

I saw that you could do no better now than to marry Angeline; that after you had gone thus far it would be wronging Angeline to have it stop here. The best course you can now take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life.--Letter 1, 1855, p. 1. (To J. N. Andrews, August 26, 1855.) [Cf: 6MR117.02] p. 1, Para. 1, [1855MS].

I saw that God had qualified him who had to stand at the head of the publishing for his station, and if he did not fill his place, God would remove him from it. God had the oversight of the work. I saw that this was an important place. . . . When Satan was exulting that he had his prey and that he would lay him in the grave, then God's hand interposed and He put bands around James and strengthened him to fill the place He had put him in.--Ms 1, 1855. (Fragments.) [Cf: 6MR296.02] p. 1, Para. 2, [1855MS].

Patience and Forbearance Needed.-- At the conference at Sylvan I saw the necessity of the messengers dwelling on the preparation more than they have done. Souls are not prepared for what is coming on the earth and unless they speedily get ready they will be weighed in the balance and found wanting. I saw that Brother _____ had moved too fast in some cases, that there had not been that patience and forbearance with individuals that there ought to have been. Others of the brethren had moved too fast. [Cf: 9MR195.02] p. 1, Para. 3, [1855MS].

I saw that great caution should be used and the church will have to bear some with individuals who do not always understand the movings of the Spirit of God, and always have some errors. And, if these individuals were disfellowshipped, they would be brought more closely in connection with an unholy influence and the possibility of saving them be lost. But, if they were still retained in the fellowship of the church, they will be where the church can have some influence over them, and may, by moving judiciously and carefully, win them to all the truth, which will discover to them their errors, and cause them to yield them up and be fully united to the church. [Cf: 9MR195.03] p. 1, Para. 4, [1855MS].

I saw that the messengers and the church must have compassion with some, making a difference. Now the messengers of God must seek wisdom and know how to treat each individual case. Not all must be treated alike. By close examination it will be seen that individual cases differ. Some are to be borne with longer than others, but if one is living in disobedience to the commandments of God, the church must act and must separate them from them. And for other sins it will often be necessary to disfellowship souls if they continue in their sins; yet great care should be used and great patience and forbearance exercised. [Cf: 9MR195.04] p. 1, Para. 5, [1855MS].

I saw that Brother _____ had tried to do right and just as well as he knew how, yet he has failed at times. I saw that judgment and caution must be used. The messengers must all move out unitedly and with decision and energy, yet they must have meekness and patience, and in love for souls fulfill their duty. They must all go among the people with the power and Spirit of God with them, and must have energy that will arouse the stupid and those who are off their watch and cause them to awake and get ready. [Cf: 9MR196.01] p. 1, Para. 6, [1855MS].

Prepare! Prepare! should be sounded in the ears of the people. For the great day of God's wrath is coming, and who shall be able to stand; and while messengers cry to God to prepare and get ready, they must be awake and have energy themselves and let it tell to all that hear them that they are standing between the living and the dead. Preachers and people who believe the third angel's message should set a holy, lively example. Their conversation and actions should show that they are looking for the appearing of the great God and our Saviour Jesus Christ.-- *Manuscript 1*, 1855, pp. 1,2. (Untitled, undated.) [Cf: 9MR196.02] p. 1, Para. 7, [1855MS].

Best to Marry Angeline.--I saw that you could do no better now than to marry Angeline; that after you had gone thus far it would be wronging Angeline to have it stop here. The best course you can take is to move on, get married, and do what you can in the cause of God. Annie's disappointment cost her her life. I saw that you [John] were injudicious in her [Annie's] case and it all grew out of a mistaken view you had of James. You thought he was harsh and impatient toward Paris friends, and you stepped right in between Annie and us; sympathized with her in everything. The interest manifested for her was undue and uncalled for, and showed that you had a great lack of confidence in us.--Letter 1, 1855, p. 1,2. (To J.N. Andrews, Aug. 26, 1855.) [Cf: 9MR312.04] p. 2, Para. 1, [1855MS].

It is to be feared that the people of God are not prepared for what is coming upon the earth. Is there not a lack of energy in the church? Are we not upon the enchanted ground, and falling asleep in this important time? We desire to walk too much by sight. We must walk more by faith. We must have more energy, more unwavering faith and confidence in God. Has not pride crept into the church? Is there that close watchfulness of self that there should be? Let us each examine our own hearts and look carefully to our own lives and see how they will compare with the true Pattern who wore a plain seamless coat, whose life was a life of sacrifice, who went about doing others good, and making others happy. Let us search closely and see if we have the fruits of the Spirit. [Cf: RH 06-12-55 para. 1] p. 2, Para. 2, [1855MS].

