

He has not been willing to bear reproof, but has been ready to rise up in heart and justify self, was rich and increased in goods, had a whole spirit, would get angry, and all this has been nourished and fostered by some of the church. If those who have been in the church for weeks and months have not learned the straightness of the way, and what it is to be Christians, and cannot hear all the straight truths of the Word of God, it were better that they were cut off from Israel. It is too late in the day to feed with milk. If souls a month or two old in the truth, who are about to enter the time of trouble such as never was, cannot hear all the straight truth, or endure the strong meat of the straightness of the way, how will they stand in the day of battle? Truths that we have been years learning must be learned in a few months by those who now embrace the Third Angel's Message. We had to search and wait the opening of truth, receiving a ray of light here and a ray there, laboring and pleading for God to reveal truth to us. But now the truth is plain; its rays are brought together. The blazing light of truth when it is presented as it should be can be now seen and brought to bear upon the heart. There is no need of milk after souls are convinced of the truth. As soon as the conviction of truth is yielded to and the heart willing, the truth should have its effect, the truth will work like leaven, and purify and purge away the passions of the natural heart. It is a disgrace for those who have been in the truth for years to talk of feeding souls who have been months in the truth, upon milk. It shows they know little of the leadings of the Spirit of the Lord, and realize not the time we are living in. Those who embrace the truth now will have to step fast. There will have to be a breaking up of heart before the Lord, a rending of heart, and not the garment. Ms. 1, 1854, pp. 2, 3. ("Reproof for Adultery and Neglect of Children," February 12, 1854. [Cf: 1MR33.04] p. 1, Para. 1, [1854MS].

The destroying angel is soon to go forth again, not to destroy the first-born only [as in Egypt], but to slay utterly old and young, both men and women and little children who have not the mark. [Cf: 5MR204.04] p. 1, Para. 2, [1854MS].

Parents, the Lord has shown me that if you wish to save your children, separate them from the world, keep them from other wicked children. Subdue their tempers and evil passions; teach them to obey you, then they can more easily obey the commandments of God. After you have done your duty, carry your children to God and plead His blessing upon them, and He that said, "Suffer little children to come unto Me and forbid them not," will be ready to listen to your prayers for them, and the seal or mark of the believing parents will cover the children if they are brought up right. [Cf: 5MR205.01] p. 1, Para. 3, [1854MS].

If parents neglect their duty, and leave their children to indulge in wicked, evil passions, the destroying angel will cut them down, and you parents will have an awful account to give for the neglect of your children. You who have not done your duty, now awake and redeem the time. It is but short, but you can work faithfully and can do much for your children. God corrects us when we err and go astray from Him, and you should correct your children when they do wrong. It will be for their happiness here and hereafter.--Ms 5, 1854, pp. 1, 2. ("Gather the Children," June, 1854.) [Cf: 5MR205.02] p. 1, Para. 4, [1854MS].

I had great freedom in talking upon faith, that faith and feeling

should not be confounded together. They are distinct as the east is from the west. In the darkest hours it is then we should exercise faith, and not suffer our feelings to govern us, but press our faith through the dark clouds to the throne of God and claim the blessing of heaven. When our faith grasps the blessing, then the blessing is ours, for our faith has got hold of it, and when our faith brings the blessing down to us--when the dark clouds scatter and divine rays of light from Jesus illumine our darkness--then it is no more faith, it is feeling. The evidence has come and it is feeling that has swallowed up the faith. This view of faith and feeling seemed to enlighten some minds and we had a most powerful conference meeting.--Letter 4, 1854, pp. 1, 2. (To "Dear Friends," October 12, 1854.) [Cf: 5MR205.03] p. 2, Para. 1, [1854MS].

I saw how this spirit [of spiritual magnetism] or power will leave the individual, after the power has passed off. Instead of their having more strength from God than they had before they felt this power, and more grace to overcome every wrong word or action, instead of being spiritually minded and having their minds fixed upon heaven and heavenly things, it was the reverse of this. [Cf: 5MR229.03] p. 2, Para. 2, [1854MS].

Those who have been exercised by this false spirit have a depressed, sunken, empty, void, unsatisfied, stupid feeling. They will feel a lack of the grace of God, be in danger of speaking impatiently and from the impulse of the moment, feel that they have lost all their religion, though they hardly know how.--Ms 3, 1854. (Testimony to churches in New York State, February 12, 1854.) [Cf: 5MR229.04] p. 2, Para. 3, [1854MS].

I followed in exhortation. I had great freedom in talking upon faith, that faith and feeling should not be confounded together. They are distinct as the east is from the west. In the darkest hours it is then we should exercise faith, and not suffer our feelings to govern us, but press our faith through the dark clouds to the throne of God and claim the blessing of Heaven. When our faith grasps the blessing, then the blessing is ours, for our faith has got hold of it, and when our faith brings the blessing down to us--when the dark clouds scatter and divine rays of light from Jesus illumine our darkness--then it is no more faith, it is feeling. The evidence has come, and it is feeling that has swallowed up the faith. This view of faith and feeling seemed to enlighten some minds and we had a most powerful conference meeting.--Letter 4, 1854. (To "Dear Friends," October 12, 1854.) [Cf: 5MR230.01] p. 2, Para. 4, [1854MS].

I then saw a lack of cleanliness among Sabbathkeepers. . . . I saw that God would not acknowledge an untidy and unclean person as a Christian. . . . [Cf: 5MR376.02] p. 2, Para. 5, [1854MS].

I saw that these things should meet with an open rebuke, and if there was not a change immediately in some that profess the truth, in these things, they should be put out of the camp. . . . [Cf: 5MR376.03] p. 2, Para. 6, [1854MS].

