevate the whole man. In his business deal with his fellow men he will have the fear of God before him, and will love his neighbor as himself, and will deal just as he would wish to be dealt by. His conversation will be truthful, chaste, and of such an elevating character that unbelievers cannot take advantage, or say evil of him justly, neither be disgusted with his uncourteous ways and unbecoming speech. He will carry the sanctifying influence of the truth into his family, and let his light so shine before them that they by seeing his good works may glorify God. He will in all the walks of life exemplify the life of Christ.

The law of God will be satisfied with nothing short

of perfection, of perfect and entire obedience to all its claims. To come half way to its requirements, and not render perfect and thorough submission and obedience, will avail nothing. The worldling and the infidel admire consistency, and have ever been powerfully convicted that God was of a truth with his people, when their works correspond with their faith. Wherefore by their fruits ye shall know them. Every tree is known by his own fruits. Our words, our actions, are the fruit we bear. There are those who hear the sayings of Christ, but do them not. They profess, but their fruits are such as to disgust unbelievers. They are boastful, and pray and talk in a self-righteous manner, exalting themselves, and virtually thanking^[#10.p26] God, like the Pharisee, that they are not as other men. They recount their good deeds, yet these very ones are crafty, and overreach in business deal. Their fruits are not good. Their words and acts are wrong, and yet they seem to be blinded to their destitute, wretched condition. #26

I was shown that the following scripture was applicable to such, who go along under such a deception. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me 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."

Here is the greatest deception that can affect the human mind, for persons to believe that they are right when they are wrong. They think that they are doing a great work in their religious life. Finally Jesus tears off their self-righteous covering, and vividly presents before them the true picture of themselves, in all their wrongs and deformity of religious character. They are found wanting when it is forever too late to have their wants supplied.

God has provided means to correct the erring, yet if those who err, choose to do as they think best, and follow their own judgment, and despise the means God has ordained to correct the erring and unite them upon the

truth, they will be brought into the position described by the words of our Lord quoted above.

God is bringing out a people and preparing them to stand as one, united, to speak the same things, and carry out the prayer of Christ for his disciples. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."

There are little companies continually arising who believe that God is only with the very few, the very scattered, and their influence is to tear down and scatter #27 that which God's servants build up. There are restless minds who want to be seeing and believing something new continually, who arise, some in one place and some in another, all doing a special work for the enemy, yet claim to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom he is to do his great work. They are continually expressing their fears that the body of Sabbath-keepers are becoming like the world; but there are scarcely two of these whose views are in harmony. They are scattered and confused, and yet deceive themselves so much as to think that God is especially with them. Some of these profess to have the gifts among them; but the influence and teachings of these gifts are to hold in doubt those upon whom God has laid the special burden of his work, and to lead off a class from the body. The people who are putting forth every effort in accordance with God's word to be one, who are established in the message of the third angel, they look upon with suspicion, for the reason that they are extending their labor, and are gathering souls into the truth. They look upon them as being worldly, because they have influence in the world, and their acts testify that they expect God to do a special and great work yet upon the earth, to bring out a people, and fit them for Christ's appearing. This class do not know what they really believe. They are ever learning, and never able to come to the knowledge of the truth. One man arises who claims to be especially led of God, like C. Burlingham, with wild, erroneous views,

which he claims are the truth, and all must believe what he brings, for God has sent him with new and glorious light. Some who have no established faith, who are not subject to the body, who are drifting about without an anchor to hold them, receive that wind of doctrine. His light shines in such a manner as to cause the world to turn from him in disgust, and to hate him. Then he blasphemously places himself by the side of Christ, and claims that the world hated Christ, and they hate him for the same reason. ^{#28}
[#10.p28]

Another arises, claiming to be led of God, who advocates the heresy of the non-resurrection of the wicked, which is one of Satan's great master-pieces of error. Another cherishes erroneous views in regard to the future age. Another zealously urges the American costume. They all want full religious liberty, and each one goes independent of the others, and yet claims that God is especially at work among them. Some rejoice in the idea that they have the gifts which others have not, and they exult over the matter. May God deliver his people from such gifts. What do these gifts do for them? Are they brought through the exercise of these gifts into the unity of the faith? And do they convince the unbeliever that God is with them of a truth? These discordant ones, believing all these different views, getting together and having considerable excitement, and the unknown tongue, let their light so shine that unbelievers would say, These people are not sane; they are carried away with a false excitement, and we know that they do not have the truth. Such stand directly in the way of sinners, and their influence is effectual to keep men and women out of the Sabbath. Such will be rewarded according as their works shall be. Would to God they would be reformed or give up the Sabbath. They would not then stand in the way of unbelievers. God has led out men who have toiled for years, who have been willing to make any sacrifice, who have suffered privation, and endured trials in every shape to get out the truth before the world, and by their consistent course do away the reproach that fanatics have brought upon the cause of God. They have met opposition in every form. They have toiled night and day in searching the evidences of our faith, that they might bring out the

truth in its clearness, in a connected form, that it might stand all opposition. Incessant labor and mental trials in connection with this great work have worn down more than one constitution, and prematurely sprinkled heads with gray hairs. They have not worn out in vain. God has marked their earnest, tearful, agonizing prayers to him for light and truth, and that the truth might shine in its clearness.^[#10.p29] He has marked their self-sacrificing efforts, and he will reward them as their works have been. ^{#30}

On the other hand, those who have not toiled to bring out these precious points of truth, but have come up and received some points of truth all prepared to their hand, take the Sabbath, and then all the gratitude they manifest for the truth brought to them, which cost them nothing, but others so much, is to rise up like Korah, Dathan, and Abiram, and reproach those upon whom God has laid the burden of his work. They would say, "Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them." They are strangers to gratitude. A strong spirit they possess, which will not yield to reason, and which will lead them on to their own destruction.

God has blessed his people who have moved forward following his opening providence. He has brought out a people from every class upon the great platform of truth. Infidels have been convinced that God was with his people of a truth, and have humbled their hearts to obey it. The work of God progresses and moves steadily on. Notwithstanding all the evidences that God has been leading the body, yet there are, and will continue to be, those who profess the Sabbath, who will move independent of the body. They will believe and act as they choose. Their views are confused. Their scattered state is a standing testimony that God is not with them. By the world the Sabbath and their errors are placed upon a level and thrown away together. God is angry with those who pursue a course to make the world hate them. If a Christian is hated because of his good works, and for following Christ, he will have a reward. But if he is hated because he does not take a course to be loved, hated because of his uncultivated manners, and because he

makes the truth a matter of quarrel with his neighbors, and because he has taken a course to make the Sabbath as annoying as possible to them, he is a stumbling-block to sinners, a reproach to the sacred truth, and unless he repents it were better for him that a millstone were hung about his neck, and he cast into the sea. ^{#30} [#10,p30]

No occasion should be given to unbelievers to reproach our faith. We are considered odd and singular, and should not take any course to lead unbelievers to think us more so than our faith requires us to be.

If some who believe the truth should think it would be more healthful for the sisters to adopt the American costume, yet if that mode of dress should cripple our influence among unbelievers that we could not so readily gain access to them, we should by no means adopt that mode of dress, if we suffered much in consequence. But some are deceived in thinking there is so much benefit to be received from this costume. Where it may prove a benefit to some, to others it is an injury.

