

I saw that we must have the truth got out oftener--that the only paper in the land owned and approved of God should come out oftener than once in two weeks, while papers that are full of error come out weekly and some oftener than that.--Letter 5, 1853, p. 1. (To Brother and Sister Dodge, July 4, 1853.) [Cf: 5MR204.02] p. 1, Para. 1, [1853MS].

I saw the nominal churches had fallen, coldness and death reigned in their midst. God gave them His word to humble them, if they had followed His teachings. But they got above the work, it was too humbling for them to repeat the same simple story when they met together. They tried to get something new and great, and studied how they could please men and have their words exact to their ear, and God's Spirit left them, for instead of praying and talking to God, they prayed and talked to man.--Letter 9, 1853, p. 2. (To Sister Kellogg, December 4, 1853.) [Cf: 5MR204.03] p. 1, Para. 2, [1853MS].

We received your very kind letter in due time, and designed answering it before, but have been quite sick. . . . Last Thursday eve, the family bore my case to the great Physician, and I tried to have faith for myself and was immediately healed. The glory of the Lord shone about us, and we all rejoiced and triumphed in God for His unbounded goodness to us. All in the room were blest and shouted the praise of God.--Letter 9, 1853, p. 1. (To Sister Kellogg, December 5, 1853.) [Cf: 5MR239.05] p. 1, Para. 3, [1853MS].

Having taken a survey of all that would be required of Him, Christ summed up the guilt to be cancelled. God's wrath against sin and the punishment for sin must be exhausted. Christ gathered the entire responsibility to His heart, and bent His whole being to the task. He clothed His divinity with humanity and prepared Himself for the sword that was to smite Him as our substitute and surety. "Therefore doth My Father love Me," He said, "because I lay down My life that I might take it again." He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon Him, and by His stripes we are healed.--Manuscript 44, 1898, p. 3. ("The Pearl of Great Price," undated.) [Cf: 5MR422.01] p. 1, Para. 4, [1853MS].

I saw that there was great necessity of more energy being manifested by the commandment keepers in their meetings, and out of their meetings. I saw that all should have something to say for God, and by so doing they would be blessed, for a book of remembrance is kept of those who do not forsake the assembling of themselves together. The remnant are to overcome by the blood of the Lamb and the word of their testimony. [Cf: 5MR423.01] p. 1, Para. 5, [1853MS].

I saw that some expected to overcome alone by the blood of the Lamb, without making any special effort of their own. I saw that God had been merciful in giving us the power of speech. He has given us tongue and utterance, and we are accountable to Him for it, and we should glorify God with our mouths, speaking in favor of Him and His truth. We should overcome by the word of our testimony through the blood of the Lamb. I saw that they did not come together to sit still, and look at each other. But those were remembered of God who came together to honor and glorify Him, to speak of His glory and talk of His power. Such ones would be remembered and blessings from God would rest upon them and they would be refreshed. If all moved as I saw they should, no precious

time would run to waste. No reproofs would be needed, or called for about long prayers and testimonies, for all the time would be occupied by short, sweet, testimonies and prayers, that were to the point. Ask, believe, and receive. There is too much mocking God, too much praying that is no praying and that wearies angels and that displeases God. Too many vain unmeaning petitions. [Cf: 5MR423.02] p. 1, Para. 6, [1853MS].

First I saw that we were to feel needy, then ask God for the very things we need, and believe that He gives them to us, even while we ask. I then saw if we took this course our faith would grow, all would be edified, the weak would be made strong and encouraged, the discouraged and desponding made to look up and believe that God is a rewarder of all those who diligently seek Him. [Cf: 5MR424.01] p. 2, Para. 1, [1853MS].

I saw that the strong hand of the enemy is set against the work of God, and the help and strength of every one who loves the cause of truth should be enlisted and great interest manifested by them to uphold the hands of those who advocate the truth, and to take a course to shut out the enemy and weaken his power. All should stand as one united in this work, every energy of the soul should be awake, for what is done should be done quickly. [Cf: 5MR424.02] p. 2, Para. 2, [1853MS].