If we wish good health we must take special care of the health God has given us, deny the unhealthy appetite, eat more coarse food with little grease. Then you can consistently ask God's blessing upon such food as

is congenial with your natures. We must pray as did Solomon for food convenient for us, and act accordingly, and God will bless us. Some Sabbathkeepers make a god of their bellies, waste their means in getting rich food. Such I saw, if saved at all, would know what pinching is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God.--Manuscript 1, 1854. ("Reproof for Adultery and Neglect," February 12, 1854.) [Cf: 5MR376.04] p. 2, Para. 7, [1854MS].

Sorrow upon sorrow will come upon us if he [Elder Andrews] is removed from us.--Letter 1, 1854. (To Sister Harriet [Stevens], March 10, 1854.) [Cf: 5MR435.04] p. 3, Para. 1, [1854MS].

Appetite Denied for Funds to the Church--I then saw the appetite must be denied, that rich food should not be prepared, and that which is lavished upon the appetite should be put in the treasury of the Lord.--Ms 1, 1854, p. 7. ("Reproof for Adultery and Neglect of Children," February 12, 1854.) [Cf: 6MR81.03] p. 3, Para. 2, [1854MS].

I then saw a lack of cleanliness among Sabbath-keepers. I saw that God would have a clean and holy people, a people that He can delight in. I saw that the camp must be cleansed or the Lord would pass by and see the uncleanness of the children of Israel and would not go forth with their armies to battle, but would turn from them in displeasure and our enemies would triumph over us, and we left weak in shame and disgrace. I saw that God would not acknowledge an untidy and unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person and pure in heart, we cannot be presented blameless to God. I saw that the houses of the saints should be kept tidy and neat from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents, with their children, and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not a change immediately in some that profess the truth, in these things, they should be put out of the camp. [Cf: 6MR216.03] p. 3, Para. 3, [1854MS].

I then saw the corruption of these last days. Some of those who profess the present truth are corrupt, and the same sins exist now that existed before the destruction of the old world. The world is almost ripe for destruction. . . . [Cf: 6MR217.01] p. 3, Para. 4, [1854MS].

I then saw the appetite must be denied, that rich food should not be prepared, and that which is lavished upon the appetite should be put in the treasury of the Lord. It would tell there, and those who denied themselves would lay up a reward in heaven. Pride and idols must be laid aside. I saw rich food destroyed the health of the bodies and was ruining the constitution, was destroying the mind, and was a great waste of means. [Cf: 6MR217.02] p. 3, Para. 5, [1854MS].

I saw some who were sickly among the saints, made themselves so by indulging the appetite. If we wish good health we must take special care of the health God has given us, deny the unhealthy appetite, eat more coarse food with little grease. Then you can consistently ask God's blessing upon such food as is congenial with your natures. We must pray as did Solomon for food convenient for us, and act

accordingly, and God will bless us. Some Sabbath-keepers make a god of their bellies, waste their means in getting rich food. Such I saw, if saved at all, would know what pinching is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God.--Ms 1, 1854, pp. 5-7. ("Reproof for Adultery and Neglect of Children," February 12, 1854.) [Cf: 6MR217.03] p. 3, Para. 6, [1854MS].

I saw that God was purifying unto Himself a peculiar people. He will have a clean and a holy people, a people in whom He can delight. . . . [Cf: 6MR220.01] p. 4, Para. 1, [1854MS].

I saw that God would not acknowledge an untidy, unclean person as a Christian. His frown was upon such. Our souls, bodies, and spirits are to be presented blameless by Jesus to His Father, and unless we are clean in person, and pure, we cannot be presented blameless to God. [Cf: 6MR220.02] p. 4, Para. 2, [1854MS].

I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. . . . [Cf: 6MR220.03] p. 4, Para. 3, [1854MS].

I then saw that the appetite must be denied. . . . If we wish good health, we must take special care of the health that God has given us.--Ms 3, 1854, pp. 8, 9. ("Testimony for Churches in New York State," February 12, 1854.) [Cf: 6MR220.04] p. 4, Para. 4, [1854MS].

Henry's health is good. Edson is not very well. Baby seems to be in perfect health. He is a great fat boy. Is three months and a half old and he weighs 17 pounds. He is good natured, seldom cries, is very playful and active. He has but one fault, that is, he is afraid of singing. My health is quite good for me. But James, poor James, I think he must leave the work sometimes and have quiet rest. I fear at times his life will fall a sacrifice to his incessant labors. I ask again your prayers. I do want to see you very much. I have about as much as I can do to take care of my three children. You have seen Henry, well Edson has more life and roughery than Henry so you must know my hands are full.--Letter 5, 1854, p. 1. (To "Dear Brethren and Sisters," December 16, 1854.) [Cf: 6MR296.01] p. 4, Para. 5, [1854MS].

Children Eight Months Old Can Understand the Meaning of a Correction: The next thing shown me was the sins of parents in neglecting their children. I saw they would have an awful account to give. They have fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which was written in the Holy Word, "he that spareth the rod hateth his son," and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand the meaning of a correction at the age of eight, nine or ten months, and they begin to show stubbornness very young, and it is cherished and nourished by its parents till their evil passions grow with their growth and strengthen with their strength.--Ms 1, 1854, p. 4. ("Reproof for Adultery and Neglect of Children," February 12, 1854.) [Cf: 7MR1.01] p. 4, Para. 6, [1854MS].

In the vision at Grand Rapids I was shown something of your case. I saw that Brother P had not abstained from all appearance of evil, had

been too familiar with the sisters, and had not always behaved with discretion and comeliness with his own wife in the presence of others. These things have brought a reproach upon the cause. [Cf: 7MR208.01] p. 5, Para. 1, [1854MS].

Dear Bro. P you have been indiscreet in practicing the salutation and have made but little difference as to the time and place, whether you were surrounded by unbelievers or not, and have been ready to practice it too frequently, and no good but evil has resulted from it. [Cf: 7MR208.02] p. 5, Para. 2, [1854MS].