I saw that God's order has been reversed, and his special directions disregarded, by those who adopt the American costume.

I was referred to Deut. xxii, 5. "The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God."

God would not have his people adopt the so-called dress-reform. It is immodest apparel, wholly unfitted for modest, humble females who are Christ's followers.

An influence is increasing to have women in their appearance and dress as near like the other sex as possible, and fashion their dress very much like the men, but God pronounces it abomination. "In like manner also that women adorn themselves in modest apparel, with shamefacedness and sobriety." 1 Tim. ii, 9.

Those who feel called out to join the movement of Women's Rights, and the so-called Dress Reform, might as well sever all connection with the third angel's message. The spirit which attends the one cannot be in harmony with the other. The Scriptures are plain upon the relations and rights of women and men. Spiritualists have, to quite an extent, adopted this singular mode of

dress. Seventh-day Adventists, who believe in the restoration of the gifts, are often branded as Spiritualists. Let them adopt this costume and their influence is dead. The people would not listen to them, but would place them on a level with Spiritualists.^[#10.p31] ^{#31}

With the so-called Dress Reform, there goes a spirit of levity and of boldness just in keeping with the dress. Modesty and reserve seem to depart from many of them as they adopt that manner of dress. I was shown that God would have us take a course consistent and explainable. Let the sisters adopt the American Costume, and they destroy their own influence and that of their husbands. They would be a by-word and a derision. Our Saviour says, "Ye are the light of the world. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

There is a great work for us to do in the world, and God would not have us take a course to lessen or destroy our influence with the world.

The Prayer of David

I was shown David entreating the Lord not to forsake him when he should be old, and what called forth his earnest prayer. He saw that most of the aged around him were unhappy. He saw unhappy traits in their character increase especially with age. If they were naturally close and covetous, they were most disagreeably so in their old age. If they were jealous, fretful, and impatient, they were especially so when aged.

David was distressed as he saw kings and nobles, some who seemed to have the fear of God before them while in the strength of manhood, become jealous of their best friends and relatives when aged. They were in continual fear that it was through selfish motives their friends manifested an interest for them. They would listen to hints suggested and the deceptive advice of strangers in regard to those whom they should confide in. Their jealousy unrestrained sometimes burned into a flame, because all did not agree with their failing judgment. Their covetousness was dreadful. They often thought that their own children and relatives were wanting them to die in order to take their place and possess their wealth, and ^{#32}

receive the homage which had been bestowed upon them. And^[#10.p32] some were so controlled by their jealous, covetous feelings, as to destroy their own children.

David marked that although the lives of some while in their manhood strength had been righteous, as old age came upon them they seemed to lose their self-control. Satan stepped in and guided their minds, making them restless and dissatisfied. He saw that many of the aged seemed forsaken of God, and exposed themselves to the ridicule and reproaches of the enemies of the Lord.

David was strongly moved. He was distressed. He looked forward to the time when he should be aged. He feared that God would leave him and he would be as unhappy as other aged persons whose course he had noticed, and that he should be left to the reproach of the enemies of the Lord. With this burden upon him he earnestly prays, "Cast me not off in the time of old age: forsake me not when my strength faileth. O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works. Now also when I am old and gray-headed, O God, forsake me not, until I have showed thy strength unto this generation, and thy power to every one that is to come." Ps. lxxi, 9, 17-19. David felt the necessity of guarding against the evils which attend old age.

It is frequently the case that aged persons are unwilling to realize and acknowledge that their mental strength is failing. They shorten their days by taking care which belongs to their children. Satan often plays upon their imagination, and leads them to have a continual anxiety in regard to their means. It is their idol, and they hoard it with miserly care. They will sometimes deprive themselves of many of the comforts of life, and labor beyond their strength, rather than use the means which they have. In this way they place themselves in continual want, through fear that sometime in the future they shall want.

All these fears originate from Satan. He excites the organs which lead to such slavish fears and jealousies, which corrupt nobleness of soul, and destroy elevated thoughts and feelings. They are insane upon the subject of money.^[#10.p33] #33

If they would take the position God would have them, their last days might be their best, their happiest. Those who have children in whom they have reason to confide in their honesty and judicious management, should let their children make them happy. Unless they do this, Satan will take advantage of their lack of mental strength, and will manage for them. They should lay aside anxiety and burdens, and occupy their time as happily as they can, and be ripening up for Heaven.

Dress

We do not think it in accordance with our faith to dress in the American costume, or wear hoops, or go to an extreme in wearing long dresses, which sweep the sidewalks and streets. If females would wear their dresses so as to clear the filth of the streets an inch or two, their dresses would be modest, and kept cleanly much more easily, and would wear longer. Such a dress would be in accordance with our faith.

I have received several letters from sisters, inquiring my opinion in regard to wearing corded skirts. These questions were answered in a letter which I sent to a sister in Wisconsin. I will give the letter for the benefit of others:

“We as a people do not believe it duty to go out of the world to be out of the fashion. If we have a neat, plain, modest, and comfortable plan of dress, and some of the world choose to dress as we do, shall we change this mode of dress in order to be different from the world? No: we should not dress odd or singular for the sake of differing from the world, lest they despise us for so doing. Christians are the light of the world, the salt of the earth. Their dress should be neat and modest, their conversation chaste and heavenly, and their deportment blameless.

“How shall we dress? If any wore heavy quilts before the introduction of hoops, merely for show and not for comfort, they sinned against themselves by injuring their health, which it is duty to preserve. If any wear them now merely to look like hoops, they^[#10.p34] commit sin; for they are seeking to imitate a fashion which is disgraceful. In regard to corded skirts, they were worn be-

#34

fore hoops were introduced. I have worn a light corded skirt since I was fourteen years of age, not for show, but for comfort and decency. Because hoops were introduced I did not lay off my corded skirt for them. Shall I now throw it aside because the fashion of hoops is introduced? No; that would be carrying the matter to an extreme.

“I should ever bear in mind that I must be an example, therefore must not run into this or that fashion, but pursue an even and independent course, and not be driven to extremes in regard to dress. To throw off my corded skirt that was always modest and comfortable, and put on a thin cotton skirt, and appear ridiculous in the other extreme, would be wrong, for then I am not setting a right example, and am putting an argument into the mouths of hoop-wearers. They justify themselves for wearing hoops, and point to me as one who does not wear them, and say that they would not disgrace themselves in that way. Such a course would justify the wearing of hoops in the minds of the wearers, and destroy all the influence we might have, by going to such extremes. We must dress modestly, and not heed the hoop-fashion at all.

“There is a medium position in these things. Oh that we all might wisely find that position, and keep it. Let us all in this solemn time search our own hearts, repent of our sins, and humble ourselves before God. The work is between God and our own souls. It is an individual work, and all will have enough to do without criticizing the dress, actions, and motives, of their brethren and sisters. ‘Seek the Lord, all ye meek of the earth, who have wrought his judgments; seek meekness, seek righteousness, it may be ye shall be hid in the day of the Lord's anger.’ Here is our work. Sinners are not here addressed, but all the meek of the earth, who have wrought his judgments, or kept his commandments. There is work for every one, and if every one will obey, we shall see sweet union in the ranks of Sabbath-keepers.”^{#35}
[^{#10,p35}]

Communications to Eld. M. Hull

[The General Conference Committee would here

express their approbation of the publication of this Testimony. Especially do we recommend the publication of the letters addressed to Elder Hull, and given to him at the time of their dates.