I then saw the third angel. Said my accompanying angel, "Fearful is his word, awful is his mission. He is the angel that is to select the wheat from the tares, and seal or bind the wheat for the heavenly garner." These things should engage the whole mind, the whole attention. Again I was shown the necessity of those who believe we are having the last message of mercy, being separate from those who are daily receiving or imbibing new error. I saw that neither young nor old should attend the assemblies of those who are in error and darkness. Said the angel, "Let the mind cease to dwell on things of no profit." [Cf: 5MR424.03] p. 2, Para. 3, [1853MS].

I saw that Satan and those who published error are very busy and energetic to get their views before the minds of others, and that it was not as it should be, that the only paper owned and approved of God should come out so seldom. I saw that the last day signs should be brought out and shown clear, for the spiritual manifestations of the devil were on the increase. [Cf: 5MR424.04] p. 2, Para. 4, [1853MS].

I saw that all must be united and have their sympathies with the paper, and with those who have the burden and labor upon them. I saw the Lord would not have or suffer anyone to have charge of the paper unless He qualified them for the work and fitted them for the station. [original copy seem to indicate some deletions.] [Cf: 5MR425.01] p. 2, Para. 5, [1853MS].

I saw that many who enjoyed the truth of the first and second angel's messages and felt the power and glory of the messages have since rejected the light that came from heaven, called it of the devil, and there was more hope of sinners than of such. Many that know nothing of the first two messages saw not their effects and their glory, that have not hardened their hearts, will be brought to the light of truth. As they see one precious link of the chain, they could understand and see

the whole chain and joyfully acknowledge the first and second messages. But those who have called the power of the Holy Ghost that attended these messages of the devil, and will not hear the third, are those who will be shut out.--Manuscript 3, 1853. ("Vision for Commandment Keepers," July 2, 1853.) [Cf: 5MR425.02] p. 2, Para. 6, [1853MS].

Foot Washing--Dear Sister, I have much that I might write you, but have so much to write to different individuals. But I will give you a sketch of the vision I had at our last conference. At our last conference I was shown in vision the backwardness of some in our meetings. Some held back because they had nothing new to say and must repeat the same story. I saw that pride was at the bottom of this. That God and angels witnessed the testimonies that were borne and God was well pleased and glorified by the testimonies of all His humble children. I saw that God and His angels admired simplicity and humility. . . . Washing feet and the Lord's supper should be more frequently practiced among us. Jesus set us the example and told us to do as He had done to us.--Letter 9, 1853, pp. 1, 2. (To Sister Kellogg, December 5, 1853.) [Cf: 6MR21.02] p. 3, Para. 1, [1853MS].

When we returned from the West we found that Anna had greatly changed. Consumption has marked her for his victim, and to all human appearance in a few months she will be laid by Nathaniel's side. We have had a serious time. I found Clarissa and Anna could not eat, had no appetite, and our family did not understand providing for the sick, and the conference brought so much labor upon the family they had all they could do and I was obliged to keep on my feet day after day to wait upon the sick until my feet at night would be blistered and it was impossible for me to rest I was so exhausted. . . . Anna and Clarissa have been very, very sick, the power of the enemy was broken upon Clarissa about two weeks since, yet her chills continued until yesterday. She and Anna have been unable to labor at all. My sewing has laid almost entirely still.--Letter 8, 1853, p. 1. (To Brother and Sister John Loughborough, circa September 7, 1853.) [Cf: 7MR259.01] p. 3, Para. 2, [1853MS].

Again, in August, 1853, she wrote, "My health is quite good."--Letter 6, 1853, p. 1. [Cf: 7MR351.04] p. 3, Para. 3, [1853MS].

A month later she was well enough to act as nurse to a houseful of sick people, She told the Loughboroughs "I have felt thankful that my health is so good, but I am getting worn out."--Letter 8, 1853, p. 1. [Cf: 7MR352.01] p. 3, Para. 4, [1853MS].