I saw that you had dwelt too much upon little things, non-essentials, had entered too largely into others' business affairs, and were too precise to bring them to your views and ideas and the result has been bad. You have been too severe upon others, noticed their faults too much and dwelt upon them, have dwelt too much on articles of dress, etc., etc. [Cf: 7MR208.03] p. 5, Para. 3, [1854MS].

I saw that you had done very wrong, and been exceedingly unguarded in taking sisters upon your knees. God's word does not allow it and you have no right to do it and you have sinned in so doing. [Cf: 7MR208.04] p. 5, Para. 4, [1854MS].

I saw you could not be too careful and reserved with the sisters. No married man has any right to sit another woman upon his knee, or allow it in a woman, but his own wife. You must be more judicious, more guarded.--Letter 3, 1854. (To Brother and Sister P, July 12, 1854.) [Cf: 7MR208.05] p. 5, Para. 5, [1854MS].

Dear Anna sleeps in Jesus. For weeks before she died she was entirely helpless and had to be lifted from six to nine times a day, and for months she could not walk without help. Oh, it has been a fearful scene of suffering we have passed through. Anna died a hard death. Oh, how my mind has suffered. My feelings have been intense. Nathaniel lies low in the grave. Anna sleeps in Jesus, and I have been very fearful, yes greatly alarmed that the disease [tuberculosis] that has preyed upon Nathaniel and Anna is preying upon James. He has been afflicted in the same way and unless he is speedily relieved he will go in the same way. We have prayed and wrestled with God, and are still holding on to His promises. We have set apart noon in this family for a season of prayer especially for James. We believe God will work for him. Pray for him especially.--Letter 5, 1854, p. 1. (To "Brethren and Sisters," December 16, 1854.) [Cf: 7MR259.02] p. 5, Para. 6, [1854MS].

I then saw a lack of cleanliness among Sabbathkeepers. . . . I saw that God was purifying unto Himself a peculiar people. He will have a clean and a holy people in whom He can delight. I saw that the camp must be cleansed, or God would pass by and see the uncleanness of Israel and would not go forth with their armies to battle. He would turn from them in displeasure, and our enemies would triumph over us and we be left weak, in shame and disgrace. [Cf: 7MR368.01] p. 5, Para. 7, [1854MS].

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

[Cf: 7MR368.02] p. 5, Para. 8, [1854MS].

I saw that the houses of the saints should be kept tidy and neat, free from dirt and filth and all uncleanness. I saw that the house of God had been desecrated by the carelessness of parents with their children and by the untidiness and uncleanness there. I saw that these things should meet with an open rebuke, and if there was not an immediate change in some that profess the truth in these things they should be put out of the camp. [Cf: 7MR368.03] p. 6, Para. 1, [1854MS].

I then saw the corruptions of these last days. Even some of those who profess the truth are corrupt and the same sins exist now that existed before the destruction of the old world by a flood. The world is almost ripe now for destruction, as it was then. I saw that when they were eating and drinking, marrying and being given in marriage, the flood came and took them all away. (See Matt. 24:38, 39). I saw that the hearts of the young are now filled with the thought of getting married. Some of them become disobedient to their parents, become wanton, and marry without the counsel of their parents or the church of God. Not having God in all their thoughts, not inquiring whether it is according to His will or pleasure or not, they do not marry to glorify God but to gratify their loose passions and their depraved lusts. Such sins as these brought the flood upon the old world, and destroyed those sinners who would not bear God in their thoughts. Awful sins of these last days are to bring the unmingled fury of God upon the world. [Cf: 7MR368.04] p. 6, Para. 2, [1854MS].

I then saw that the appetite must be denied, that rich food should not be prepared, and that which is spent upon the appetite should be put into the treasury of God. It would tell there and those that denied themselves would lay up a reward in heaven. I saw that God was purifying His people. [Cf: 7MR369.01] p. 6, Para. 3, [1854MS].

Pride and idols must be laid aside. I saw that rich food was destroying the health of bodies, was ruining constitutions, destroying minds, and was a great waste of means. [Cf: 7MR369.02] p. 6, Para. 4, [1854MS].

I saw that many were sickly among the remnant who have made themselves so by indulging their appetites. If we wish good health, we must take special care of the health that God has given us, deny the unhealthy appetite, eat less fine food, eat coarse food free from grease. Then as you sit at the table to eat you can from the heart ask God's blessing upon the food and can derive strength from coarse, wholesome food. God will be pleased to graciously bless it and it will be a benefit to the receiver. [Cf: 7MR369.03] p. 6, Para. 5, [1854MS].

I saw that we should pray as Solomon did--"Feed me with food convenient for me," (Prov. 30:8)--and as we make the prayer, act it out. Get food that is plain and that is essential to health, free from grease. Such food will be convenient for us. [Cf: 7MR369.04] p. 6, Para. 6, [1854MS].

There are some Sabbathkeepers who make a god of their bellies. They waste their means in obtaining rich food. Such, I saw, if saved at all, will know what pinching want is unless they deny their appetites and eat to the glory of God. There are but few who eat to the glory of God.

How can those who have cake and pie crust filled with grease ask God's blessing upon it and then eat with an eye single to God's glory? We are commanded to do all to the glory of God. We must eat and drink to His glory.--Ms 3, 1854, pp. 8-10. ("Testimony for Churches in New York State," February 12, 1854.) [Cf: 7MR370.01] p. 6, Para. 7, [1854MS].

God is purifying unto Himself a peculiar people, zealous of good works. It is at the very time when God is purifying this peculiar people unto Himself that [unsanctified] individuals step in among us. Notwithstanding the straight truths they have heard--the terrors of the Word of God set before them, and all the blazing truth for these last days calculated to arouse Israel--they sin with a high hand, give way to all the loose passions of the carnal heart, gratify their animal propensities, disgrace the cause of God, and then confess they have sinned and are sorry! And the church receives them and says "Amen" to their prayers and exhortations, which are a stink in the nostrils of God and cause His wrath to come upon the camp. He will not dwell in their assemblies. Those who move on thus heedlessly, plastering over these sins, will be left to their own ways, to be filled with their own doings. [Cf: 8MR168.04] p. 7, Para. 1, [1854MS].