To the declaration on page 50 we call the particular attention of the reader. It is there stated that Elder Hull needed to be led as a blind man who depends on another for sight. At the General Conference in Battle Creek, May, 1863, Elder Hull acknowledged the justness of the statement, but has since protested against it. The Committee now maintain that his course in the short space of the past four months, in abandoning every point of religious faith dear to us as a people, is a most palpable demonstration of the correctness of the above statement, that Elder Hull should follow the counsel of his brethren.

Gen. Conf. Com.]

* * * * *

“Nov. 5, 1862, I was shown the condition of Bro. Hull. He was in an alarming state. His lack of consecration and vital piety, left him subject to Satan's suggestions. He has relied upon his own strength, instead of the strong arm of the Lord, and that mighty arm has been partially removed.

“I was shown that the most alarming feature in the case of Bro. Hull is, he is asleep to his danger. He feels no alarm, feels perfectly secure, and at rest, while Satan and his angels are exulting over their conquest. Just as long as Bro. Hull maintained a conflict, his mind was reined up, and there was a collision of spirits. He has now ceased the conflict, and the collision ceases. His mind is at rest, and Satan lets him have peace. Oh, how dangerous was the position in which he was shown me! His case is nearly hopeless, because he makes no effort to resist Satan, and extricate himself from his dreadful snare.

#36

“Bro. Hull has been dealt with faithfully. He has
[#10.p36] felt himself too much restrained. He could not act out his nature; and yet, while the power of the truth, with all its force influenced him, he was comparatively safe. But break the force and power of truth upon the mind, and there is no restraint, no bounds. The natural

propensities take the lead, and there is no end, no stopping-place. He has become tired of the conflict, and has for some length of time wished he could more freely act himself, and has felt hurt at the reproofs of his brethren. He was presented to me as standing upon an awful gulf, ready to leap. If he takes the leap, it will be final. His eternal destiny will be fixed. He is doing work, and making decisions for eternity. The work of God is not dependent upon Bro. Hull. If he leaves the ranks of those who bear the blood-stained banner of Prince Immanuel, and joins the company who bear the black banner, it will be his own loss, his own eternal destruction.

"I saw that those who wish, can have plenty of room to doubt the inspiration and truths of God's word. God compels none to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt and perish. It is life or death with you, Bro. Hull. Already I saw a cloud of evil angels surrounding you, and you at perfect ease among them. Satan has been telling you a pleasing story about an easier way than to be in constant warfare with conflicting spirits; but choose that way, and in the end you will find that you will have a heavy and fearful toll to pay.

"I saw that you have felt strong in yourself, that you had arguments which could not be gainsayed, and you have not relied upon the strength of the Lord. You have too often rushed upon Satan's ground to meet an opponent. You have not waited until you knew the truth, or cause of God demanded a discussion; but you have engaged with opponents where with a little forethought you would have decided that the truth could not be advanced, or the cause of God benefited. Precious time has thus been spent.

"Satan has looked on and witnessed the heavy blow Bro. Hull has dealt to Spiritualism in Battle Creek. ^{#37}
[^{#10.p37}] Spiritualists have understood his organization, and felt assured it would not be in vain to make a determined effort to overthrow him who injured their cause so much. In discussing with Spiritualists you have not merely to meet the man and his arguments, but Satan and his angels. And never should merely one man be sent forth alone to engage with a Spiritualist. If the cause

of God really demands that Satan and his host be confronted through a spiritual medium, if enough is at stake to call for such a discussion, then one should never go forth alone, but several together, that with prayer and faith the host of darkness may be driven back, and the speaker shielded by angels that excel in strength.

“Bro. Hull, you was shown me under the soothing influence of a fascination which will prove fatal, unless the spell is broken. You have parleyed with Satan, and reasoned with him, and tarried upon forbidden ground, and have exercised your mind in things which were too great for you, and by indulging in doubts and unbelief, have attracted evil angels around you, and driven from you the holy and pure angels of God. If you had steadfastly resisted Satan's suggestions, and had sought strength from God with a determined effort, you would have broken every fetter, and driven back your spiritual foe, and come closer and nearer to God, and triumphed in his name. I saw that it was presumption in you to go forth to meet a Spiritualist when you were enshrouded in clouds of unbelief and bewildered. You went to battle with Satan and his host without an armor, and have been grievously wounded, and are insensible to your wound. I fear, greatly fear, that the thunders and lightnings of Sinai would fail to move you. You are in Satan's easy chair, and do not see your fearful condition and make any effort. If you do not arouse, and recover yourself from the snare of the Devil, you must perish. The brethren and sisters would save you, but I saw that they could not. You have something to do. You have a desperate effort to make, or you are lost. I saw that those who were under the bewitching influence of Spiritualism, know it not. You have been^[#10,p38] charmed, and mesmerized, and yet know it not, and do not make the least effort to come to the light. #38

“I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample underfoot the Son of God. An angel repeated slowly and emphatically these words: ‘Of how much sorer punishment, suppose ye, he shall be thought worthy who has trodden underfoot the Son of God, and hath counted the blood of the

covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?' Character is being developed. Angels of God are weighing moral worth. God is testing and proving his people. These words were presented to me by the angel: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.' God is displeased that any of his people who have known the power of his grace, should talk their doubts, and by thus doing make themselves a channel for Satan to transmit his suggestions to other minds. A seed of unbelief and evil sown, is not readily rooted up. Satan nourishes it every hour, and it grows strong and flourishes. A good seed sown, needs to be nourished, watered, and tenderly cared for; because every poisonous influence is thrown about it to hinder its growth, and cause it to die.

"Satan's efforts are more powerful now than ever before, for he knows that his time to deceive is short. Bro. Hull, I saw that you had injured yourself greatly by exposing your weakness, and telling your doubts to those who are Satan's agents. By soft words and fair speeches you have been deceived, and exposed yourself in a most reckless manner to the attacks of Satan. How could you do so? How could you wound yourself, and reproach God's word in the manner you have? You have recklessly rushed upon the Devil's battle ground, and it is no marvel that your mind is so^{#39}_[#10.p39] stupid and unfeeling. Already has Satan through his agents poisoned the atmosphere you breathe; already have evil angels telegraphed to his agents upon earth in regard to the course to be pursued toward you. And this is one whom God has called to stand between the living and the dead; this is one of the watchmen upon the walls of Zion to tell the people the time of night. A heavy responsibility rests upon you. If you go down, you will not go alone; for Satan will employ you as his agent to lead souls to death.

"I saw that angels of God were looking sorrowfully toward you. They had left your side, and were turning

mournfully away, while Satan and his angels were grinning in exaltation over you. If you had battled with your doubts yourself, and not encouraged the Devil to tempt you, by talking out your unbelief, and loving to dwell upon it, you would not have attracted the fallen angels about you in such numbers. But you chose to talk your darkness; you chose to dwell upon it; and the more you talk and dwell upon it, the darker and darker you grow. You are shutting out every ray of Heaven's light from you; and a great gulf is coming between you and those only that can help you. If you proceed in the way you have started, misery and woe are before you. God's hand will arrest you in a manner that will not suit you. His wrath will not slumber.

