

Brother Bates is with us. He is coming to see you West. His duty is there for present. I never saw him as free as now. God is with him.-- Letter 2, 1852, p. 2. (To "Brethren and Sisters in Jackson," June 2, 1852.) [Cf: 4MR436.01] p. 1, Para. 1, [1852MS].

I saw Brother Lothrop, that he also had traveled too extensively and was too self-sufficient. I saw that souls who wanted the truth would come into meeting to hear, and repeatedly Bro. Lothrop would get up and talk until he would talk the spirit all away from the meeting, and these souls would leave disgusted with the truth, when, if the right course had been taken and Brother Lothrop had not moved in his own strength, the unbelievers would have been convinced that power and strength were with Israel, and they would have decided to have gone with the humble few.--Letter 4, 1852, p. 3. (To "Dear Friend," October 25, 1852.) [Cf: 6MR252.04] p. 1, Para. 2, [1852MS].

(Written June 2, 1852, from Rochester, New York, "To the Brethren and Sisters in Jackson.") [It has been] a few nights since the Lord gave me a vision and showed me the state of things in the West. I saw it was dark, dark, dark, and that laborers were needed there. [Cf: 17MR341.01] p. 1, Para. 3, [1852MS].

I saw that Brother Bowles had gotten out of his place and thought he had a great work to do when he had not. I also saw that he thought his work was of a great deal more importance than it really was. I saw that some fanciful views, which were of no special importance, had been pressed by Brother Bowles until some who would have received the truth have been pushed off. [Cf: 17MR341.02] p. 1, Para. 4, [1852MS].

I was pointed back and saw [that] when the trouble arose in Jackson, much of it was caused by not following the Bible rule. There was too much talking over brother's or a sister's faults among the band or church, and the brother that was thought to be in the wrong [was] kept in ignorance that any trial was existing in the minds of others concerning him until his [supposed] faults had been talked over and over by nearly all the church. He felt the coldness of his brothers and sisters but knew not the cause until it broke out all of a sudden, and he [was] made aware of what had been going on. Then the confidence that he had previously had in his brethren was shaken, his love for them was weakened, and a breach was made at once in the band that was previously united. [Cf: 17MR341.03] p. 1, Para. 5, [1852MS].

All this trouble can be saved if each of you brethren and sisters is frank and open-hearted, and when you feel any brother errs, [you will] go to him and tell him your trials and fears; tell him in love, and perhaps he can make things that you have not understood plain, so that you will be relieved. [Cf: 17MR342.01] p. 1, Para. 6, [1852MS].

I saw [that] there had been too much noticing little things in Jackson that did not accord with your minds on such and such things, and if Satan can get your minds off the important work in the last days, upon little things that engender strife, his object is accomplished. All he wants is to weaken and overthrow you. [Cf: 17MR342.02] p. 1, Para. 7, [1852MS].

(I saw in the trial you had at Jackson [that] Brother Bowles saw many

things in their true light, but he moved unadvisedly. He had no intention of moving wrong, but he did not look at things on every side and consider sufficiently what was the wisest course to take, but moved too much on the impulse of the moment; and then I saw all things in confusion. I saw that Brother Bowles had not that meek and childlike spirit that he ought to have. He is too much lifted up and exalted, and he must humble himself, or God will humble him.) [Cf: 17MR342.03] p. 1, Para. 8, [1852MS].

I saw that Brother Case had been doing what he could, but he had not loved judiciously at all times, and had given the enemies of the truth (and those who believed the truth) some cause to reproach him, and it was impossible for him to reach some. His testimony would do them no good. But I saw that God had worked for Brother Case because he had received the admonitions and advice of his brethren, and had acted upon it, and if he was humble, God would work for him still. Be he must be very careful how he speaks before unbelievers lest he give the enemies of the truth cause to reproach Israel. [Cf: 17MR342.04] p. 2, Para. 1, [1852MS].

Dear brethren and sisters, keep self humble, and in all things follow the Bible rule. Satan knows he cannot make us doubt the truth. The arguments of our enemies are powerless and effect nothing against the truth. Satan knows that his only way now is to try to separate very near friends and thereby weaken the children of God. United you'll stand. Divided you'll fall. Oh, press together; grieve not the angels of God who are watching over you. Let them not bear the tidings upward that you are disunited, each one pulling apart. Remember, now is the time that God is gathering His people into the unity of the faith. Will you not be co-workers with God, and press together? [Cf: 17MR343.01] p. 2, Para. 2, [1852MS].

I beg of you, to each one of you, humble yourselves before God. Let your brother's faults alone, Go to God and beg of Him not to show you your brother's heart but your own heart and your own wrongs; and when each one of you humbles yourself before God, let self die. There will be no trouble. You can but love one another and be united by strong cords of love and fellowship. [Cf: 17MR343.02] p. 2, Para. 3, [1852MS].

Finally, be at peace among yourselves, and may the God of peace sanctify you wholly, and preserve you blameless unto His appearing and kingdom. I would say I have written this to the church because it is public affairs. [Cf: 17MR343.03] p. 2, Para. 4, [1852MS].

Brother Bates is with us. He is coming to see you [in the] West. His duty is there for [the] present. I never saw him as free as now. God is with him. James sends much love to all the church. Accept the same from me. Please write as soon as possible.--Letter 2, 1852. [Cf: 17MR343.04] p. 2, Para. 5, [1852MS].

As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised. [Cf: RH 06-10-52 para. 1] p. 2, Para. 6, [1852MS].

Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause

of those around them, than the approbation of God. They are cold and formal, like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean Church, describe their present condition perfectly. See Rev. iii, 14-20. They are "neither cold nor hot," but "lukewarm." And unless they heed the counsel of the "faithful and True Witness," and zealously repent, and obtain "gold tried in the fire," "white raiment," and "eyesalve," he will spue them out of his mouth. [Cf: RH 06-10-52 para. 2] p. 2, Para. 7, [1852MS].

The time has come when a large portion of those who once rejoiced, and shouted aloud for joy, in view of the immediate coming of the Lord, are on the ground of the churches and world who once scoffed at, and derided them for believing that Jesus was coming, and circulated all manner of falsehoods to raise prejudice against them, and destroy their influence.--If any one longs after the living God, and hungers and thirsts for righteousness, and God gives them to feel his power, and satisfies their longing soul, by shedding abroad his love in their hearts, and if they glorify God by praising him, they are, by these professed believers in the soon coming of the Lord, often considered deluded, and charged with having mesmerism or some wicked spirit. [Cf: RH 06-10-52 para. 3] p. 3, Para. 1, [1852MS].

Many of these professed Christians dress, talk and act like the world, and the only thing by which they may be known, is their profession. Though they profess to be looking for Christ, their conversation is not in heaven, but on worldly things. [Cf: RH 06-10-52 para. 4] p. 3, Para. 2, [1852MS].

"What manner of persons" ought those to be "in all holy conversation and godliness," who profess to be "looking for, and hasting unto the day of God?" 2 Pet. iii, 11. "Every man that hath this hope in him, purifieth himself, even as he is pure." 1 John, iii, 3. But it is evident that many who bear the advent name, study more to decorate their bodies, and appear well in the eyes of the world, than they do the word of God, to learn how they may be approved of him. [Cf: RH 06-10-52 para. 5] p. 3, Para. 3, [1852MS].

What if the lovely Jesus, our pattern, should make his appearance among them, and the professors of religion generally, as at his first advent? He was born in a manger. Follow him along through his life and ministry. He was a man of sorrow and acquainted with grief. These professed Christians would be ashamed of the meek and lowly Saviour who wore a plain, seamless coat, and had not where to lay his head. His spotless, self-denying life would condemn them; his holy solemnity would be a painful restraint upon their lightness and vain laughter; his guileless conversation would be a check to their worldly and covetous conversation; his declaring the unvarnished, cutting truth would manifest their real character, and they would wish to get the meek Pattern, the lovely Jesus, out of the way as soon as possible. They would be among the first to try to catch him in his words, and raise the cry, Crucify him! Crucify him! [Cf: RH 06-10-52 para. 6] p. 3, Para. 4, [1852MS].

Let us follow Jesus as he so meekly rode into Jerusalem, when "the whole multitude of the disciples began to rejoice and praise God with a loud voice, \* \* \* Saying, Blessed be the King that cometh in the name

of the Lord. Peace in heaven, and glory in the highest. Some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.--And he answered and said unto them, I tell you, that if these should hold their peace the stones would immediately cry out." A large portion of those who profess to be looking for Christ would be as forward as the Pharisees were, to have the disciples silenced, and they would doubtless raise the cry, Fanaticism! Mesmerism! Mesmerism! And the disciples spreading their garments and branches of palm trees in the way would be thought extravagant and wild. [Cf: RH 06-10-52 para. 7] p. 3, Para. 5, [1852MS].

But God will have a people on the earth that will not be so cold and dead but that they can praise and glorify him. He will receive glory from some people, and if his chosen people, who keep his commandments should hold their peace the very stones would cry out. [Cf: RH 06-10-52 para. 8] p. 4, Para. 1, [1852MS].

Jesus is coming, but not as at his first advent, a babe in Bethlehem, not as he rode into Jerusalem, when the disciples praised God with a loud voice and cried, Hosannah; but in the glory of the Father, and with all the retinue of holy angels with him, to escort him on his way to earth. All heaven will be emptied of the angels. While the waiting saints will be looking for him, and gazing into heaven, as were the "men of Galilee" when he ascended from the Mount of Olivet.--Then, those only who are holy, those who have followed fully the meek Pattern will, with rapturous joy, exclaim as they behold him, "Lo, this is our God, we have waited for him, and he will save us." And they will be changed "in a moment, in the twinkling of an eye, at the last trump," that wakes the sleeping saints, and calls them forth from their dusty beds, clothed with glorious immortality, shouting, Victory! Victory! over death and the grave. The changed saints are caught up together with them to meet the Lord in the air, never more to be separated from the object of their love. [Cf: RH 06-10-52 para. 9] p. 4, Para. 2, [1852MS].

With such a prospect as this before us, such a glorious hope, such a redemption that Christ has purchased for us by his own blood, shall we hold our peace? Shall we not praise God, even with a loud voice, as the disciples did when Jesus rode into Jerusalem? Is not our prospect far more glorious than theirs was? Who dare then forbid us glorifying God, even with a loud voice, when we have such a hope, big with immortality and full of glory? We have tasted of the powers of the world to come, and long for more. My whole being cries out after the living God, and I shall not be satisfied until I am filled with all his fullness. [Cf: RH 06-10-52 para. 10] p. 4, Para. 3, [1852MS].