I saw the chart-making business was all wrong. It originated with Brother Rhodes and was followed out by Brother Case. Means has been spent in making charts and forming uncouth disgusting images to represent angels and the glorious Jesus. Such things I saw were displeasing to God. I saw that God was in the publication of the chart by Brother Nichols. I saw that there was a prophecy of this chart in the Bible, and if this chart is designed for God's people, if it [is] sufficient for one it is for another, and if one needed a new chart painted on a larger scale, all need it just as much. [Cf: 13MR359.01] p. 3, Para. 5, [1853MS].

I saw that it was a restless, uneasy, unsatisfied, ungrateful feeling in Brother Case that desired another chart. I saw that these painted

charts had a bad effect upon the congregation. It caused a light, chaffy spirit of ridicule to be in the meeting. [Cf: 13MR359.02] p. 3, Para. 6, [1853MS].

I saw that the charts ordered by God struck the mind favorably, even without an explanation. There is something light, lovely, and heavenly in the representation of the angels on the charts. The mind is almost imperceptibly led to God and heaven. But the other charts that have been gotten up disgust the mind, and cause the mind to dwell more on earth than heaven. Images representing angels look more like friends than beings of heaven. I saw that the charts had for days and weeks occupied Brother Case's mind when he should have been seeking heavenly wisdom from God, and should have been growing in graces of the Spirit and the knowledge of the truth. [Cf: 13MR359.03] p. 4, Para. 1, [1853MS].

I saw that if the means that has been wasted in getting out charts had been spent in getting out the truth clear before the brethren in publishing tracts, etc., it would have done much good and saved souls. I saw that the chart-making business has spread like the fever.-- Manuscript 1, 1853, pp. 6, 7. [Cf: 13MR360.01] p. 4, Para. 2, [1853MS].

Dear Brethren and Sisters:--Do we believe with all the heart that Christ is soon coming? And that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? And do we show to those around us, by our lives and holy conversation, that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, to change these vile bodies and fashion them like his most glorious body? I fear that we do not believe, and realize these things as we should. Those who believe the important truths that we profess to believe, should act out their faith, in the immediate coming of Christ. There is too much seeking amusements, and things to take up the mind here in this world; the mind is left too much to run upon pride of dress; and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for the conversation is not in heaven from whence we look for the Saviour. [Cf: RH 02-17-53 para. 1] p. 4, Para. 3, [1853MS].

Angels are watching over us, to guard us; and we often grieve these angels by indulging in trifling conversation, jesting and joking, and also by sinking down in a careless, stupid state. And although we may make an effort now and then for the victory, and obtain it, yet if we do not keep it, but sink down in the same careless, indifferent state, unable to endure temptations, and to resist the enemy, it is not enduring the trial of our faith, that is more precious than gold. It is not suffering for Christ's sake, and glorifying in tribulation. [Cf: RH 02-17-53 para. 2] p. 4, Para. 4, [1853MS].

There is a great lack of christian fortitude, and serving God from principle. We should not seek to please and gratify self; but to honor and glorify God, and in all we do and say, have a single eye to his glory.--If we would let our hearts be impressed with the following important words, and ever bear them in mind, we should not so easily fall into temptation; but our words would be few, and well chosen. [Cf: RH 02-17-53 para. 3] p. 4, Para. 5, [1853MS].

"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." "Every idle word that men shall speak, they shall give account thereof in the day of judgment."--"Thou God seest me." [Cf: RH 02-17-53 para. 4] p. 5, Para. 1, [1853MS].

We could not think of these important words, and call to mind the sufferings of Jesus for us sinners, that we might receive pardon from our sins, and be redeemed unto God by his most precious blood, without feeling a holy restraint upon us, and an earnest desire to suffer for him, who suffered and endured so much for us. [Cf: RH 02-17-53 para. 5] p. 5, Para. 2, [1853MS].