"But now he invites you. Now, just now, he calls upon you without delay to return unto him, and he will graciously pardon, and heal all your backslidings. God is leading out a people who are peculiar. He will purify them, he will cleanse them, and fit them for translation. Every carnal thing will be separated from God's peculiar treasure, until they stand out, each one like gold seven times purified.

"I saw that it was a cruel position for Brn. Waggoner and Frisbie to be in, serving the purposes of Satan by suffering their minds to run just as he would lead them in the channel of unbelief. Their greatest sin was in talking out these dark doubts and midnight unbelief, and drawing other minds in the dark channel their own minds were in.^[#10,p40] #40

"God's people will be sifted even as corn is sifted in a sieve, until all the chaff is separated from the pure kernels of grain. We are to look to Christ for an example, and imitate the humble pattern. You do not feel reconciled to the discipline you need, and do not exercise and practice that self-denial which Christ requires of those who are truly heirs of salvation. Those who are engaged in the work of saving souls, are co-workers with Christ. His was a work of disinterested benevolence; of constant, self-sacrifice. Those who have had so great a sacrifice made for them, that they might be made partakers of his heavenly grace, should in their turn sacrifice and deny self, to aid in the great work of bringing others to the

knowledge of the truth. Self-interest should be laid aside. Selfish desires and self-comfort should not now stand in the way of God's work in saving souls. God's ministers are laboring in Christ's stead. They are his ambassadors. They are not to study their ease, comfort, pleasure, desires, or convenience. They must suffer for Christ, be crucified with him, and rejoice that they can in every sense of the word, know the fellowship of the sufferings of Christ.

"I saw that ministers who labored in word and doctrine have a great work before them, and a heavy responsibility rests upon them. I saw that when they labor they do not come close enough to hearts. Their work is too general, and often too scattered. Their labor must be concentrated to the very ones they are laboring for. When they are preaching in the desk, their work is only commenced. They must then live out their preaching, ever guard themselves, that they bring not a reproach upon the cause of God. They should illustrate by example the life of Christ. 1 Cor. iii,9. 'For we are laborers together with God.' 2 Cor. vi,1. 'We then as workers together with him beseech you also that ye receive not the grace of God in vain.' The minister's work is not done when he leaves the desk. He should not then throw off the burden and occupy his mind with reading or writing, unless it is actually necessary; but should follow up his public labors by private efforts—laboring personally^[#10.p41] for souls whenever an opportunity presents—conversing around the fireside, beseeching and entreating souls in Christ's stead to be reconciled to God. Our work here is soon to close, 'and every man will receive his own reward according to his own labor.'

#41

"I was shown the saints' reward, the immortal inheritance. Then I was shown how much God's people had endured for the truth's sake, and that they would count Heaven cheap enough. They reckoned that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in them. And the people of God in these last days will be tried. Soon their last trial will come, and then they receive the gift of eternal life.

"You, Bro. Hull, have suffered reproach for the

truth's sake. You have felt the power of the truth, and of an endless life. You have had God's Spirit witness with yours that you was owned and accepted of him. I saw if you resist the Devil and gird on your armor anew, and stand at your post, and fight manfully the battles of the Lord, you will be victorious, and you will soon lay off your armor and wear a victorious crown. Oh, is not the inheritance rich enough? Did it not cost a dear price, the agony and blood of the Son of God? I call upon you in the name of the Lord to awake. Rush from the awful deception Satan has thrown over you. Lay hold on everlasting life. Resist the Devil. Evil angels are around you, whispering in your ears, visiting you with lying dreams, and you listen to them and are pleased. Oh, for the sake of Christ, for your own soul's sake, tear away from this dreadful influence before you grieve God's Spirit entirely from you. E. G. W."

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"Bro. Hull: Sabbath, June 6, 1863, I was shown in regard to the work of God, and the spread of the truth. Preachers and people have too little faith, too little devotion and true godliness. The people imitate the preacher, and the preacher has a very great influence upon the people.

"Bro. Hull, God wants you to come nearer to him, where you can take hold of his strength, and by living ^{#42} faith claim his salvation, and be a strong man. If you were a devotional, godly man in the pulpit and out, a mighty influence would attend your preaching. You do not closely search your own heart. You have studied many works to make your discourses thorough, able, and pleasing. But the greatest and most necessary study you have neglected—the study of yourself. A thorough knowledge of yourself, meditation and prayer, have been neglected by you too much. They have come in as secondary things. Your success as a minister depends upon your keeping your own heart. You will receive more strength by spending one hour each day in meditation, and mourning over your failings and heart-corruptions, and pleading for God's pardoning love, and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and

making yourself acquainted with every objection to our faith, and the most powerful evidences in favor of our faith.

“Why our preachers do so little is because they do not walk with God. God is a day's journey from most of them. The closer you watch your own heart, the more watchful and guarded you will be, lest by your words or acts you dishonor the truth, and give occasion for the tongue of slander to follow you and the truth, and souls be lost through your neglect of self-examination, of heart-study, and of vital godliness. The deportment of the minister of Christ should be holy, and a rebuke to vain, frothy professors. The beams of truth and holiness shining from your serious, heavenly conversation, will convict and lead others to the truth, and will compel those around you to say, God is with these men, of a truth. It is the carelessness and looseness of professed ministers of Christ that give them so little influence.

“There are many professors, but few praying men. If our preachers were men who prayed more in secret, who carried their preaching into practice in their families, who ruled their houses with dignity and gravity, their light would indeed shine to others around them.

“Bro. Hull, I have been shown if you would dedicate yourself to God, hold communion with him, meditate #43 much, watch your failings, mourn and lament before the Lord in the deepest humility on account of them, relying upon him for strength, you would be in the most profitable business in which you ever were engaged: for you would be as though drinking at a living fountain, and then giving others to drink from that same fountain which revives and strengthens you.

“Dear brother, unless there is a change in your Christian character, you will fail of everlasting life; for our busy foe will lay his snares, and you not being nigh to God, will fall into the net he has prepared for you. You feel restless and uneasy, and study is your element; but you fail sometimes in the subject. When you should be studying yourself, your own heart, you are engaged in reading books. When you should by faith be drawing yourself to Christ, you are studying books; and I saw all your study will be of no use to you unless you study

faithfully yourself. You are not acquainted with yourself. Your mind dwells but little upon God. Self-confident, you pass along without knowing that self must die if you would be a successful minister of Christ. You lack sobriety and gravity out of the pulpit. These things counteract your pulpit labor.