Those who anciently committed these sins were taken without the camp and stoned to death. Temporal and eternal death was their doom; and because the penalty of stoning to death is abolished, this sin is indulged in beyond measure, and is thought to be a small offense.--Ms 3, 1854. ("Testimonies for Churches in New York State," February 12, 1854.) [Cf: 8MR169.01] p. 7, Para. 2, [1854MS].

The next thing that was shown me was the great sin of parents neglecting their children. I saw that they would have an awful account to give in _____. They had fostered and cherished the evil tempers of their children until God's frown was upon them and their children. They have forgotten that which is written in the Holy Word. "He that spareth the rod hateth his son" (Proverbs 13:24), and the children are left to come up instead of being brought up or trained up. The poor little children are thought not to know or understand a correction at eight, nine, or ten months old. They begin to show stubbornness very young, and it is cherished and nourished by their parents until these evil passions grow with their growth, and strengthen with their strength. [Cf: 9MR320.01] p. 7, Para. 3, [1854MS].

The house of God is desecrated and the Sabbath violated by Sabbath believers' children. They run about the house, play, talk, and manifest their evil tempers in the very meetings where the saints have met together to glorify God and to worship Him in the beauty of holiness. The place that should be holy, where a holy stillness should reign, and where there should be perfect order, neatness and humility, is made to be a perfect Babylon and a place where confusion, disorder, and untidiness reign. This is enough to shut out God from our assemblies and cause His wrath to be kindled, that He will not be pleased to go out with the armies of Israel to battle against our enemies. . . . [Cf: 9MR320.02] p. 7, Para. 4, [1854MS].

Parents, I saw, stood in the place of God to their children and they will have to render an awful account whether they have been faithful to the little few that were committed to their trust. [Cf: 9MR320.03] p. 7, Para. 5, [1854MS].

I saw that you were rearing children to be cut down by the destroying angel unless you speedily turn square about and be faithful to your children. Think you God can cover or hide and preserve children whose iniquity He hates? No, never. God hates the passion, evil tempers, etc., manifested by unruly children. He cannot save them in the time of trouble. They will be eternally lost. Parents, negligent, unfaithful parents, their blood will be upon you, and can you expect to be saved in the day of God's fierce anger with the blood of your children upon you--children who might have been saved had you acted as faithful parents should? God said of Abraham, "I know him, that he will command his children and his household after him" (Genesis 18:19), and He gave him the name of being the father of the faithful. [Cf: 9MR321.01] p. 8, Para. 1, [1854MS].

Parents, it is your duty to have your children under perfect subjection, having all their passions and evil tempers perfectly subdued. I saw that if they were carried to the house of God, they should be made to know where they are, that they are not at home, but where God meets with His people. They should be kept quiet, from all play and running about, then God will deign to meet with His people. [Cf: 9MR321.02] p. 8, Para. 2, [1854MS].

The truth, I saw, had had but little effect. When it was talked, there seemed to be no power to stir up the depth of the soul. A death-like stupor has hung upon the professed people of God, and the reason is that the ark is not with them, for its holy commandments have been violated, and God has taken it away in His anger. [Cf: 9MR321.03] p. 8, Para. 3, [1854MS].

Parents, correct your children. Commence while they are young, when impressions can be made early and their evil temper subdued before it takes deep root and is strengthened with their strength. Correct your children in love. Do not correct them in passion or let them have their way until even you yourself are angry and then punish them. Correct your children, and then after you have done your duty, carry them to God and ask God to help you. Tell Him you have done your part, and then plead with Him to do His part, that you cannot do. Beg of Him to temper their dispositions, to make them mild and gentle by His Holy Spirit. God will hear you pray. He will love to answer your prayers. But He despises your prayers while you neglect your duty to your children and then pray Him to do the work for them. God corrects us when we go astray from Him, and you are bound to correct your children when they disobey you and show passion and an evil temper. [Cf: 9MR322.01] p. 8, Para. 4, [1854MS].

Above everything, take care of your children upon the Sabbath. Do not let them violate it, for you may just as well violate it yourself as to let your children do it. When you suffer your children to play upon the Sabbath, God looks upon you as a commandment breaker. You transgress His Sabbath. [Cf: 9MR322.02] p. 8, Para. 5, [1854MS].

Your children should be made to mind you. Your word should be their law. Parents, take hold of this work, for the destroying angel is soon to pass around and slay utterly both old and young--men, women, and little children. He will spare only those upon whom is the mark. Oh, do not be weighed in the balances and found wanting!-- *Manuscript 3, 1854,*

pp. 6-8. ("Testimony for the Churches in New York State," February 12, 1854.) [Cf: 9MR322.03] p. 8, Para. 6, [1854MS].

God Has Given Man the Preference--You have sought to please your friends altogether too much, and if you would have eternal life you must cut loose from relatives and acquaintances and not seek to please them but, have your eye single to the glory of God, and serve Him with your whole heart. This will not wean you from your husband at all, but will draw you closer to him, and cause you to leave father, mother, sisters and brothers and friends and cleave to your husband, and love him better than anyone on earth, and make his wishes your wishes. And you can live in harmony and happiness. . . . [Cf: 10MR20.01] p. 9, Para. 1, [1854MS].

