

Mary, dear Mary, I have seen that God's providence has placed John and you where you are. God has been working for you both that you, Mary, may be left without excuse. . . . Mary, I fear for you greatly. I was shown that God lays out the work for John. He must perform it. Just as long as he remains a servant of God he must go at His bidding. . . . [Cf: 8MR341.01] p. 1, Para. 1, [1858MS].

I feel the deepest interest for you. I love you. I know that your happiness depends upon the course of your action. And unless it is entirely different in many respects than it has been, you cannot have life, have salvation. I have written this letter sadly, discouragingly. My heart aches while I write. Gladly would I write encouragingly if I had it to write. I was in hopes that God would never give me another message for you. . . . I have felt agony of soul. I have cried in agony for above an hour.--Letter 1, 1858, pp. 3, 5. (To Mary Loughborough, March 3, 1858.) [Cf: 8MR341.02] p. 1, Para. 2, [1858MS].

(Written March 3, 1858, from Green Springs, Ohio, to Mary Loughborough.) We are now at Brother Sharp's. They have recently embraced the truth. Seem to be first-rate people. We have suffered in mind considerably since we have been here. I have felt deep agony of soul. I have looked back at a few past months, and as I realize how little I have imitated Jesus' self-sacrificing, devoted life, I am led almost to despair. As I examine the life of our Saviour, the great sacrifice He has made for us, and then be led through His sufferings and anguish, my heart melts within me. Oh, what suffering and agony [He] endured to save lost and fallen man! And this salvation is extended to us freely if we will accept it, if we will suffer with Christ, denying ourselves for His sake. [Cf: 21MR252.01] p. 1, Para. 3, [1858MS].

Dear Mary, last Monday I was shown in vision some things that bear with weight upon my mind. I was led through the life of Christ to see His meek, self-denying life. This great sacrifice was to obtain for us a great salvation. And if we obtain this great salvation it must be by our making a sacrifice on our part. As Jesus sacrificed for us, we must sacrifice for Jesus. As He denied Himself for us, we must deny ourselves for Jesus. As he endured privation and suffering for us, so we must endure privation and suffering for Jesus. As He was tempted of Satan, as He was buffeted by Satan forty days then left for a season and angels ministered unto Him, so we shall be buffeted by Satan for a season; and if we resist him these seasons will be followed by grace and strength from God imparted unto us by His angels. [Cf: 21MR252.02] p. 1, Para. 4, [1858MS].

As Jesus endured agony and often was in lonely prayer and in agony of spirit pleading with His Father, so we, if we are truly Christ's followers, will often feel agony of soul, and will pour out our earnest prayer to our Father. We shall groan in spirit after God. But these seasons when the soul is enshrouded in darkness will not drive the true Christian from God. I was shown that the disciples of Christ, without an exception, are not their own. Jesus has bought them with a dear sacrifice, His own blood. He claims them. Their time, their strength, are His. Their will, their mind, are subject to His will. Their will is yielded, given up. They wait and watch for the will and counsel of God to be manifested concerning them. [Cf: 21MR252.03] p. 1, Para. 5,

[1858MS].

I saw that the will is either submitted to Jesus for Him to govern and lead, or the person retains or sets up his or her own will, not willing to submit to Jesus against his own peculiar desires or will. Then Satan steps in and he molds this will to his own pleasure. [Cf: 21MR252.04] p. 1, Para. 6, [1858MS].

Christ or Satan has the government of the will, and we are the subjects of one or the other. I was pointed to Christ. Although He was tempted of the devil forty days, yet His will was submitted to the will of His Father and He yielded not, although He was tempted stronger in every way by Satan than any of His disciples have ever been tempted. His will was not yielded to the will of the enemy for a moment. [Cf: 21MR253.01] p. 2, Para. 1, [1858MS].

Now, dear Mary, it is possible for your will to be subject to the will of God. Unless you do yield your will to God, choose His way, His pleasure, His will, instead of your own, I saw that you were none of His. He will not own you, He will not accept you. He leaves you for Satan to take possession of the will that you would not yield to Him, and Satan will mold this will as he pleases. I was shown that the plan of salvation was laid out, and God will not change or deviate in His plan to save anyone. [Cf: 21MR253.02] p. 2, Para. 2, [1858MS].

God has made one great condescension to save erring, lost man; He yielded His dearly Beloved from His bosom to suffer indignity, scorn, and hate, to die an ignominious death upon the cross. If anyone will be His disciple now, he must live a self-denying life. His will must die. The plan of salvation is laid. Now man must condescend, now man must yield. His life must be a continual yielding. God does not deviate or change from His plan at all to save any. The great condescension has been made. Now it all lies with man, whether he will accept the plan God has laid down, whether he will yield his will to the will of God. God does not change now to accommodate man. He is left now to choose life or death. If he chooses life, he chooses the cross, the suffering, self-denying life of Christ, and he must not go murmuring along at the ruggedness of the way. [Cf: 21MR253.03] p. 2, Para. 3, [1858MS].