“Ever since your case was first presented to me in vision, I have seen a lack in you. Your mind was not elevated. You would stand in the desk, and handle the most holy, sacred, elevating truths in an able manner, but when treating upon the most solemn subjects, you often mix in something comical, to create a smile, which has often destroyed the force of your whole discourse. You handle solemn truths with ease, but do not live them. You do not carry them out, and that is the reason the heavenly endorsement is lacking. Many whose ears you have pleased, will talk of the smart discourse, the able preacher, but are no more impressed with the necessity of obeying the truth, than before they listened to it. They go on just the same, transgressing God's law as before. It was the minister that pleased them, not the truths that he uttered. You remain at such a distance from God that his power does not set home the truth. You must live religion in your family, which will have an influence to elevate your family, to elevate your wife. When at home you throw off restraint and act like a boy, and the weight of the truth, and the burden of the work, do not rest upon you. You are not choice of your words, or of your example. #44

“Your only safety is in studying yourself, your weakness and failings. Do not cease to guard yourself. Watch yourself at home more closely. Watch yourself when away from home. You neglect your closet duties, and lay off your armor, give up to a spirit of recklessness that drives angels from your family and from you. Do not neglect to search your own heart at home. Lavish not all your affections upon your family. Preserve your heart's best affections to devote to Jesus, who has redeemed you by his blood. When at home, be fitting up all the time for your Master's business when you shall be away from home. If you do this, you will have the armor on every moment. Your soul's highest desire will be to glorify God,

to do his will upon earth, and you will have sweet confidence and trust in him. You will not feel so restless, but will have a constant theme for meditation, devotion, and holiness. I was referred to 1 Cor. ix, 27, 'But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.' Here is a work for you, to understand yourself, and not be flattered with any remarks which unwise and foolish brethren may make of your efforts. They may praise your preaching, but let it not elate you. If God's blessing attends your labors, fruits will be seen. Your preaching will not merely please, but will gather in souls.

"Bro. Hull, you must be guarded on every side. I saw that whatever divides the affections, or takes away from the heart the supreme love of God, or prevents unlimited confidence and entire trust in him, assumes the character, and takes the form, of an idol in our hearts. I was pointed to the first great commandment: #45 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy^[#10,p45] mind.' There is no separation allowed here in our affections from God. Nothing is here allowed to divide our supreme love or delight in him. Your will, wishes, plans, desires, and pleasures, must all be in subjection. You have something to learn, to exalt the Lord God in your heart, in your conversation, in all your acts; and then Jesus can teach you, and help you, as you cast your net on the right side of the ship, to bring it to shore full of fishes. Without the help of Christ in casting you [your] net, you may toil weeks, months, and years, without seeing much fruit of your labor.

"I saw that you would be tempted that your brethren want to gauge you. You will feel that they put too much restraint upon you. Your brethren only want to gauge you to live according to God's word, to carry out the instructions there given, and God wishes to bring you there, and angels are watching you with the deepest solicitude, knowing that you must come there and conform your life to the word of God, that you may be blessed and strengthened of God, or you will fall out by the way. While you preach to others, you yourself will be a casta-

way. You may be an overcomer, you may win eternal life. You are recovering yourself from the snare of the Devil.

“But other snares the enemy is preparing for you. God will help and strengthen you, if you seek him earnestly. But study yourself. Try every motive. Let not your aim be in your discourses to preach smart, to exhibit Moses Hull; but let it be to exhibit Christ. Simplify the truth to your hearers, that small minds may comprehend it. Make your discourses plain, pointed, and solemn. Bring the people to a decision. Make them feel the vital force of truth. If any speak one word of flattery to you, rebuke them sharply. Tell them Satan has troubled you with that for some time, and they need not help the Devil in his work.

“When among the sisters, be reserved. No matter if they think you lack courtesy. If a married or unmarried sister shows any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness. When^[#10,p46] before the young, and at all times, be grave, be solemn. I saw that if Bro. Loughborough and yourself make God your strength, a work will be accomplished by you for his poor people, for two can be a host. Come close to each other, pray together and separately, be free with each other. Bro. Hull should confide in Bro. Loughborough's judgment, and listen to his counsel and advice.
E.G.W.

Ministers

Ministers who preach the third message should labor because they feel that God has laid the burden of the work upon them. Our ministers are placed above want if they exercise any degree of economy. If they lack, they will be in want in any position in which they may be placed. Give them the most favorable chance, and they would spend all they receive. This has been the case with Eld. Hull. Such need an almost inexhaustible fund to draw from in order to be satisfied.

Those who fail in wisely managing temporal matters, generally lack in spiritual things. They fail to build up the church. They may be called smart speakers, and possess natural talents, and yet lack moral worth. They

may draw large congregations and raise considerable excitement; but when the fruit is sought for, there is very little, if any, to be found. Such men frequently get above the work, and lose their love for the simplicity of the gospel. They are not sanctified through the truths they preach. This has been the case with Eld. Hull. He has lacked that grace which establishes the soul, and elevates and ennobles the character of the man. It is a good thing that the heart be established with grace. This is our steadfastness.

In places where Eld. Hull has given courses of lectures, the people have been pleased with his witticisms and peculiar style of preaching, yet but few have embraced the truth as the result of his labors; and even of these, quite a proportion soon renounce the faith. Many have been disappointed that there^[#10.p47] was so little fruit to be found after his labor. I was shown the reason. Humility, simplicity, purity and holiness of life were lacking. He has thought his smart labor invaluable, and that the cause would hardly exist if he should be disconnected from it; when if he could have known the anxiety the real laborers in the cause, who have tried to help him, have suffered on his account, he would not have so highly estimated his own labors. His course has been a continual burden to the cause, and it would have prospered better without his influence. The anxiety of his brethren to save him from falling has led them to do too much for him in point of means. They have been pleased with his preaching talent, and some have been so indiscreet as to extol Eld. Hull, and show a decided preference for him above other preaching brethren whose influence would tell for the advancement of the cause anywhere. This has hurt him. He had not humility and the grace of God sufficient to stand against the flattery of his brethren. May God help these brethren to feel over their mistake, and never be guilty of injuring young ministers by flattery. #47

All who have a desire to draw away from God's remnant people, to follow their own corrupt hearts, and who throw themselves willingly into Satan's hands, should have the privilege. There are others among us who are in danger. They have exalted opinions of their

own ability, while their influence in many respects has been but a trifle better than Eld. Hull's. Unless they thoroughly reform, the cause is better off without them. Unsanctified ministers do injury to the cause, and are a heavy tax upon their brethren. They have needed some one to follow after them to correct their mistakes, and to straighten up and strengthen those who have been weakened and torn down through their influence. They are jealous of those who have borne burdens in the work, — those who would sacrifice if necessary even their lives to advance the cause of truth. They judge their brethren to have no higher motives than they have had. Doing much for ministers who are thus subject to Satan's temptations, injures them, and is a waste of means.^[#10.p48] It gives them influence, and places them where they can wound their brethren and the cause of God most deeply. #48

I have been shown that the causes of doubts expressed in regard to the truthfulness of our position, and the inspiration of the word of God, are not what many suppose them to be. These difficulties are not so much with the Bible, or the evidences of our faith, but generally with their own hearts. The requirements of God's word are too close for their unsanctified natures. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." If the feelings of the natural heart are not restrained and brought into subjection by the sanctifying influence of the grace of God received through the channel of faith, the thoughts of the heart are not pure and holy. The conditions of salvation brought to view in the word of God, are reasonable, plain, and positive; nothing less than perfect conformity to the will of God, and purity of heart and life. Crucify self with the lusts thereof. Cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

In almost every case where minds become unsettled in regard to the inspiration of the word of God, it is on account of unsanctified lives, which God's word condemns. They will not receive the reproofs and threatenings of God's word because they reflect upon their own wrong course of action. They do not love those who would convert and restrain them. Difficulties and doubts which

perplex the vicious heart, will be cleared away before the one practicing the pure principles of truth.