The way to heaven is rugged. Briers and thorns are in the way; but we can with cheerfulness tread the rough pathway, knowing that Jesus, the King of glory, once trod it before us. [Cf: RH 06-10-52 para. 11] p. 4, Para. 4, [1852MS].

We will rejoice that we can follow in his footsteps, and be partakers with him of his sufferings, that we may finally partake of his glory. [Cf: RH 06-10-52 para. 12] p. 5, Para. 1, [1852MS].

What if reproaches are heaped upon me, even by those who profess to be looking for the Lord? What if falsehoods are kept in circulation by

"whosoever loveth a lie" made ready to their hand? All this I can bear cheerfully. Why should I repine? My Master, the King of Glory, was treated a thousand times worse than I have been, and can I, a poor, unworthy creature, expect any better treatment in following Jesus, than he received? Shall I complain, when Jesus bore the scoffs and derision of his own people, the Jews, and was finally rejected and crucified by them for me? For my sins he bore all this. No, I will not complain; I will rather rejoice and be exceeding glad that I am accounted worthy to suffer for Christ's sake, that my reward may be in heaven. Only let me have an inheritance in glory, and it will be enough. For that, I can endure anything and everything. Heaven, sweet heaven. [Cf: RH 06-10-52 para. 13] p. 5, Para. 2, [1852MS].

"I long to be there, and the thought that 'tis near, Makes me almost impatient for Christ to appear, And fit up that dwelling of glory so rare--The earth robed in beauty--I long to be there." [Cf: RH 06-10-52 para. 14] p. 5, Para. 3, [1852MS].

Let us, dear brethren and sisters, crave the suffering, crucifying part of religion. For we are to be purified and fitted for the kingdom through suffering. We must keep separate from the world, if we would have the love of God abide with us. As soon as we begin to be conformed to this world, just so soon God's Spirit begins to depart from us. But if we keep humble, live holy, harmless and separate from sinners, we shall see of the salvation of God. Let us strive to be Christians (Christlike) in every sense of the word, and let our dress, conversation and actions preach that Christ is formed within, the hope of glory, and that we are looking for that blessed hope and glorious appearing of Jesus. Let us show to those around us, that this world is not our home, that we are pilgrims and strangers here. [Cf: RH 06-10-52 para. 15] p. 5, Para. 4, [1852MS].

My affections, interest, treasure, all, is in the bright world to come. I long to see the King in his beauty, whom angels adore, and as they bow, cast their glittering crowns before him, and then touch their golden harps, and fill all heaven with their rich music. [Cf: RH 06-10-52 para. 16] p. 5, Para. 5, [1852MS].

Let those who break God's law and teach others to do so, denounce us as fallen from grace because we keep all ten of his immutable precepts, it will not harm us. We have the satisfaction of knowing, that while they curse, Jesus has pronounced a blessing. Says the true Witness, the only Begotten of the Father, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14. [Cf: RH 06-10-52 para. 17] p. 5, Para. 6, [1852MS].

Think ye that the commandment-keepers will be sorry, and mourn when the pearly gates of the Golden City of God are swung back upon their glittering hinges, and they are welcomed in? No, never. They will then rejoice, that they are not under the bondage of the law, but that they have kept God's law, and therefore are free from it. They will have right to the tree of life, a right to its healing leaves. They will hear the lovely voice of Jesus, richer than any music that ever fell on mortal ear, saying, There will be no more sorrow, pain or death; sighing and crying have fled away. "Our eyes shall then, with rapture, The Saviour's face behold, Our feet, no more diverted, Shall walk the

streets of gold; Our ears shall hear with transport The hosts celestial sing, Our tongues shall chant the glory Of our Immortal King." Ellen G. White. [Cf: RH 06-10-52 para. 18] p. 6, Para. 1, [1852MS].

Dear Young Friends:--You live in a dark and wicked world, subject to sickness, pain and death. You may see many things that look beautiful; but how soon they fade away. You may have a dear friend that you love; but soon that one may be torn from you by sickness and death, and you will then feel lonesome. [Cf: The Youth's Instructor 08-01-52 para. 01] p. 6, Para. 2, [1852MS].

You should have something substantial to fix your minds and affections upon, that can give real satisfaction and joy, and cheer your spirits in this dark world, and cause your sorrows to bring joy in the end. [Cf: The Youth's Instructor 08-01-52 para. 02] p. 6, Para. 3, [1852MS].

There is a blight upon everything. The earth feels the curse that God pronounced upon it, because of the disobedience of our first parents. They broke the command of God in eating of the forbidden tree, after he had given them the privilege of eating of all the other trees in the garden. They listened to the tempter, ate of the forbidden tree, and were expelled from the beautiful garden of Eden. [Cf: The Youth's Instructor 08-01-52 para. 03] p. 6, Para. 4, [1852MS].

The earth that was then so beautiful, was cursed, and the flaming sword was placed around the tree of life to guard it, lest man, in his sin, should approach that tree, and eat of its immortal fruit, and by so doing, live in sin for ever. [Cf: The Youth's Instructor 08-01-52 para. 04] p. 6, Para. 5, [1852MS].

The tree of life was designed to perpetuate immortality. Adam and Eve could eat of that tree, and enjoy its rich immortal fruit, until they transgressed the command of God. Death was then pronounced upon them, and all that should ever live upon the earth. There was no way of escape for us; no provision that we might again have access to the tree of life, if we would repent. Whatever evils might befall us, there was then no other way than to bear them without hope of having right to the tree of life, to eat of its leaves and fruit, and be healed. We must ever suffer and groan beneath the curse. [Cf: The Youth's Instructor 08-01-52 para. 05] p. 6, Para. 6, [1852MS].