If we dwell on these things, dear self, with its dignity, will be humbled; a childlike simplicity will take its place, which will bear reproof from others, and will not be easily provoked, and suffer a self-willed spirit to come in and rule the soul. The true christian's joys, *amusements* and consolation, must and will be in heaven. "Upward to God be the heart's adoration, Where ever is flowing pure streams of salvation." [Cf: RH 02-17-53 para. 6] p. 5, Para. 3, [1853MS].

The longing soul of those who have tasted of the powers of the world to come, and have feasted on heavenly joys, will not be satisfied, or amused, with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will be their heart, holding sweet communion with the God they love and worship. Their amusements will be in contemplating their treasure--the holy city--the earth made new--their eternal home. And while they dwell upon these things, which are lofty, pure and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, which will tend to wean them from the world more and more, and cause their consolation and chief joy to be in the things of heaven, their sweet home.--The power of attraction to God and heaven will be so great, that nothing can draw their mind from the great object of securing their soul's salvation, and honoring and glorifying God. "Brighter joys than earth can give, win me away, Pleasures that for ever live--I cannot stay." [Cf: RH 02-17-53 para. 7] p. 5, Para. 4, [1853MS].

As I realize how much has been done for us, to keep us right, I am led to exclaim, O, what love! What wondrous love hath the Son of God for us poor sinners! Should we be stupid and careless, while every thing is being done for our salvation that can be done? All heaven is interested for us. We should be alive and awake, to honor, glorify and adore the High and Lofty One. Our hearts should flow out in love and gratitude to him who has been so full of love and compassion to us. With our lives we should honor him, and with pure and holy conversation show that we are born from above; that this world is not our home, but that we are pilgrims and strangers here, traveling to a better country. [Cf: RH 02-17-53 para. 8] p. 5, Para. 5, [1853MS].

Many who profess the name of Christ, and profess to be looking for his speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self; but it often appears in various ways; and, at the same time, they are talking of having trials. But the principal cause of their trials, is an unsubdued heart, which makes self so sensitive, that it is often

crossed. If such could realize what it is to be an humble follower of Christ, a true christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence, and self-sufficiency, and follow the meek pattern.--Ever keep Jesus in your mind, that he is your example, and you must tread in his footsteps. Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despised the shame. He endured the contradiction of sinners against himself. [Cf: RH 02-17-53 para. 9] p. 6, Para. 1, [1853MS].

Is not the reward, at the end of the race, great and rich enough? What greater inducements could be held up before us, than has been held up to encourage us to be bold and valiant soldiers, to overcome the world, the flesh, and the devil? Eternal life is ours, if we endure the trial of our faith. Is it not enough? Will any complain of the roughness of the way?--Would you enter heaven if you could without suffering, and dwell in the presence of that Jesus, who suffered so much for us, whose loveliness and glory is unspeakable? He for your sins, was once the meek slain lamb, wounded, bruised, smitten and afflicted. O, it would be no place for you. Any other place would be far preferable. You would feel that you had no right there. [Cf: RH 02-17-53 para. 10] p. 6, Para. 2, [1853MS].

Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, be a partaker of Christ's sufferings here, that we may be made partakers with him of his glory, and be crowned with glory, honor, immortality and eternal life. Ellen G. White. [Cf: RH 02-17-53 para. 11] p. 6, Para. 3, [1853MS].

It may be my duty to briefly notice the article from A. N. Seymour, in the *Advent Harbinger* for March 26th. Mr. S. thinks there is a contradiction on the forty-third page of my little pamphlet, entitled *Christian Experience and Views*.--I there stated that a cloud of glorious light covered the Father, and that his person could not be seen. I also stated that I saw the Father rise from the throne, &c. Here Mr. S. finds a glaring contradiction. But it seems to me that a child may understand this. The Father was enshrouded with a body of light and glory, so that his person could not be seen, yet I knew that it was the Father, and that from his person, emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew that the Father moved, which was the cause of the body of light and glory rising, therefore said, I saw the Father rise. The glory, or excellency of his form, I never saw--no one could behold it; yet the body of light and glory that enshrouded his person, could be seen. I really think that Mr. S. has manifested a disposition to catch at words, and will leave it for others to judge whether such a course becomes a minister of Christ. [Cf: RH 04-14-53 para. 1] p. 6, Para. 4, [1853MS].