Men may possess talents which would accomplish much good if sanctified and used in the cause of Christ; or much harm if employed in the service of unbelief and Satan. The gratification of self, and its various lusts, will pervert the talents, and make them a curse instead of a blessing. Satan, the archdeceiver, possesses wonderful talents. He was once an exalted angel, next to Jesus Christ. He fell through self-exaltation, and created a rebellion in^[#10.p49] Heaven, and many fell with him. Then his talents and skill were employed against the government of God, to cause all whom he could control to despise the authority of Heaven. Those who are charmed with his Satanic majesty, may choose to imitate this fallen general, and share with him his fate at last. #49

Purity of life imparts refinement which will lead those possessing it to shrink more and more from coarseness and indulgence of sin. Such will not be led away from the truth, or be given up to doubt the inspiration of the word of God. They will, on the contrary, engage in the daily study of the sacred word with deeper and increased interest, while the evidences of Christianity and inspiration stamp their impress on the mind and life. Those who love sin, will turn away from the Bible, will love to doubt, and become reckless in principles. They will receive and advocate false theories. To ascribe man's sins to his circumstances, and when he commits some great sin make him a subject of pity instead of looking upon him as a criminal to be punished, will always suit a depraved heart, which in course of time will develop the principles of fallen nature. Men will admit the labor and effort of all their lives, while they were following the sacred principles of God's word, to be of no account, to prevent the need now of individual effort. By some general process, they abolish sin at once, to avoid the unpleasant necessity of individual reformation and exertion. Eld. Hull's philosophical necessity has its strong hold in the corruptions of the heart.

God is raising up men to go forth and labor in the harvest field, and if they are humble, devoted, and godly, they will take the crowns which those ministers lose, who

concerning the faith are reprobate.

Nov. 5, 1862, I was shown that some men mistake their calling. They think if a man cannot labor with his hands, or if he is not a business character, he will make a minister. Many make a great mistake here. A man that has no business tact may make a minister, but at the same time he will lack essential qualifications that every minister ought to have in order to deal wisely in the church, and build up the cause. But^[#10.p50] when a preacher is good in the pulpit, and fails in management, like Eld. Hull, he should never go alone. One should go with him to supply his lack, and he should lean to his judgment, and let him manage for him. And although it may be humiliating for him, he should lean to his judgment and counsel, as a man for the want of sight will follow the one who leads him who has sight. By thus doing he will escape many dangers, that were he left alone, would prove fatal to him. #50

The prosperity of the cause of God depends much upon ministers who labor in the gospel field. Those who teach the truth should be devotional, self-sacrificing, godly men, who understand their business, and go about doing good because they know that God has called them to the work—men who feel the worth of souls, and will bear burdens and responsibilities. A thorough workman is known by the perfection of his work.

There are but few preachers among us. This has led some to think that the cause of God needed help so much that almost any one claiming to be a minister would be acceptable. Some have thought because such persons could pray and exhort with a degree of freedom in meeting, they were qualified to go forth as laborers. Some brethren lacking experience have encouraged and flattered these men whom God has not sent, before they were proved, or could show any good fruit of their labors. Their work shows the character of the workman. They scatter and confuse, but do not gather in and build up. A few may receive the truth as fruits of their labors; but they generally rise no higher than those from whom they learned the truth. The same lack is seen in their converts which marked their own course.

The success of this cause is not dependent upon

a large number of ministers; but it is of the highest importance that those who do labor in connection with the cause of God, should be men who really feel the burden and sacredness of the work to which God has called them. A few self-sacrificing, godly men, small in their own estimation, can do a greater amount of ^{#51} good than a much larger number and a part of them unqualified for the work, yet self-confident and boastful of their own talents. A number of these in the field, who would better fill some calling at home, would require nearly all the time of the faithful ministers to follow after and correct their wrong influence.

The future usefulness of young preachers depends much upon the manner in which they enter upon their labors. Brethren who have the cause of God at heart will be so anxious to see the truth advance that they will be in danger of doing too much for ministers who have not been proved, in helping them liberally to means, and giving them influence. They should be left to earn themselves a reputation, even if it must be through trials and privations. They should first give full proof of their ministry.

Brethren of experience should be guarded; and instead of expecting these young preachers to help and lead them, should feel a responsibility upon them to take charge of these young preachers, instruct, advise, and lead them, and have a fatherly care for them. Young ministers should have system, a firm purpose, and a mind to work, that they may eat no man's bread for naught. They should not go from place to place, and introduce some points of our faith calculated to stir up prejudice, and leave before the evidences of present truth are half presented.

Young preachers who think that they have a duty to do in connection with the work, should not take the responsibility of teaching the truth until they have availed themselves of the privilege of being under the influence of some experienced preacher who is systematic in his labor, and should learn of him as a pupil at school would learn of his teacher. They should not go hither and thither, with no definite object, or matured plans to carry out in their labor.

Some who have but little experience, and are least qualified to teach the truth, are the last ones to ask advice and counsel of their experienced brethren. They put on the minister, and place themselves on a level with those of long and tried experience, and think that because they are ministers, they know all that is worth knowing. Such preachers certainly lack a true knowledge of themselves. They do not possess becoming modesty, but have altogether too exalted opinions of their own abilities, and will not be satisfied unless they can lead. #52

Ministers of experience, who feel the sacredness of the work, and the weight of the cause upon them, are jealous of themselves. They consider it a privilege to advise with their brethren, and are not offended if improvements are suggested in their plans of labor, or in their manner of speaking.

Those ministers from the different denominations who embrace the third angel's message often wish to teach when they should be learners. Some have a great share of their former teaching to unlearn before they can fully learn the principles of present truth.

Ministers will injure the cause of God by going forth to labor for souls when there is as great a work to be done for them to fit them for the work, as they may wish to do for unbelievers. If they are unqualified for the work, it will require the labor of two or three faithful ministers to follow after and correct their wrong influence. It would be cheaper for the cause of God in the end, to give such ministers a good support to remain at home and do no injury in the field.

Preachers have been regarded by some especially inspired, as mediums merely for the Lord to speak through. If the aged, and those of long experience, see failings in a minister, and suggest improvements in his manners, in the tone of his voice, or gestures, he has sometimes felt hurt, and has reasoned that God called him just as he was,—that the power was of God and not of himself, and God must do the work for him,—that he does not preach according to man's wisdom, &c. It is a mistake to think that a man cannot preach unless he becomes wrought up to a high degree of excitement. Men

who are thus dependent upon feeling, may be of use when they feel just like it, in exhortation, but they will never make good burden-bearing laborers. When the work moves hard, and everything around assumes a discouraging aspect, the excitable, and those dependent upon^[#10.p53] feeling, are not prepared to bear their share of the burdens. #53

In times of discouragement and darkness, how important to have calm thinking men, that are not dependent on circumstances, but who trust God and labor on in the darkness as well as in the light. Men who serve God from principle, although their faith may be severely tried, will be seen hanging securely upon the never-failing arm of Jehovah.

Young preachers, and men who have once been ministers, who have been coarse and rough in their manners, making expressions which were not perfectly modest and chaste in their conversation, are not fit to engage in this work until they give evidence of an entire reform. One word spoken unadvisedly may do more harm than a series of meetings held by them will do good. They leave the standard of truth, which should be ever exalted, lowered in the dust before the community. Their converts generally come up no higher than the standard raised for them by the ministers. Men who are standing between the living and the dead, should be just right. The minister should not be off his guard for a single moment. He is laboring to elevate others by bringing them up upon the platform of truth. Let him show to others that the truth has done something for him. He should see the evil of, and put away and despise, every careless, rough, vulgar expression. Unless he does this his converts will pattern after him. And when faithful ministers shall follow after, and labor with these converts to correct their wrongs, they will excuse themselves by referring to the minister. If you condemn his course, they will turn to you and ask, Why, you uphold and give influence to men by sending them out to preach to sinners, while they are sinners themselves.