Just as soon as pride enters the heart, the Spirit of God is shut out. Are there not those among us who indulge in pride and needless expense? They will soon regret it; for trying times are just before us, and they will then need, and desire to have, the misspent means, for they will feel want, and pinching want will be all around them. [Cf: RH 06-12-55 para. 2] p. 2, Para. 3, [1855MS].

While some indulge in pride and needless expense, some are on the opposite extreme, and by their lives and appearance act as though neatness and order are pride and sin. This is not so. They can be neat and orderly, and not have pride in their hearts. The poor can keep tidy as well as the more wealthy. They should not neglect their houses and persons, but should be neat and cleanly. Their dwellings should be kept neat and in order, and then the servants of God can find pleasure in coming to their houses and kneeling upon their floors to ask the blessing of the holy and pure God to rest upon them. He is a God of order and those who suffer themselves to be unclean and disorderly deprive themselves of many blessings they might otherwise enjoy. Filthiness among God's professed people is displeasing to him. Our God

is a jealous God, he will have a clean, pure and holy people: a filthy and unclean person he will not acknowledge as his child. Those who profess to be converted to God and take upon themselves the name of Christians (Christlike) should be the neatest people in the world. It is a dishonor to God, and a stain upon his cause, to profess to be converted to God and the truth, and yet go with slack, untidy habits uncorrected. Such must have a reformation, and their conversion must be more thorough. The fruits of religion are not disorder and uncleanness. Those who have had no ambition to appear in a becoming manner before their brethren and sisters, should, for Christ's sake, and for the sake of the truth take hold of the work in earnest, and thoroughly reform. The world is watching for their faults, they despise God's children, and to give them occasion to reproach the religion of Christ is a sin in the sight of God. If these slack habits have grown with their growth and strengthened with their strength, there is greater necessity for decided efforts to correct these habits. Begin in earnest; do not reform in only a few things, but commence the work at once, and continue it until these slack habits are all rooted out and there is a thorough reformation. [Cf: RH 06-12-55 para. 3] p. 2, Para. 4, [1855MS].

God was so particular as to give direction to the children of Israel, after they came out of Egypt, what to do lest the Lord should pass by and see their uncleanness, and would not go up with their armies to battle against their enemies. The Lord is no less particular now, than he was then. If he noticed the sin of uncleanness then, he will notice it now; and those who are in fault, if they want to please God, and shun his frown, must reform lest he should see their untidiness and withhold victory and salvation in their meetings. Those who have indulged in pride should speedily reform, and put away their pride. They have no time to lose. They should separate themselves from the world, and not mingle with worldly company more than is actually necessary. Soon all the proud, and all that do wickedly will be as stubble, and the day that cometh shall burn them up, saith the Lord. [Cf: RH 06-12-55 para. 4] p. 3, Para. 1, [1855MS].

Many among us put off the coming of the Lord too far, and their works correspond with their faith. There is a great responsibility resting upon parents. Their children are watching them, and any encouragement of the parents, by their example or advice to their children, a neglect to live out their faith themselves, and a mingling with the world is noticed and has its effect upon the children. Parents, do not, by your silence or consent, suffer your children to associate with those who have no love for God or for the truth which is so dear to us; the truth which is to test us, to purify us, and, by our obedience to it, make us finally overcomers. The straight and narrow path does not lay along side of the broad road. The first leads to heaven, the second to death and hell. Parents, do not try to bring these roads any nearer together. Let the contrast between the followers of the meek and lowly Jesus and those whose god is this world, be kept ever before them. Keep up the distinction between the christian and sinner. Parents whose duty it is to train up their children, should subdue their passions early. This is greatly neglected. [Cf: RH 06-12-55 para. 5] p. 3, Para. 2, [1855MS].

And have not the servants of God and the church a lack of faith? Have we not been too easily discouraged? too willing to believe that our lot was hard, and too ready to think that God had forsaken us? This is not

right. God has so loved us as to give his dearly beloved Son to die for us; all heaven is interested in our salvation, and after all this, shall we consider it hard to trust so good a Father? He is more willing to give the Holy Spirit to those that ask him than parents are to give good gifts to their children. We will not be discouraged, but with faith and confidence ask our Father in heaven for the things we need; and if we do not receive the immediate answer to our prayers, we must not give up our courage and faith, and suffer a murmuring spirit to take possession of us. This only separates us farther from God, for it is displeasing to him. [Cf: RH 06-12-55 para. 6] p. 4, Para. 1, [1855MS].