But the Son of God, who was with the Father before the world was, took pity upon us in our lost condition, and offered to step in between us and the wrath of an offended God. Said Jesus, I will give my life for them. I will take the burden of the sins of the world upon men, and will make a way possible for these transgressors to find pardon and enjoy thy favor again, that they may repent and keep thy commandments, and again have access to the tree of life. God consented to give his only Son to die for lost man. [Cf: The Youth's Instructor 08-01-52 para. 06] p. 6, Para. 7, [1852MS].

The lovely Jesus laid aside his glory, and came into this dark world, and took upon himself our nature, to be wounded for our transgressions, to be bruised for our iniquities. O, what love for us.--He led a self-denying life, and had not where to lay his head. He was a man of sorrow and acquainted with grief, was despised and rejected, and finally was

crucified for us. [Cf: The Youth's Instructor 08-01-52 para. 07] p. 7, Para. 1, [1852MS].

But you must not think that you have nothing to do, because Christ died for you. You must repent of all of your sins, and give your hearts to God, and then believe that the blood of Christ will cleanse you from all sin. Then if you keep all the commandments of God, the Sabbath with the rest you may through the merits of Christ, be brought back to the tree of life. This will be when Jesus comes to raise the righteous dead, and change the living saints. Then you will have right to the tree of life, and eat of the leaves, and immortal fruit of the tree of life and live for ever in perfect happiness.--Read Rev. xxii. 14. [Cf: The Youth's Instructor 08-01-52 para. 08] p. 7, Para. 2, [1852MS].

In the next paper I will speak of the beauties of the New Earth. E. G. White. *Rochester, August, 1852*. [Cf: The Youth's Instructor 08-01-52 para. 09] p. 7, Para. 3, [1852MS].

Dear Young Friends:--At the close of my communication in the first number of the *Instructor*, I stated that I would tell you something of the beauties of the New Earth, in the next paper, and now I will fulfill my promise. [Cf: The Youth's Instructor 10-01-52 para. 01] p. 7, Para. 4, [1852MS].

The glorious City of God has twelve gates, set with pearls most glorious. It also has twelve foundations of various colors. The streets of the City are of pure gold. In this city is the throne of God, and a pure, beautiful river proceeding out of it, as clear as crystal. Its sparkling purity and beauty makes glad the City of God. The saints will drink freely of the healing waters of the river of life. [Cf: The Youth's Instructor 10-01-52 para. 02] p. 7, Para. 5, [1852MS].

On either side of this beautiful river is the tree of life. And the redeemed saints, who have loved God and kept his commandments here, will enter in through the gates of the City, and have right to the tree of life. They will eat freely of it, as our first parents did before their fall. The leaves of that immortal widespread tree will be for the healing of the nations. All their woes will then be gone. Sickness, sorrow and death they will never again feel, for the leaves of the tree of life have healed them. Jesus will then see of the travail of his soul [Isa. liii, 11] and be satisfied, when the redeemed, who have been subject to sorrow, toil and afflictions, who have groaned beneath the curse, are gathered up around that tree of life to eat of its immortal fruit, that our first parents forfeited all right to, by breaking God's commands. There will be no danger of their ever losing right to the tree of life again, for he that tempted our first parents to sin, will be destroyed by the second death. [Cf: The Youth's Instructor 10-01-52 para. 03] p. 7, Para. 6, [1852MS].

All faces will reflect the image of their Redeemer. There will then be no anxious, troubled countenances, but all will be bright, and smiling in spotless purity. The angels will be there, also the resurrected saints with the martyrs, and the best of all, and what will cause us the most joy, our lovely Saviour who suffered and died that we might enjoy that happiness and freedom, will be there.--His glorious face will shine brighter than the sun, and light up the beautiful City, and reflect glory all around. [Cf: The Youth's Instructor 10-01-52 para.

04] p. 8, Para. 1, [1852MS].

Children will be there. They will never be engaged in strife or discord. Their love will be fervent and holy. They will also have a crown of gold upon their heads, and a harp in their hands. And their little countenances, that we here see so often troubled and perplexed, will beam with holy joy, expressive of their perfect freedom and happiness. They will express in childlike purity their wonder and delight, as they behold every thing around them so new and lovely. They will look to the blessed Saviour who has given himself for them, and, with admiration and love for him who is smiling upon them, raise their voices and sing to his praise and glory, while they feel and realized the matchless depths of a Saviour's love. [Cf: The Youth's Instructor 10-01-52 para. 05] p. 8, Para. 2, [1852MS].

This earth, dear children, is to be purified with fire; then it will be much more beautiful. The grass will be living green, and will never wither. There will be roses and lilies, and all kinds of flowers there. They will never blight or fade, or lose their beauty and fragrance. [Cf: The Youth's Instructor 10-01-52 para. 06] p. 8, Para. 3, [1852MS].

The lion, we should much dread and fear here, will then lie down with the lamb, and everything in the New Earth will be peace and harmony.-- The trees of the New Earth will be straight and lofty, without deformity. [Cf: The Youth's Instructor 10-01-52 para. 07] p. 8, Para. 4, [1852MS].