The work in which we are engaged is a responsible and exalted work. Those who minister in word and doctrine should themselves be patterns of good works.

They should be examples in holiness, cleanliness, and order. The whole appearance of the servant of God, out of the pulpit and in, should be that of^[#10,p54] a living preacher. His godly example can accomplish far more, than for him to merely stand in the desk and preach, while his influence out of the desk is not worthy of imitation. Those who labor in this cause, carry the most elevated truth that was ever committed to mortals. #54

Men who are chosen of God to labor in this cause, will give proofs of their high calling, and will consider it their highest duty to grow and improve until they shall be able workmen. Then, as they manifest an earnestness to improve upon the talent God has given them, they should be helped judiciously. The encouragement they should receive, should not savor of flattery, for Satan himself will do enough of that kind of work. Men who think that they have a duty to preach, should not be sustained in throwing themselves and families at once upon their brethren for support. They are not entitled to this until they can show good fruits of their labor. There is danger now of injuring young preachers, and those who have but little experience, by flattery, and by relieving them of burdens in life. When not preaching they should be doing what they can for their own support. This is the best manner to test the nature of their call to preach. If their call to preach is only that they may be supported as ministers, and the church pursue a judicious course, they will soon lose the burden, and leave preaching for more profitable business. Paul, the most eloquent preacher, miraculously converted of God to do a special work, was not above labor. He says, "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labor working with our own hands; being reviled, we bless; being persecuted, we suffer it." 1 Cor. iv,11, 12. "Neither did we eat any man's bread for naught; but wrought with labor and travail night and day, that we might not be chargeable to any of you." 2 Thess. iii,8.

I have been shown that many do not rightly estimate the talents which are among them. Some brethren do not understand what preaching talent would be the best for the advancement of the cause of truth, but^[#10,p55] #55

think only of the present gratification of their feelings. Without reflection they will show preference for a speaker who manifests considerable zeal in his preaching, and relates anecdotes which please the ear and animate the mind for a moment, but leave no lasting impression. At the same time they will put a low estimate upon a preacher who has prayerfully studied that he may present the arguments of our position in a calm manner, and in a connected form, before the people. His labor is not appreciated, but he is often treated with indifference.

A man may preach spirited, and in a manner to please the ear, but not convey any new idea and real intelligence to the mind. The impressions received through such preaching last no longer than while the speaker's voice is heard. When search is made for the fruit of such labor, there is not much to be found. These flashy gifts are not as beneficial, and as well calculated to advance the cause of truth, as a gift that can be trusted in hard, difficult places.

In the work of teaching the truth it is necessary that the important points of our position be well fortified with scripture evidences. Assertions may silence, but will not convince, the unbeliever. Believers are not the only ones for whose benefit laborers are sent into the field. The salvation of souls is the great object.

Some brethren have erred in this respect. They have thought that Bro. Evans was the right man to labor in Vermont, and that he could accomplish more than any other minister in that State. Such do not view matters from a right stand-point. Bro. Evans can speak in a manner to interest a congregation, and if this was all that is necessary to make a successful preacher, then a class of brethren and sisters have been right in their estimation of him. But he is not a thorough workman. He is not reliable. In church trials he is of no account. He has not experience, judgment, and discernment, to be of any benefit to the church when in trial. He has not been a thoroughgoing man in temporal matters. Although he has but a small family, he has needed assistance more or less.

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The same lack is manifested in spiritual things as in[#10.p56] temporal matters. Had the right course been

pursued toward him in the commencement of his preaching, he might now be of some use in this cause. His brethren injured him by making too much of him, and by leaving him free to bear but few of the burdens of life, until he has thought his labors were of the greatest consequence. He has been willing to have brethren in Vermont bear his burdens while he was relieved from care. He has not had a suitable amount of exercise to give tone and strength to his muscles, and for the good of his health.

He is not capable of building up churches. When he feels the woe upon him if he preach not the gospel, as self-sacrificing preachers have in the past, then like them he will be willing to labor with his hands a part of the time to earn means to support his family, that they may not be burdensome to the church; and then go forth, not merely to preach, but to save souls. Efforts made with such a spirit will accomplish something. He has been exalted in his own estimation, and has thought himself equal to any of the laborers in Vermont, and that he should be consulted in business matters of the church, and be ranked with any of the preachers, when he has not earned a reputation or proved himself worthy. What self-sacrifice or devotion has he manifested for the church? What perils or hardships endured that the brethren can have their confidence established in him as a laborer whom they can trust, whose influence will be good everywhere he goes? Until he possesses an entirely different spirit, and acts from unselfish principles, he had better give up the idea of preaching.

Brethren in Vermont have overlooked the moral worth of men like the Brn. Bourdeau, Pierce, and Stone, who have a depth of experience, and whose influence has been such as to gain the confidence of the community. Their industry and consistent lives have made them daily, living preachers, and their labors have removed a great amount of prejudice, and have gathered and built up. Yet brethren have not appreciated the labors of these men, while they have been pleased with the labor of some who will not bear to be tested and proved, and who can show but little fruit of their labor. ^{#57}

Wives of Ministers

June 5th, 1863, I was shown that Satan was ever at work to dishearten, and lead astray ministers whom God has chosen to preach the truth. The most effectual way that he can work is through home influences, through unconsecrated companions. If he can control their minds, through them he can the more readily gain access to the husband, who is laboring in word and doctrine to save souls. I was referred to the warnings which God has repeatedly given, and the duties pointed out belonging to the wife of a minister; yet these warnings have not had a lasting influence. The testimonies given them have had effect but a short time. The light has been but partially followed. Obedience and devotion to God have been forgotten, also the sacred obligation resting upon them to improve the privileges and light given, and walk as children of the light. If the vail could be parted, and each see just how their case is regarded in heaven, they would awake, and with fear inquire, What shall I do to be saved?

The minister's wife who is not devoted to God is no help to her husband. While the minister dwells upon the necessity of bearing the cross, and upon self-denial, the acts of his wife, and her daily example often contradict his preaching, and destroy its force. In this way his wife is a great hindrance, and she often leads her husband away from his duty, and from God. She does not realize what a sin she is committing. Instead of seeking to be^[#10,p58] useful, with true love for souls in the heart, constrained by the power of Christ's love, and by unselfish, holy principles, help such as need help; she shrinks from the task, prefers a useless life. She does not choose to do the will of God, and be co-worker with her husband, with angels, and with God. It is a great sin for the wife of the minister when accompanying her husband in his mission to save souls, to hinder him in his work, by manifesting unhappy discontent. Instead of entering with him heartily in his labors, seeking every opportunity to unite her interest and labor with his; she often studies her own ease, how she can make it more easy or pleasant for herself. If things around them are not as agreeable as she could wish (as they will not always be), she should

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not allow homesick feelings; or by lack of cheerfulness and by spoken complaints harass the husband and make his task harder, and perhaps draw him by her discontent from the place where he could do good, in order to gratify her. She should not draw the interest of her husband from laboring for the salvation of souls, to sympathize with her ailments, and gratify a whimsical, discontented feeling of her own. If she would forget herself, and labor to help others, talk and pray with poor souls, and act as if their salvation was of higher importance than any other consideration; she would have no time to be homesick. She would feel from day to day a sweet satisfaction as a reward for her unselfish labor. I cannot call it sacrifice, for some of our ministers' wives do not^[#10,p59] know what it is to sacrifice or suffer for the truth's sake.