God has given the man the preference, he is the head, and the wife is to obey the husband, and the husband is not to be bitter against the wife, but love her as his own body. Dear sister, I saw that you were not half given up to God, not half consecrated to Him. Your will was not swallowed up in the will of God. And you must get ready, fitted and prepared for Christ's coming, or you will come short, be weighed in the balance and found wanting. You must be more devoted to God, more in earnest about your soul's salvation and eternal interest. I saw that if you would labor with your husband for God, you would not lose your reward. That is, labor to have him free and not lay a feather in his way, but cheer, encourage, and hold him up by your prayers.--Letter 6, 1854, pp. 1-2. (To Mrs. J. N. Loughborough, Winter of 1854.) [Cf: 10MR20.02] p. 9, Para. 2, [1854MS].

You must be in earnest to secure your soul's salvation. You must begin the work of overcoming now. Don't put it off. It will soon be for ever too late, and the lamentation upon every side will be "The harvest is past, the summer is ended and my soul is not saved." Let not the opinions of your young companions affect you. You may think you have a great sacrifice to make, but to look at the matter in its true light, you have none to make. You only change bad for good, sin and evil for righteousness, death for life. If you cannot give all for heaven, you cannot have it. Will you give up every idol? If there is one thing that you cannot give up, that is your idol. That will shut you out of Heaven. [Cf: RH 07-25-54 para. 1] p. 9, Para. 3, [1854MS].

There is one that has made a sacrifice; one who is high and lofty. One who left the glory that he had with his Father before the world was, and came into the world and bore all the slight of man, suffered every indignity, and opened not his mouth, who, at the same time, could have had legions of angels by asking his Father. Yet he was a man of sorrows and acquainted with grief. Why was all this? O, the sacrifice had to be made to save lost man. Christ was nailed to Calvary's cross, to make a way of escape for you. He for your sakes became poor. He died that you might live. O What a sacrifice was this! The tongue of an angel cannot tell the "matchless depths of a Saviour's love." Jesus is your pattern. He is your example; and if you come short of the true pattern, you will have no excuse. Do not measure yourself by others; but Jesus, Jesus is your pattern. Strive to pattern closely after him. Encourage your soul to be a partaker of his divine character. Pray and cherish in your heart a hungering and thirsting after righteousness. O, will you be a sufferer with Christ, that you may be a partaker with him of his glory. [Cf: RH 07-25-54 para. 2] p. 9, Para. 4, [1854MS].

Be a living devoted Christian. You must give up pride of dress and appearance, and pride of opinion. You must be decided about it. Halfhearted work will never avail anything. You must come right down with God's humble people. God is purifying unto himself a peculiar people zealous of good works. This people are peculiar. They do not dress or act like the world. Their conversation is in Heaven. Shake off every shackle, and take hold for the salvation of your own soul, and that of your brothers sisters and friends around you. They look to you for example. Lead them right. Try to save their souls. Love, honor and respect your parents; and in the end you will find you have sacrificed nothing; for you will have a rich and glorious reward. E. G. White. [Cf: RH 07-25-54 para. 3] p. 10, Para. 1, [1854MS].

One of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. iii,2. And do parents realize their responsibility? Many seem to lose sight of the watch-care they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger. [Cf: RH 09-19-54 para. 1] p. 10, Para. 2, [1854MS].

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which is written in the Holy Word: "He that spareth the rod hateth his son." Children are left to come up instead of being *trained up*. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength. [Cf: RH 09-19-54 para. 2] p. 10, Para. 3, [1854MS].

The house of God is often desecrated, and the Sabbath violated by Sabbath believers' children. In some cases they are even allowed to run about the house, play, talk and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure and shut his presence from our assemblies. His wrath is kindled for these things, and he will not while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure. [Cf: RH 09-19-54 para. 3] p. 10, Para. 4, [1854MS].

Parents stand in the place of God to their children and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children

to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? children that might have been saved had you filled your place, and done your duty as faithful parents should. [Cf: RH 09-19-54 para. 4] p. 11, Para. 1, [1854MS].

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know, and understand where they are. That they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet with you and bless you. [Cf: RH 09-19-54 para. 5] p. 11, Para. 2, [1854MS].

If order is observed in the assemblies of the saints, the truth will have better effect upon all that hear it. A solemnity which is so much needed will be encouraged and there will be power in the truth to stir up the depths of the soul and a death-like stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the Ark of God was removed from the church, for the holy commandments have been violated and the strength of Israel has been weakened. [Cf: RH 09-19-54 para. 6] p. 11, Para. 3, [1854MS].

Parents, correct your children. Commence while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength. [Cf: RH 09-19-54 para. 7] p. 11, Para. 4, [1854MS].

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his Word he has enjoined it upon you to correct your children, to "spare not for their crying," and his Word is to be heeded in these things. [Cf: RH 09-19-54 para. 8] p. 11, Para. 5, [1854MS].

It certainly must bring God's displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey; and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will, (but do it with feelings of tenderness, and with discretion,) and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noticed and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts. [Cf: RH 09-19-54 para. 9] p. 12, Para. 1, [1854MS].

Parents, above every thing, take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out of doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, that are under your control, should be made to mind you. Your word should be their law. Will not parents wake up to their duty before it shall be too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save their children? [Cf: RH 09-19-54 para. 10] p. 12, Para. 2, [1854MS].

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back. [Cf: RH 09-19-54 para. 11] p. 12, Para. 3, [1854MS].

When the destroying angel was to pass through Egypt, to destroy the firstborn of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their doorposts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians. [Cf: RH 09-19-54 para. 12] p. 12, Para. 4, [1854MS].

The destroying angel is soon to go forth again, not to destroy the firstborn alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Learn your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for our children. He that said, "Suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord. E. G. White. [Cf: RH 09-19-54 para. 13] p. 12, Para. 5, [1854MS].

Dear Young Friends:--How are you spending your precious moments? Are you filling up the hours of probation, that God has allotted you here, in studying his Word, to learn how you can best show yourselves approved unto him? Or is your mind, which should be turned to serve the Lord perfectly, and keep his commandments, occupied by reading exciting stories and idle tales? Are not the golden moments which God has given you to prepare for heaven, misspent and abused, while you are filling

your mind with worthless stories, which will not tend to make you holy and pure like your Saviour; but serve to corrupt your mind and fill it with pride, vanity and selfishness. [Cf: The Youth's Instructor 01-01-54 para. 01] p. 13, Para. 1, [1854MS].