The saints will have crowns of glory upon their heads, and harps of gold in their hands. They will play upon the golden harp, and sing redeeming love, and make melody unto God. Their former trials and suffering in this world will be forgotten and lost amid the glories of the New Earth. And they will ever have the approving smiles of Jesus upon them, and their happiness will be complete. There will be glory, glory all around. [Cf: The Youth's Instructor 10-01-52 para. 08] p. 8, Para. 5, [1852MS].

Dear children, the future abode of the saints will be all over glorious, and will you strive to be there? Let your minds dwell upon the glories of heaven, for this you may do with safety, and this will bring substantial joys, and will make you heavenly minded. If you have trials here, and feel lonesome, look away from this dark world to the bright glories of heaven. Set your affections upon heavenly joys, and then you will not feel so deeply the trials and disappointments of this life, for you will feel that you have a home in glory, a crown, a harp, and a lovely Saviour there. Strive for that blest inheritance which God has promised to those that love him, and keep his commandments. E. G. White. *Rochester, October, 1852*. [Cf: The Youth's Instructor 10-01-52 para. 09] p. 8, Para. 6, [1852MS].

Dear Young Friends:--When young I felt the need of the Saviour, and was about eleven years old when I first rejoiced in His love. Previous to that time I had conviction of sin. I can recollect when very young, of feeling the necessity of having my sins forgiven and washed away, least I should be for ever miserable. [Cf: The Youth's Instructor 12-01-52 para. 01] p. 8, Para. 7, [1852MS].



I had praying parents, who felt great anxiety for the welfare of their children. I remember of trying to appear perfectly indifferent before them, for fear they would think I was under conviction, while I bore an aching heart, and night and day was troubled, fearing death might come upon me while in sin. When thunderstorms would arise, O, what dreadful suffering I passed through in my mind. Nights I would often awake and cry, not daring to close my eyes in sleep, for fear the judgment might come, or the lightning kill me, and I be lost forever. [Cf: The Youth's Instructor 12-01-52 para. 02] p. 9, Para. 1, [1852MS].

Children, if any of you are without a hope in Christ, and you fear or tremble when any storm shall now arise, ask yourselves this question: If I fear now, how shall I stand in the great and dreadful day of God's wrath? None of the wicked can escape them. There will not be an hour, a moment lent you then to get prepared for that dreadful day. [Cf: The Youth's Instructor 12-01-52 para. 03] p. 9, Para. 2, [1852MS].

You will then witness, not merely rain, lightning and thunder; but every island will flee away, and the mountains will not be found. [Cf: The Youth's Instructor 12-01-52 para. 04] p. 9, Para. 3, [1852MS].

"And there fell upon men great hail out of heaven, every stone about the weight of a talent."--Rev. xvi, 21. The storm of God's wrath is soon coming upon a guilty world, and can you endure the thought of coming up to such a scene without a hope in God, and feeling that his withering frown is upon you? If you want a shelter, you must seek it now, and then you will be hid when the fierce anger of the Lord shall come. [Cf: The Youth's Instructor 12-01-52 para. 05] p. 9, Para. 4, [1852MS].

I remember of often hearing my mother pray for us; one night in particular after I had retired. I shall never forget that earnest prayer for her unconverted children. She appeared to be much distressed, as she wrestled with God for us. I never shall forget these words which kept in my mind day and night. "O! Will they wade through so many prayers, to destruction and misery." As I looked the matter over, thoughts would rush into my mind like this: The saints, and especially my parents, desire to save me from destruction, and yet I am so unthinking and cruel as to wade through their prayers, or drive off conviction that pressed upon me, and by my heedless course, plainly show that I choose death rather than life. [Cf: The Youth's Instructor 12-01-52 para. 06] p. 9, Para. 5, [1852MS].

Dear children, if you have praying parents, prize their prayers, heed their instructions, and remember that you will have to give an account for the privileges you now enjoy. All heaven is interested in your salvation. God has given his only beloved Son to die for your transgressions, angels are watching over you, and are trying to turn your attention to God, to seek your soul's salvation. Christians are interested for you, and labor and pray for you. Your parents, who have watched over you all your life, if they are Christians, are deeply interested for you. They bear your case to the throne, and earnestly plead for God to spare you, to not cut you off in sin, and you be lost forever. Their aching hearts will find no rest until they see you followers of the meek and lowly Saviour. And will you steel your hearts to all their prayers offered for you? Will you not be interested in your own soul's salvation? Will you think it brave (as I once thought)

to appear unconcerned and thoughtless, as though you disregarded a mothers tears and prayers? O, will you "wade through so many prayers to destruction and misery?" When all are willing to help you, will you not help yourselves? [Cf: The Youth's Instructor 12-01-52 para. 07] p. 9, Para. 6, [1852MS].

I now have a mother's feeling of strong attachment and love for my children, and have often wished that I had my youthful days to live over again. O, how careful I would be of my parents feelings. I would love to obey them. I would open my whole soul to my anxious parents, and not do as I once did. [Cf: The Youth's Instructor 12-01-52 para. 08] p. 10, Para. 1, [1852MS].

If I was reading my Bible, and my parents would be coming into the room, I would hide it for shame. Children, if there is any one entitled to your confidence, it is your dear parents who have spent so many anxious hours for you in your infancy, and all your life, have watched over you, and loved you as none but a parent can love. [Cf: The Youth's Instructor 12-01-52 para. 09] p. 10, Para. 2, [1852MS].