Mr. S. then asserts that I stated that I saw "Satan by the throne that the Father had left." Here I will give my own words. "Satan appeared to be by the throne, trying to carry on the work of God." I will give another sentence from the same page. "Then I turned to look at the company who were still bowed before the throne." Now, this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the idea that these individuals

were actually in the New Jerusalem. Neither did I ever think that any mortal could suppose that I thought that Satan was actually in the New Jerusalem. This Mr. S. is disposed to put in the worst light, and then goes on to ridicule the idea of Satan being in the New Jerusalem. [Cf: RH 04-14-53 para. 2] p. 7, Para. 1, [1853MS].

But did not John see the great red dragon in heaven?--Certainly. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns." Rev. xii, 3. Here seems to be as good a chance for Mr. S. to ridicule, as that which he has taken. What a monster to be in heaven! [Cf: RH 04-14-53 para. 3] p. 7, Para. 2, [1853MS].

But let this view that Mr. S. ridicules be compared with Hosea v, 6,7. "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten *strange children*; now shall a month devour them with their portions." This certainly shows that the Lord changes his position in some way, and presents good reasons to believe that Satan would at some period get up counterfeit conversions. E. G. White. [Cf: RH 04-14-53 para. 4] p. 7, Para. 3, [1853MS].

Dear Brethren and Sisters:--As error is fast progressing, we should seek to be awake in the cause of God, and realize the time in which we live. Darkness is to cover the earth, and gross darkness the people. And as nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity, and live near to God, where we can draw the divine rays of light and glory from the countenance of Jesus. As darkness thickens, and error increases, we should obtain a more thorough knowledge of the truth, and be prepared to maintain from the scriptures the truth of our position. [Cf: RH 08-11-53 para. 1] p. 7, Para. 4, [1853MS].

We must be sanctified through the truth, be wholly consecrated to God, and live out our holy profession, so that he can shed increasing light upon us, that we may have light in his light, and be strengthened with his strength. Every moment that we are not on our watch, we are liable to be beset by the enemy, and in great danger of being overcome by the powers of darkness. Satan has his angels, who are commissioned by him to be vigilant, and overthrow all he can; to find out the waywardness and besetting sins of those who profess the truth, and throw darkness around them, that they may cease to be watchful, and take a course that will dishonor the cause they profess to love, bring sorrow upon the church, while daily the misguided, unwatchful souls are growing darker, and the light of heaven is fading from them. They cannot discover their besetting sins, and Satan weaves his net about them, until they are taken in the snare. [Cf: RH 08-11-53 para. 2] p. 7, Para. 5, [1853MS].

God is our strength. We must look to him for wisdom and guidance, and with his glory in view, and the good of the church, and the salvation of our own souls, overcome our besetting sins. Each individual should seek to obtain new victory every day. We must learn to stand alone, and depend wholly upon God. The sooner we learn this, the better. Let each one find out where he fails, and then faithfully watch, that his sins may not overcome him, but get the victory over his sins. Then can we have confidence towards God, and great trouble will be saved the

church. [Cf: RH 08-11-53 para. 3] p. 8, Para. 1, [1853MS].

The messengers of God, as they leave their homes, to labor for the salvation of souls, spend much of their time in getting those right, and free from temptation, who have been in the truth for years, and still are weak, because they needlessly let loose the reins, cease watching over themselves, and, I sometimes think, tempt the enemy to tempt them. They get into some petty difficulty and trial, and the time of the servants of the Lord is spent to visit them. They are held hours and even days, and their souls grieved and wounded, to hear little difficulties and trials talked over. Each magnifying his own grievances to make them look as serious as possible, for fear the servants of God will think them too small an affair for them to notice. Instead of depending on the Lord's servants to help them out of these trials, they should break down before God, and fast and pray till the trials are removed. [Cf: RH 08-11-53 para. 4] p. 8, Para. 2, [1853MS].