Dear Friends, has not the word of God been slighted, and the truth neglected, and by some of you even made light of? Think seriously upon the course you are pursuing, while living a life of vanity and folly, and grieving that Saviour who died that you might live. [Cf: The Youth's Instructor 01-01-54 para. 02] p. 13, Para. 2, [1854MS].

How can you rest, knowing that Jesus does not smile upon you? that you have no tender look of compassion from him, because you reject offered mercy, and sin against him every hour? [Cf: The Youth's Instructor 01-01-54 para. 03] p. 13, Para. 3, [1854MS].

There is danger of your slighting him too long. Your time is taken up with the vanities of the world, and you seldom retain thoughts that you have a soul to save or lose. Have you forgotten that there is one who was wounded for your transgressions and bruised for your iniquities? One who is now pleading with his Father, and presenting his wounded hands and feet, and pierced side and spilt blood, and pleads with him to spare you a little longer; for he hung upon the cross to redeem you. O, what love! what unbounded love and condescension the Son of God manifested for us. He died to give life to those who were his enemies! [Cf: The Youth's Instructor 01-01-54 para. 04] p. 13, Para. 4, [1854MS].

Mercy's sweet call is now sounding; but it will soon die away. Probation's hour will soon be ended. The seven last plagues will fall, and then those who have chosen the pleasures of the world and rebelled against God, will cry for mercy when there will be none to answer their prayers. But a voice will be heard,--"Thou art weighed in the balance and found wanting." And as they realize that they have no shelter from the dreadful storm of God's wrath, they will plead for one little hour of probation that they may again hear the sweet voice, inviting "every one that thirsteth, come ye to the waters." It will then fall upon the ear, in that dreadful hour. "Too late! too late!" "Because I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at nought all my counsel, and would none of my reproof. I also will laugh at your calamity, I will mock when your fear cometh." [Cf: The Youth's Instructor 01-01-54 para. 05] p. 13, Para. 5, [1854MS].

Dear young friends, your case is not now hopeless. Jesus so loved you that he died for your sins, and requires of you in return for so great a sacrifice, to love him. He is ever ready to listen to your prayers, and accept the offering of a broken heart and contrite spirit, and receive you into his fold. [Cf: The Youth's Instructor 01-01-54 para. 06] p. 14, Para. 1, [1854MS].

Your companions may scorn you, but what if they do? Remember they are weak mortals like yourself, and death can lay them low in a few moments. O, do not resist the sweet Spirit of God, for such company. They cannot save you when the wrath of God shall come upon all the wicked. [Cf: The Youth's Instructor 01-01-54 para. 07] p. 14, Para. 2, [1854MS].

If you leave the ways of sinners, and choose the narrow path that leads to heaven, it may convince your young companions of their folly and the danger they are in without a Saviour. They may at first laugh at you, but be patient. Meekly refer them to the word of God. Tell them, by making it your study, you are convinced it will judge you in the last day. That it is the foundation upon which you have built your hopes for heaven, and by searching its pages with a prayerful heart, you have ascertained how you could obtain durable riches. Live out your profession, meekly follow the lovely Pattern; and by a well ordered life you may be the means of winning them to Christ. [Cf: The Youth's Instructor 01-01-54 para. 08] p. 14, Para. 3, [1854MS].

As Jesus was about to leave his sorrowing disciples, and ascend to his Father, he comforted them with the assurance, that in his Father's house were many mansions, and he would go and prepare a place for them, and come again and take them to himself, that where he is, there they may be. Do you want a home with Jesus? a mansion in glory? Will you be an humble child of God, that you may have a share at last in the saints' immortal inheritance? [Cf: The Youth's Instructor 01-01-54 para. 09] p. 14, Para. 4, [1854MS].

If you love God and keep his commandments, when Jesus takes his faithful children home, he will give you a crown that will never dim; and you may freely eat of the immortal fruit of the tree of life, and of its healing leaves, and never more know sickness or sorrow; but your happiness will be complete, as you sing redemption's song. By Ellen G. White. Rochester, Dec. 16th, 1853. [Cf: The Youth's Instructor 01-01-54 para. 10] p. 14, Para. 5, [1854MS].

Jesus is coming! He will visit this world again, but not as at his first advent, to be despised, scoffed at and hated, to have his head pierced with a crown of thorns, and have nails driven through his precious hands and feet. As they nailed him to the cross, what pain this holy sufferer must have endured. Yet his bodily suffering was little compared with the anguish of his spirit, while the burden of the sins of the whole world was upon him, which caused him to exclaim, My God, my God, why hast thou forsaken me? For our sins the Son of God endured all this. [Cf: The Youth's Instructor 04-01-54 para. 01] p. 14, Para. 6, [1854MS].

Jesus is coming! But not to be the meek suffering Teacher he once was. He then took upon himself our nature, and sympathized with all suffering mankind, listening to their tales of woe, and soothing their sufferings, healing their sicknesses, forgiving their sins, causing the sinking and fainting to hope. For doing others good the wicked Pharisees could not bear Jesus among them. His holy, self-denying life constantly reproved their covetous, unholy lives. And because the minds of many were turned to this new and blessed Teacher, and they believed he was the Son of God, the Pharisees feared that they should not receive so much honor, and they said he was not fit to live, and cried out, Away with him, crucify him, crucify him! [Cf: The Youth's Instructor 04-01-54 para. 02] p. 14, Para. 7, [1854MS].