In 1839, that faithful servant of the Lord. Wm. Miller, visited Portland Me., and gave a course of Lectures on the second coming of Christ. This had a great affect upon me. I knew that I must be lost if Christ should come, and I be found as I then was. At times I was greatly distressed as to my situation. But It was hard for me to give entirely up to the Lord. I knew that if I professed religion I must be a whole christian, and viewed it so great a thing to be a christian, that I feared I never should be one, if I professed religion. So I remained, suffering distress and anguish of spirit, some months. [Cf: The Youth's Instructor 12-01-52 para. 10] p. 10, Para. 3, [1852MS].

My parents were Methodists. I generally attended meeting with them; and at a campmeeting held in Buxton, Me., which all the family attended, I resolved to give myself unreservedly to the Lord. I commenced there to seek the Lord with all my heart, and could not be satisfied with anything short of pure religion. My mind was in great distress some weeks. At a prayer meeting I found relief. O, how sweet was peace of mind. Every thing seemed changed. [Cf: The Youth's Instructor 12-01-52 para. 11] p. 10, Para. 4, [1852MS].

I then felt no disposition to dress like the world, but wished to be plain in my dress, sober, and watchful, and put away all light and trifling conversation. [Cf: The Youth's Instructor 12-01-52 para. 12] p. 10, Para. 5, [1852MS].

The minister spoke to me about being baptized. I told him that I could not be baptized then, that I wished to see if I could endure the trials a christian would have to endure, before moving forward in such a solemn ordinance. [Cf: The Youth's Instructor 12-01-52 para. 13] p. 10, Para. 6, [1852MS].

When twelve years old, I wished to be immersed. The minister reluctantly consented to go into the water. He chose to sprinkle the candidates. It was a very windy day. The waves ran high, and dashed upon the shore; but I felt perfectly calm. My peace was like a river; and when I arose out of the water, my strength was nearly gone, for the power of God rested upon me, and my soul was filled to overflowing with

his love. Such a rich blessing I never experienced before. I felt dead to the world, and that my sins were all washed away. [Cf: The Youth's Instructor 12-01-52 para. 14] p. 10, Para. 7, [1852MS].

The same day a sister and myself were taken into the church. I felt calm and happy, till I looked at the sister by my side, and saw gold rings on her fingers, and large gold earrings in her ears. Her bonnet was filled with artificial flowers, and was trimmed with costly ribbon, which was filled with bows upon her bonnet. My heart felt sad. I expected every moment that a reproof would come from the minister; but none came. He took us both into the church. My reflections were as follows: This is my sister, must I pattern after her? Must I dress like her? If it is right for her to dress so, it is right for me. I remembered what the Bible said about adorning the body. Tim. ii, 9, 10. For some time I was in deep trial, and finally concluded that if it was so sinful as I had thought it to be to dress like the world, those whom I looked up to as being devoted Christians, and older in experience than myself, would feel it, and would deal plainly with those who thus went contrary to God's word. But I knew that I must be plain in my dress. I believed it to be wicked to think so much of appearance, to decorate our poor mortal bodies with flowers and gold. It seemed to me that we had better be humbling ourselves in the dust; for our sins and transgressions were so great that God gave his only beloved Son to die for us. [Cf: The Youth's Instructor 12-01-52 para. 15] p. 11, Para. 1, [1852MS].

I did not feel satisfied with what I enjoyed. I longed to be sanctified to God; but sanctification was preached in such a manner that I could not understand it, and thought that I never could attain to it, and settled down with my present enjoyment. [Cf: The Youth's Instructor 12-01-52 para. 16] p. 11, Para. 2, [1852MS].

In 1841, Wm. Miller gave another course of Lectures in Portland. I attended them, and felt that I was not ready for Christ's coming; and when the invitation was given for those who desired prayers to come forward, I pressed through the crowd, and in taking up this cross found some relief. [Cf: The Youth's Instructor 12-01-52 para. 17] p. 11, Para. 3, [1852MS].

I continued to plead with God for pure religion, and soon the cross of praying in a public meeting was presented before me. I was not humble enough to obey the Lord in this duty, fearing that if I attempted to pray, I could not, or my prayer would be very broken. Despair fastened upon me, and I was held in darkness three weeks. The suffering of my mind was great. O, how precious did the hope of a christian look to me then. And how wretched the case of the sinner, without a hope in Christ. [Cf: The Youth's Instructor 12-01-52 para. 18] p. 11, Para. 4, [1852MS].

I found no relief until I made up my mind to obey the Lord, and take up the cross before me.--I attended a prayer meeting, and, for the first time, prayed vocally. My burdened spirit found relief at every word I spoke, until I was perfectly free and happy. Light from the Lord shone into my heart. [Cf: The Youth's Instructor 12-01-52 para. 19] p. 11, Para. 5, [1852MS].

I was then free from pride. All that I desired to live for, was to

glorify God, and him only did I wish to serve. All pride of dress was gone. The sacrifice that Christ had made to save me from sin, looked very great, and I could not dwell upon it without weeping. [Cf: The Youth's Instructor 12-01-52 para. 20] p. 11, Para. 6, [1852MS].

My health had been feeble for years, and often suffered great distress of body. But I could now bear it all cheerfully. I felt that my will was wholly swallowed up in the will of God. [Cf: The Youth's Instructor 12-01-52 para. 21] p. 12, Para. 1, [1852MS].

Often I could not sleep, I was so thankful that God had blessed me, and given me a good hope through Jesus Christ. I felt a longing of soul for the image of Christ to be reflected in me. Since that time I have had no desire to mingle with the world. [Cf: The Youth's Instructor 12-01-52 para. 22] p. 12, Para. 2, [1852MS].