Some seem to think that all God has called messengers into the field for, is to go at their bidding, and carry them in their arms. And that the most important part of their work is to settle their petty trials and difficulties, which they have brought upon themselves by injudicious moves, and by giving way to the enemy, and having an unyielding, fault-finding spirit with those around them, to ease their conscience. [Cf: RH 08-11-53 para. 5] p. 8, Para. 3, [1853MS].

But where are the hungry sheep at this time?--Starving for the bread of life. Those who know the truth and have been established in it, but obey it not, (if they did they would be saved many of these trials,) are holding the messengers, and the very object for which God has called his servants into the field, is not accomplished. The servants of God are grieved, and their courage taken away by such things in the church, when all should strive not to add a feather's weight to their burden; but by cheering words and the prayer of faith, should help them. How much more free would they be if all who profess the truth, would be looking about them and trying to help others, instead of claiming so much help themselves.--And as the servants of God enter the dark places, where the truth has not yet been proclaimed, they have a wounded spirit caused by the needless trials of their Brethren. In addition to all this, they have to meet the unbelief and prejudice of opposers and be trampled upon by some. [Cf: RH 08-11-53 para. 6] p. 8, Para. 4, [1853MS].

How much easier it would be for the servant of God to affect the heart, and how much more would God be glorified, if his servants were free from discouragement and trial, that they might labor for him more effectually, and with a free spirit, present the truth in its beauty. [Cf: RH 08-11-53 para. 7] p. 9, Para. 1, [1853MS].

Those who have been guilty of requiring so much labor of God's servants, and burdening them with trials, which belonged to themselves to settle, will have to give an account to God for all the time and means that has been spent to gratify themselves, and thereby satisfying the enemy. They should be in a situation to help their brethren. They should never defer their trials and difficulties to burden a whole meeting, or wait until some of the messengers come to settle them. But get right before God, have the trials all out of the way, and be prepared to hold up the hands of the laborers, instead of weakening



them. E. G. White. Rochester, August, 1853. [Cf: RH 08-11-53 para. 8] p. 9, Para. 2, [1853MS].

Those who wish to be blest and approved of the Lord in this world, and who expect to finally be saved, and have right to the tree of life, must keep the Sabbath holy. They should pray daily for grace and wisdom to keep from polluting it in any way. Isaiah says: "Every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain." Chap. lvi, 6, 7. [Cf: The Youth's Instructor 02-01-53 para. 01] p. 9, Para. 3, [1853MS].

Dear children, are you as careful as you should be in keeping the Sabbath? You have something to do besides laying aside your work and amusements on that day. If you, on that day, lay plans of what you will do when the Sabbath is past, or talk of your work, amusements and clothes, you pollute the Sabbath. The Prophet has in another chapter told us how to keep the Sabbath from polluting it, and nothing short of doing as he has pointed out will be keeping the Sabbath holy. He says: [Cf: The Youth's Instructor 02-01-53 para. 02] p. 9, Para. 4, [1853MS].

"If thou turn away thy foot from the Sabbath, [that is, from treading it down, or breaking it,] from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," etc. [Cf: The Youth's Instructor 02-01-53 para. 03] p. 9, Para. 5, [1853MS].

When you are speaking of your hope in God, of Jesus and of his soon coming, and of the beauties of the New Earth, you are not speaking your own words. Of these things you may freely speak on the Sabbath. On six days you may talk of business matters, and lay plans that are necessary; but the Sabbath is holy time, and all worldly thoughts must, on that day, be dismissed from the mind. The blessing of God will then rest upon you, and you will have the sweet consolations of his Spirit, and you will also have confidence when you approach the throne of grace. E. G. W. [Cf: The Youth's Instructor 02-01-53 para. 04] p. 9, Para. 6, [1853MS].