But while the Son of God was being wounded, bruised and smitten for our transgressions and sins, all Heaven was watching over the scene, and every harp was hushed in silence while the Beloved of the Father

was suffering. He died on Calvary's cross--Angels witnessed it. He was laid in Joseph's new tomb, and a heavy stone was rolled at the door of the sepulchre, and a guard placed around it to watch the tomb. But myriads of angels, bright and strong, were watching over his resting place, and at the appointed time, one of them was commissioned to "go roll away the stone from the door of the sepulchre." And what could those keepers do? Feeble men! A little before they might have laughed at, and derided the Saviour of the world, as he hung upon the cross; but now the presence of one angel from glory causes them to become "as dead men." The tomb could hold Jesus no longer, and he arose from the dead and appeared to his sorrowing disciples, and comforts them. He remained with them forty days, to bless, cheer and strengthen them, and then was taken up into heaven--a cloud received the one they so much loved out of their sight. And as they stood gazing into heaven, as he was taken away from them, two men [angels] in white apparel stood by them and inquired why they stood gazing up into heaven. Said these angels, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Precious, indeed, was this promise to those sorrowing disciples, that they should again see Jesus who was greatly beloved by them all. Precious also is this promise to every true follower of Christ. None who truly love Jesus will be sorry that he is coming again. And as they approach nearer to the coming of the Son of man, the true lovers of Jesus will look forward with joyous hope, and will seek to get all ready to behold him whom their souls loveth, who died to redeem them. [Cf: The Youth's Instructor 04-01-54 para. 03] p. 15, Para. 1, [1854MS].

Jesus is coming! But not to listen to the woes of mankind, and to hear the guilty sinner confess his sins, and to speak pardon to him; for everyone's case will then be decided for life or death. Those who have lived in sin will remain sinners forever. Those who have confessed their sins to Jesus in the Sanctuary, have made him their friend and have loved his appearing, will have pardon written for all their sins, and they, having purified their souls "in obeying the truth," will remain pure and holy forever. [Cf: The Youth's Instructor 04-01-54 para. 04] p. 15, Para. 2, [1854MS].

Jesus is coming as he ascended into heaven, only with additional splendor. He is coming with the glory of his Father, and all the holy angels with him, to escort him on his way. Instead of the cruel crown of thorns to pierce his holy temples, a crown of dazzling glory will deck his sacred brow. He will not then appear, the man of sorrows and acquainted with grief; but his countenance will shine brighter than the noonday sun. He will not wear a plain seamless coat, but a garment whiter than snow--of dazzling brightness. [Cf: The Youth's Instructor 04-01-54 para. 05] p. 15, Para. 3, [1854MS].

Jesus is coming! But not to reign as a temporal prince. He will raise the righteous dead, change the living saints to a glorious immortality, and, with the saints, take the kingdom under the whole heaven. This kingdom will never end. Then those who have patiently waited for Jesus, will be made like him. [Cf: The Youth's Instructor 04-01-54 para. 06] p. 16, Para. 1, [1854MS].

If one angel from heaven caused the Roman guard to fall as dead men, how can those who are unprepared, unholy, bear the sight and live, of seeing Jesus in the glory of his Father and ten thousand angels

accompanying him. O how can sinners bear this sight! They will cry for rocks and mountains to fall on them, and hide them from the face of him that sitteth on the throne, and from the wrath of the Lamb. [Cf: The Youth's Instructor 04-01-54 para. 07] p. 16, Para. 2, [1854MS].

Dear young reader, seek a thorough preparation to meet Jesus, that when he appears you may exclaim with joy, "Lo this is our God, we have waited for him, and he will save us." Eternal life will then be yours, and you will be a partaker with Christ of his glory, ever to hear his glorious approving voice, and behold his lovely person. E. G. W. [Cf: The Youth's Instructor 04-01-54 para. 08] p. 16, Para. 3, [1854MS].

My dear young friends, Are you preparing for Christ's coming? Do you, in all your actions, seek to glorify God? I have greatly feared that many of you who profess the religion of Christ are careless, and will be found wanting when the destiny of every one shall be fixed. [Cf: The Youth's Instructor 05-01-54 para. 01] p. 16, Para. 4, [1854MS].

Jesus is now pleading for you in the Sanctuary. You can now come to him and he will give you strength. He will wash away your sins if you truly repent of them, and humbly and earnestly seek his pardon. He knows your weakness, and is ready to have compassion upon you, although you may have sinned much against him. Some of you may have faults that it seems hard for you to correct and overcome. You may feel discouraged at times, and think that it is impossible to live out religion; but do not give over the effort. Be determined to get the victory over yourself. You can live out your profession. You can set a good example to your friends and associates, which will tell to them that there is a reality in religion, that you are Christians in deed and in truth; for they will see that religion corrects your faults, makes you mild and humble, and removes from you self-conceit, vanity and pride. [Cf: The Youth's Instructor 05-01-54 para. 02] p. 16, Para. 5, [1854MS].

You have no strength of your own to overcome your faults. You may make good resolutions, and promise much in your own strength that you will do, but through temptation you may soon be led astray. But this need not discourage you. There is one to whom you can go for strength, and his grace will be sufficient for you. You can tell him your weakness. He that died for you will be ever ready to listen to your earnest prayer for help to overcome your faults, that you may be a sincere Christian and glorify God. Do not forget to pray. Secret prayer is too much neglected. I fear that you suffer things of little importance to engross your mind, and cause you to neglect this important duty. You can all find time to pray, and when you pray, let it be in faith believing that Jesus hears you, and that you will receive the strength you so much need. There is strength for you, and you can obtain it; but not unless you earnestly desire it, and ask for it. The body must have temporal food in order to live. It is just as necessary that the soul should often receive a supply of spiritual food in order to flourish, and bear the fruits of the Spirit: meekness, humility, patience, etc. By daily receiving this strength from heaven, you can cheerfully say that the yoke of Christ is easy and his burden is light. [Cf: The Youth's Instructor 05-01-54 para. 03] p. 16, Para. 6, [1854MS].