I was shown that wives of ministers used to suffer persecution and want. Their husbands suffered imprisonment, and sometimes death. Those noble, self-sacrificing women suffered with their husbands, and their reward will be equal to that bestowed on the husband. Mrs. Boardman and the Mrs. Judsons suffered for the truth—suffered with their companions. They sacrificed home and friends in every sense of the word, to aid their companions in the work of enlightening those who sat in darkness; to reveal to them the hidden mysteries of the word of God. Their lives were in constant peril. To save souls was the great motive of their lives. For this they could cheerfully suffer.

I was shown the life of Christ. His self-denial and sacrifice, when compared with the trials and sufferings of the wives of some of our ministers, causes anything which they may call sacrifice to sink into insignificance.

If the minister's wife speaks words of discontent and discouragement, the influence will be disheartening upon the husband, and will cripple him in his labor; especially if his success depends upon surrounding influences.

Must the minister of God in such cases be crippled or torn from the field of his labors to gratify these feelings which arise in his wife, from an unwillingness to yield feeling to duty? The wife should conform her wishes and pleasures to duty, and give up her selfish feelings for

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Christ, and the truth's sake.^[#10.p60] Satan has had much to do with controlling the labors of the ministers, through the influence of selfish, ease-loving companions.

If a minister's wife accompanies her husband in his travels, she should not go to be waited upon, and to visit, or for her own special enjoyment, but to labor with him. She should have a united interest with him to do good. She should be willing to accompany her husband, if home cares do not hinder, and she should aid him in his efforts to save souls. She should with meekness and humility, yet with a noble self-reliance, have a leading influence upon minds around her, and should act her part, and bear her cross and burden in meeting, and around the family altar, and in conversation at the fire-side. The people expect this, and they have a right to expect it. If these expectations are not realized, the husband's influence is more than half destroyed. The wife of a minister can do much, if she will. She can with him do almost an equal amount of good, if she possesses the spirit of self-sacrifice, and has a love for souls. A sister laborer in the cause of truth can understand and reach some cases, especially among the sisters, that the minister cannot. A responsibility rests upon a minister's wife which she should not and cannot lightly throw off. God will require the talent lent her, with usury. She should work earnestly, faithfully, and unitedly with her husband, to save souls. She should never urge her wishes and desires, or express a lack of interest in her husband's labor, or dwell upon homesick, discontented^[#10.p61] feelings. All these natural feelings she must overcome. She should have a purpose in life which should unfalteringly be carried out. What if this conflicts with the feelings, and pleasures, and natural tastes? These should be cheerfully and readily sacrificed, in order to do good and save souls.

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The wives of ministers should live devoted, prayerful lives. But some would enjoy a religion in which there are no crosses, and which calls for no self-denial and exertion on their part. Instead of standing nobly and individually for themselves, leaning upon God for strength, and acting out their individual responsibility, they have much of the time been dependent upon others,

and deriving their spiritual life from them. If they would only lean confidently and in a child-like manner, trustingly upon God, and have their affections centered in Jesus, deriving their life from Christ, the living vine, what an amount of good they might do—what a help they might be to others—what a support to their husbands, and what a reward would be theirs in the end! “Well done, good and faithful servants,” would fall like sweetest music upon their ears. The words, “Enter into the joy of thy Lord,” would repay them a thousand times for all suffering and trials endured to save precious souls.

Those who will not improve the talent God has given them, will fail of everlasting life. Those who have been of but little use in the world will be rewarded accordingly—as their works have been. When everything goes smoothly, they are borne along on the wave;⁶² but when they need earnestly and untiringly to apply the oar, and row against wind and tide, there seems to be no energy in their Christian character. They will not take the trouble to work, but lay down their oars, and contentedly let the current carry them down stream. Thus they generally remain until some one takes the burden, and labors earnestly and energetically to pull them up stream. Every time they yield to such indolence, they lose strength, and have less inclination to work in the cause of God. It is only the faithful conqueror who wins eternal glory.

A minister's wife should ever have a leading influence on the minds of those with whom she associates, and she will be a help or a wonderful hindrance. She either gathers with Christ or scatters abroad. There is a lack of a self-sacrificing missionary spirit among the companions of our ministers. It is self first, and then Christ secondly, and even thirdly.

Never should a minister take his wife with him unless he knows she can be a spiritual help; one who can bear, and endure, and suffer, and do good, and help to benefit souls for Christ's sake.

If they accompany their husbands it should be to labor unitedly with them. They must not expect to be free from trials and disappointments. They should not think too much of pleasant feelings. What have feelings to do

with duty? I was cited to the case of Abraham. God said to Abraham, “Take now thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him up there[#10.p63] for a burnt-offering upon one of the mountains which I will tell thee of.” Abraham obeyed God. He did not consult his feelings, but with a noble faith and confidence in God he prepared for his journey. #63

With a torn heart filled with anguish he beheld the proud and loving mother gazing with fond affection upon her son of promise. He walked away with that loved son. Abraham suffered; yet he did not let his will rise in rebellion to the will of God. Duty, stern duty, upheld him. He dared not consult or yield to his feelings for one moment. His only son walked by the side of his stern, loving, suffering father, talking engagedly, uttering over and over the fond name of father, and then inquiring “where is the sacrifice?” Oh, what a test for the faithful father. Angels looked with pleased wonder upon the scene. The faithful servant of God even bound his beloved son and laid him upon the wood. The knife was raised, when an angel cries out, “Abraham, Abraham, lay not thine hand upon the lad!”

I saw that it was no light thing to be a Christian. It is a small matter to profess to be a Christian; but it is a great and sacred thing to live a Christian life. There is but a little time now to secure the immortal crown, to have a record of good acts and fulfilled duties recorded in heaven. Every tree is judged by its fruit. Every one will be judged according to their deeds, not their profession, or their faith. The question will never be asked, How much did they profess? but, what fruit did[#10.p64] they bear? If the tree is corrupt the fruit is evil. If the tree is good it cannot produce evil fruit. #64

Patent Rights

Many of our brethren involve themselves by engaging in new enterprises which look flattering; but in a short time they find themselves disappointed, and their means gone, which should have been used to support their families and advance the cause of present truth. Then comes remorse, regret, and self-reproach, and some conscientious ones cast away their confidence, and lose

their spiritual enjoyment, and in consequence of mental distress their health suffers also.

Those who believe the truth should practice economy, live upon plain, wholesome food, always making it a rule to live within their means. Brethren should never engage in new enterprises without consulting those of experience, who are good managers in temporal and spiritual matters. By doing this they would save themselves much perplexity.

Brethren had better be contented with a small income, and handle that little prudently, rather than to run risks to better their condition, and suffer continual losses thereby.

Those Sabbath-keepers who have traveled with patent rights among brethren to save expenses, and have induced them to invest their means in patent rights which have been a loss to the purchasers, will not be clear before God until they have made up the loss these brethren have sustained.