Dear children, you can be wholly consecrated to God, and rejoice in a full and free salvation. You must first give yourselves unreservedly to him.--Do not think that your state is good enough, and make no effort to get nearer to God. Unless you overcome pride of dress, pride of heart, love of self all anger and every evil passion. God will not own you as his, and will not receive you to himself at his appearing. You can be overcomers. Go to God daily for strength, and every day overcome. When temptations arise, do not let them get the victory over you; but you must get the victory over them; and then you will feel the sweet assurance that God loves you. Be humble, be watchful and prayerful. Look to Jesus, he is your pattern. Strive to have your lives as much like his as possible. Do not rest satisfied until you know that you love God with all your heart, and that his will is your will. [Cf: The Youth's Instructor 12-01-52 para. 23] p. 12, Para. 3, [1852MS].

Keep his commandments holy. Do not speak your own words on the holy Sabbath, but talk of heavenly things. Talk of Jesus, his loveliness and glory, and of his undying love for you, and let your heart flow out in love and gratitude to him, who died to save you. O, get ready to meet your Lord in peace. Those who are ready will soon receive an unfading crown of life, and will dwell forever in the kingdom of God, with Christ, with angels, and with those who have been redeemed by the precious blood of Christ. E. G. White. *Rochester, November, 1852.* [Cf: The Youth's Instructor 12-01-52 para. 24] p. 12, Para. 4, [1852MS].

Copy of Three Early Visions.--I saw that we must wake up, wake, and cry earnestly for the arm of the Lord to be revealed. It is fatal to sleep now. Time is almost finished. I saw that it was a shame for us to refer to the scattering for examples to govern us now in the gathering time; for if God does no more for us now than He did then, we shall never be gathered. In the scattering, Israel were torn and smitten, but now God will bind up and heal them. [Cf: Spaulding-Magan Collection p. 1 para. 01] p. 12, Para. 5, [1852MS].

I saw that God had stretched out His hand the second time to recover the remnant of His people. They are these who have been covered up in the "rubbish" since 1844. I saw that efforts to spread the truth should now be put forth, such as in 1843 and 1844. In the scattering, efforts to spread the truth had but little effect--accomplished but little or nothing--but now in the gathering time, when God has set His hand to gather His People, efforts to spread the truth will have their designed

effect; and all should be zealous and united in the work. I saw that a paper was needed, and all should feel interested in it. [Cf: Spaulding-Magan Collection p. 1 para. 02] p. 12, Para. 6, [1852MS].

I saw that the truth should be made plain upon tables, that the earth and the fullness thereof is the Lord's, and that necessary means should not be spared to make it plain. I saw that the old chart was directed by the Lord, and that not a figure of it should be altered except by inspiration. I saw that the figures of the chart were as God would have them, and that His hand was over and hid a mistake in some of the figures, so that none should see it till His hand was removed. [Cf: Spaulding-Magan Collection p. 1 para. 03] p. 12, Para. 7, [1852MS].

I saw that the two-horned beast had a dragon's mouth, and that his power was in his head, and that the decree would go out of his mouth. Then I saw the Mother of Harlots; that the mother was not the daughters, but separate and distinct from them. She has had her day, and it is past, and her daughters, the Protestant sects, were the next to come on the stage and act out the same mind that the mother had when she persecuted the saints. I saw that as the mother has been declining in power, the daughters had been growing, and soon they will exercise the power once exercised by the mother. [Cf: Spaulding-Magan Collection p. 1 para. 04] p. 13, Para. 1, [1852MS].

I saw the nominal church and nominal Adventists, like Judas, would betray us to the Catholics to obtain their influence to come against the truth. The saints then will be an obscure people, little known to the Catholics; but the churches and nominal Adventists who know of our faith and customs (for they hated us on account of the Sabbath, for they could not refute it) will betray the saints and report them to the Catholics as those who disregard the institutions of the people; that is, that they keep the Sabbath and disregard Sunday. [Cf: Spaulding-Magan Collection p. 1 para. 05] p. 13, Para. 2, [1852MS].

Then the Catholics bid the Protestants to go forward, and issue a decree that all who will not observe the first day of the week, instead of the seventh day, shall be slain. And the Catholics, whose numbers are large, will stand by the Protestants. The Catholics will give their power to the image of the beast. And the Protestants will work as their mother worked before them to destroy the saints. But before their decree bring or bear fruit, the saints will be delivered by the Voice of God. Then I saw that Jesus' work in the sanctuary will soon be finished. And after His work there is finished, He will come to the door of the first apartment, and confess the sins of Israel upon the head of the Scape Goat. Then He will put on the garments of vengeance. Then the plagues will come upon the wicked, and they do not come till Jesus puts on that garment, and takes His place upon the great white cloud. Then while the plagues are falling, the Scape Goat is being led away. He makes a mighty struggle to escape, but he is held fast by the hand that leads him. If he should effect his escape, Israel would lose their lives. I saw that it would take time to lead away the Scape Goat into the land of forgetfulness after the sins were put on his head. [Cf: Spaulding-Magan Collection p. 2 para. 01] p. 13, Para. 3, [1852MS].

The great white cloud I saw was not the holy place, but entirely separate from the holy and most holy place, entirely separate from the

sanctuary. [Cf: Spaulding-Magan Collection p. 2 para. 02] p. 13, Para. 4, [1852MS].