Pure religion gives health, liberty and happiness to the soul, but to live in sin, brings bondage now, and destruction at last. There is no pleasure like that of serving God, and having a good conscience; and

there is no real peace without the approbation of God. [Cf: The Youth's Instructor 05-01-54 para. 04] p. 17, Para. 1, [1854MS].

Dear young friends, make thorough work. Do not be half hearted in the service of God. Follow the meek Pattern; study his life and character and strive to imitate it. Live to the glory of God, and try to obey the truth as you hear it from your parents, and the servants of God. Study your Bible much, and have your conversation pure and holy. Go by yourself and pray, at least three times a day, and do not let it end here, but while about your work, keep your heart uplifted to God for strength and grace, that you may do all to the glory of God. By thus doing you can shut out vain and foolish thoughts, and there will be but little room for the temptation of the enemy. [Cf: The Youth's Instructor 05-01-54 para. 05] p. 17, Para. 2, [1854MS].

It is natural for the young to be gay and sprightly, and forgetful of God; therefore there is need of double watchfulness. Watch every moment, keeping your mind stayed upon God, instead of having it upon dress, and suffering pride to dwell in your heart. Seek to deny yourself; be holy; let your mind dwell upon heaven, and let your conversation be there also. [Cf: The Youth's Instructor 05-01-54 para. 06] p. 17, Para. 3, [1854MS].

There always should be a plain and decided difference between the followers of the meek and lowly Jesus, and those of the world. Those who follow Christ will choose the suffering, self-denying part, and will have his approbation here, and will incur the scorn and displeasure of this proud world; but will have glory, immortality and eternal life hereafter. Those who choose to go with the world, follow its fashions and have its approbation here, will have the displeasure of God, and will lose heaven and immortal glory, and finally die the second death. [Cf: The Youth's Instructor 05-01-54 para. 07] p. 17, Para. 4, [1854MS].

Young friends, which will you choose? To live a life of self-denial here, act out the religion of Jesus which you profess, be singular in the eyes of the world, and reap life everlasting; or will you put off the preparation, live halfhearted in the cause of God, merely having the name of a Christian, a form of godliness, and thereby dishonoring your profession, and then in the day of God's wrath that is just before us, be weighed in the balance and found wanting, shut out from heaven and lost forever! [Cf: The Youth's Instructor 05-01-54 para. 08] p. 17, Para. 5, [1854MS].

There is joy and consolation for the truehearted, faithful Christian, that the world knows not of. To them it is a mystery. The Christian's hope is big with immortality and full of glory. It reacheth to that within the vale, and is as an anchor to the soul, both sure and steadfast. And when the storm of God's wrath shall come upon the ungodly, this hope will not fail them, but they are hid as in the secret of his pavilion. E. G. W. Rochester. [Cf: The Youth's Instructor 05-01-54 para. 09] p. 17, Para. 6, [1854MS].

A Sin Bringing God's Frown. I saw that the seventh commandment has been violated by some who are now held in fellowship by the church. This has brought God's frown upon them. This sin is awful in these last days, but the church have brought God's frown and curse upon them by

regarding the sin so lightly. I saw it was an enormous sin and there have not been as vigilant efforts made as there should have been to satisfy the displeasure of God and remove His frown by taking a strict, thorough course with the offender. It has had an awful, corrupting influence upon the young. They see how lightly the sin of breaking the seventh commandment is regarded, and the one who commits this horrid sin thinks that all he has to do is to confess that he was wrong and is sorry, and he is then to have all the privileges of the house of God and be held in embrace or fellowship of the church. [Cf: Unpublished Manuscripts, Volume 2 p. 30 para. 1] p. 18, Para. 1, [1854MS].

They have thought it was not so great a sin, but have lightly esteemed the breaking of the seventh commandment. This has been sufficient to remove the ark of God from the camp, if there were no other sins to cause the ark to be taken away and weaken Israel. [Cf: Unpublished Manuscripts, Volume 2 p. 30 para. 2] p. 18, Para. 2, [1854MS].

Those who break the seventh commandment should be suspended from the church and not have its fellowship or the privileges of the house of God. [Cf: Unpublished Manuscripts, Volume 2 p. 30 para. 3] p. 18, Para. 3, [1854MS].

Said the angel, "This is not a sin of ignorance. It is a knowing sin and will receive the awful visitation of God, whether he who commits it be old or young." [Cf: Unpublished Manuscripts, Volume 2 p. 30 para. 4] p. 18, Para. 4, [1854MS].

Sinning With a High Hand.--Never was this sin regarded by God as being so exceedingly sinful as at the present time. Why? Because God is purifying unto Himself a peculiar people, zealous of good works. It is at the very time when God is purifying this peculiar people unto Himself that [unsanctified] individuals step in among us. Notwithstanding the straight truths they have heard--the terrors of the Word of God set before them, and all the blazing truth for these last days calculated to arouse Israel--they sin with a high hand, give way to all the loose passions of the carnal heart, gratify their animal propensities, disgrace the cause of God, and then confess they have sinned and are sorry! And the church receives them and says "Amen" to their prayers and exhortations, which are a stink in the nostrils of God and cause His wrath to come upon the camp. He will not dwell in their assemblies. Those who move on thus heedlessly, plastering over these sins, will be left to their own ways, to be filled with their own doings. [Cf: Unpublished Manuscripts, Volume 2 p. 30 para. 5] p. 18, Para. 5, [1854MS].

Those who anciently committed these sins were taken without the camp and stoned to death. Temporal and eternal death was their doom; and because the penalty of stoning to death is abolished, this sin is indulged in beyond measure, and is thought to be a small offense.--Ms 3, 1854. (Feb 12, 1854, "Testimonies for Churches in New York State".) [Cf: Unpublished Manuscripts, Volume 2 p. 30 para. 6] p. 19, Para. 1, [1854MS].