Every saint who comes to God with a true heart, and sends earnest petitions to him in faith will be answered; but we must have *enduring* faith. We must not for a moment let go the promises if we do not see and realize the immediate answers to our prayers. We must not waver. We must rely upon his sure promise, "Ask and ye shall receive." God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers and will answer them, sometimes immediately, but gives us the things that he knows are for our good and his own glory. The blessing received by us will be that which we need the most. If we could look into the plan of God, we should plainly see his wisdom and that he knows what is for our best good. Our prayers will be answered if they are sent up in faith, but nothing hurtful will be given. If we have, in the honesty of our hearts, asked any thing that God sees will not be good for us, he may withhold the thing desired, but in its place give us the blessings we most need. If the answer to our prayers does not come just when we expect it, we must not distrust God, for that will bring darkness. Our confidence in God must be strong. [Cf: RH 06-12-55 para. 7] p. 4, Para. 2, [1855MS].

Secret prayer, which is too much neglected, is the life of the Christian. Let us go to God alone and fix our minds upon him, have every thing else shut out, and then draw by living faith, light and strength from the Sanctuary. Let us not rise from our knees until we can rely upon God's promises with an unwavering faith. Then we shall be benefitted by secret prayer. [Cf: RH 06-12-55 para. 8] p. 4, Para. 3, [1855MS].

Children ask their parents for something they desire: the parent knows it will injure them, and gives them the things that will be good and healthy for them in the place of that which they desired. Not a prayer of the true saint is lost, if sent up from an honest heart. E. G. White. [Cf: RH 06-12-55 para. 9] p. 5, Para. 1, [1855MS].

"Take ye heed, watch and pray," were the words of our Saviour spoken in reference to the time of the end, and his second coming to take his faithful children home. [Cf: The Youth's Instructor 10-01-55 para. 01] p. 5, Para. 2, [1855MS].

First, you are to watch. Watch, lest you should speak hastily, fretfully and impatiently. Watch, lest pride should find a place in your heart. Watch, lest evil passions should overcome you, instead of your subduing them. Watch, lest a careless, indifferent spirit comes

upon you, and you neglect your duty and become light and trifling, and your influence savor of death, rather than life. [Cf: The Youth's Instructor 10-01-55 para. 02] p. 5, Para. 3, [1855MS].

Second, you are to pray. Jesus would not have enjoined this upon you, unless there was actual necessity for it. It is well known to him that of yourself you cannot overcome the many temptations of the Enemy, and the many snares laid for your feet. He has not left you alone to do this; but has provided a way that you can obtain help. Therefore he has bid you to pray. [Cf: The Youth's Instructor 10-01-55 para. 03] p. 5, Para. 4, [1855MS].

To pray aright, is to ask God in faith for the very things you need. Go to your chamber, or in some retired place, and ask your Father for Jesus' sake to help you. There is power in that prayer that is sent up from a heart convinced of its own weakness, yet earnestly longing for that strength that comes from God. The earnest, fervent prayer will be heard and answered. Go to your God who is strong, and who loves to hear children pray, and, although you may feel very weak, and find yourself at times overcome by the Enemy, because you have neglected the first command of our Saviour, to watch, yet do not give up the struggle. Make stronger efforts yourself than before. Faint not. Cast yourself at the feet of Jesus, who has been tempted, and knows how to help such as are tempted. Confess your faults, your weakness, and that you must have help to overcome, or you perish. And as you ask, you must believe that God hears you. Plead your case before God, through Jesus, until your soul can with confidence rely upon him for strength, and you feel that you are not left to do the work of overcoming alone. God will help you. Angels will watch over you. [Cf: The Youth's Instructor 10-01-55 para. 04] p. 5, Para. 5, [1855MS].

But before you can expect this help, you must do what you can on your part. Watch and pray. Let your prayers be fervent. Let this be the language of your heart, "I will not let thee go unless thou bless me." Have a set time, a special season for prayer at least three times a day. Morning, noon, and at night Daniel prayed to his God, notwithstanding the king's decree, and the fearful den of lions. He was not ashamed, or afraid to pray, but with his windows opened he prayed three times a day. Did God forget his faithful servant when he was cast into the lion's den? O, No. He was with him there all night. He closed the mouths of these hungry lions, and they could not hurt the praying man of God. [Cf: The Youth's Instructor 10-01-55 para. 05] p. 5, Para. 6, [1855MS].

Children, you cannot live without food; you would soon feel the cravings of hunger, and your bodies would pine and die. You need spiritual food just as much, and often, as your body needs temporal food. Three times a day is none too often to draw strength from heaven, or sap and nourishment from Christ, the living vine. Read the words of our Saviour in Matt. v, 6. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." E. G. W. [Cf: The Youth's Instructor 10-01-55 para. 06] p. 6, Para. 1, [1855MS].