Then the angel repeated these words, and said, "This is the time spoken of in Isaiah. He saw that there was not man, and wondered that there was no intercessor. He had no mediator between God and man, and these plagues could be withheld no longer, for Jesus had ceased to plead for Israel, and they were covered with the covering of the Almighty God, and then they could live in the sight of a holy God, and those who were not covered, the plagues fell upon them, for they had nothing to shelter or protect them from the wrath of God." [Cf: Spaulding-Magan Collection p. 2 para. 03] p. 13, Para. 5, [1852MS].

The Nations.--Thou wouldst not want him to step out if thou knewest thy situation. That desire is to disenthroned those kings, but that could not be, for kings must reign till Christ begins to reign. [Cf: Spaulding-Magan Collection p. 2A para. 01] p. 14, Para. 1, [1852MS].

I saw in Europe just as things were moving to accomplish their desires, there would seemingly be a slackening up once or twice: thus the hearts of the wicked would be relieved and hardened; but the work will not settle down, only seem to, for the minds of kings and rulers were intent on overthrowing each other, and the minds of the people to get the ascendancy. [Cf: Spaulding-Magan Collection p. 2A para. 02] p. 14, Para. 2, [1852MS].

I saw that all things are intensely looking and stretching their thoughts on the impending crisis before them. The sins of Israel must go to the judgment beforehand. Every sin must be confessed at the sanctuary, then the work will move. It must be done now. The remnant in the time of trouble will cry, My God, My God, why hast Thou forsaken me? [Cf: Spaulding-Magan Collection p. 2A para. 03] p. 14, Para. 3, [1852MS].

The latter rain is coming on those that are pure -- all then will receive it as formerly. [Cf: Spaulding-Magan Collection p. 3 para. 01] p. 14, Para. 4, [1852MS].

When the four angels let go, Christ will set up His kingdom. None receive the latter rain but those who are doing all they can. Christ would help us. All could be overcomers by the grace of God, through the blood of Jesus. All heaven is interested in the work. Angels are interested. [Cf: Spaulding-Magan Collection p. 3 para. 02] p. 14, Para. 5, [1852MS].

Think ye that He will bring His hand unto Himself until He has accomplished the object for which He stretched it out? Yea, more bitter hatred against those that keep the law than against the Catholics. Truth, the truth, let it shine. Hold them by the side of truth. What are they rich in? They seek falsehood, deception and cunning. Behold there is there strength? Is it in the truth? A mere knowledge of the truth will never save. [Cf: Spaulding-Magan Collection p. 3 para. 03] p. 14, Para. 6, [1852MS].

How long then, then angel of God, before the message will go with a loud voice? Other things to be accomplished. They must make themselves more vile. If Jesus should make His appearance in their midst, they

would despise Him. They advocate their errors for awhile, until the people get disgusted with it, then they add another. Nights upon their beds, horror gets hold upon them. Can ye not see it? Live unto God. He has got them safe in the snare. The honest are getting disgusted. Satan works at the very ones that do Him the most harm. God can make them a host against their enemies. Ye give up too quick. Ye let go too soon. That arm, the arm of God is mighty. Satan works in different ways to steal the mind off from God. [Cf: Spaulding-Magan Collection p. 3 para. 04] p. 14, Para. 7, [1852MS].

Victory! victory, we must have it over every wrong. A solemn sinking into God. Get ready! Set thine house in order. March 18, 1852 [Cf: Spaulding-Magan Collection p. 3 para. 05] p. 15, Para. 1, [1852MS].

Vision of August 24, 1850.--Said the angel, Can ye stand in the battle in the day of the Lord? Ye need to be washed, and live in nearness of life to God. [Cf: Spaulding-Magan Collection p. 3 para. 06] p. 15, Para. 2, [1852MS].

Then I saw those whose hands are engaged in making up the breach and are standing in the gap, that have formerly since 1844 broken the commandments, and have so far followed the pope as to keep the first day instead of the seventh, and who have since the light shone out of the Most Holy Place, changed their course, given up the institution of the pope, and are keeping God's Sabbath, would have to go down into the water, and be baptized in the faith of the sanctuary, and keeping the commandments of God and the faith of Jesus. [Cf: Spaulding-Magan Collection p. 3 para. 07] p. 15, Para. 3, [1852MS].

I saw those who have been baptized as a door into the churches, would have to be baptized again as a door into the faith. Those who have not been baptized since 1844 will have to be before Jesus comes. And some I saw would not make progress till the duty was performed. [Cf: Spaulding-Magan Collection p. 3 para. 08] p. 15, Para. 4, [1852MS].

The angel said, some tried too hard to believe. Faith is so simple they look above it. Satan has deceived some, and got them to looking at their own unworthiness. I saw they must look away from self to the worthiness of Jesus, and throw themselves just as they are, needy, dependent upon His mercy, and draw by faith strength and nourishment from Him. [Cf: Spaulding-Magan Collection p. 4 para. 01] p. 15, Para. 5, [1852MS].

Said the angel, The desolations of Zion are accomplished--the scattering time is past. Should the living go to the dead for knowledge? The dead know not anything. They have departed from the living God to converse with the dead. I saw that our minds must be stayed upon God, and we must not fear the fear of the wicked. Evil angels are around us trying to invent a new way to destroy us. The Lord would lift up a standard against him (the devil). We must take the shield of faith. Washington, N. H., September, 1852. [Cf: Spaulding-Magan Collection p. 4 para. 02] p. 15, Para. 6, [1852MS].