The life of Christ and His sacrifice, the Innocent suffering for the guilty, should forever still the least murmur or complaint. It should be accounted a privilege to suffer for Christ and thus glory in the cross of Christ. I saw that He is honored by the lives of those who eagerly lay hold of salvation, those who consider it a privilege to suffer for Jesus. [Cf: 21MR253.04] p. 2, Para. 4, [1858MS].

Mary, dear Mary, I have seen that God's providence has placed John and you where you are. God has been working for you both that you, Mary, may be left without excuse. That time has come. Now it is for you to come up, to eagerly grasp the merits of Christ's blood, lay hold of the plan of salvation, submit your will to the will of God, choose to suffer with Christ, or choose your own will, your own way, travel the way of the transgressor and lose eternal life, lose heaven. You can serve God if you will. You can devote yourself to Him and redeem the time. [Cf: 21MR253.05] p. 2, Para. 5, [1858MS].

Mary, dear Mary, if you remain a little longer in your present state I

fear that God will not pity, He will not bear always. Mary, I fear for you greatly. I was shown that God lays out the work for John. He must perform it. Just as long as he remains a servant of God, he must go at His bidding. God does not lay out His work to gratify the will or pleasure of any. If John should follow as you would wish, follow your will, your pleasure, he is no longer a servant of Jesus Christ; for your will is unsanctified, not subject to God's will. Fearful have been the responsibilities you have been willing to take upon yourself. Only let your will be gratified and you would risk the consequences. Dear Mary, I saw that you were a slave, yes, a slave, to your own unsubdued will. You are in complete bondage. It holds control and cruel power over you. [Cf: 21MR254.01] p. 2, Para. 6, [1858MS].

I saw that your will, your set will, must die, or your hopes of eternal life; both cannot live at the same time. I was shown that the Lord will lay out the work for John, and you must leave all to follow Jesus. Then, Mary, you will realize the blessing of God. Then can you say, "The yoke of Christ is easy, His burden light." [Cf: 21MR254.02] p. 3, Para. 1, [1858MS].

I was pointed back, and saw that some of those that professed to be John's best friends have been frowned upon by God for their close, snug dealing to one of His chosen servants. Verily, they will have their reward. John has been moved this way and that in doubt and perplexity, but God has wrested him out of the hand of those that would have his labors for nought, those that have been willing to add additional burdens to those that God has laid upon him, those that would be unmoved if they saw him working with his hands; and the Lord in His wise and merciful providence provided him a place of rest, a field of labor where many will appreciate and be benefited by his labor. [Cf: 21MR254.03] p. 3, Para. 2, [1858MS].

Mary, your will has often pulled John one way when God directed him in another. You have operated in opposition to the will and way of God. I saw all these years that your life has been linked with John you could have been a co-worker with John, laying up for yourself a reward. But for the sake of gratifying a special desire or will of your own, you have murdered your way along, making yourself miserable by your lack of consecration and often embittering John's life and making him miserable. [Cf: 21MR254.04] p. 3, Para. 3, [1858MS].

You can make John happy that he ever saw you and that you ever linked your life with his wandering life. You chose him, a messenger of God. You know his calling. I saw your life was an unpleasant one before you chose John. You can make him regret his connection by following your own way and pleasure. John is mortal. He has loved you, Mary; do not drive him to regret his choice. God's eye is upon every movement, every act. You can redeem the time and make a straight work for eternity. Yield your will to the will of Christ and all will be well. Think not the way of salvation is a hard way. Look, look at the life of Christ. What suffering [He] endured for man! [Cf: 21MR254.05] p. 3, Para. 4, [1858MS].

Mary, you must die to Rochester. It will only be to the injury of yourself and others in your present state to visit Rochester. God has been reaching down His hand to save you. It was God's will that you should not go to Rochester last fall; it would have proved your ruin.

John would have been driven from the field to laboring with his hands. God would not have it so. He laid out the work for John to save you both. [Cf: 21MR255.01] p. 3, Para. 5, [1858MS].

I saw that you can never have the light of God's countenance until you acknowledge the hand of God in all this. He has wrought for you, but you have shut your eyes to His work. If you humbly submit to God, then it will please God to have you visit Rochester, for you can glorify God. I saw that John must fix his eye upon his Captain, Jesus, and follow the counsel of God whether it meets your will or not. He must be steadfast. His course must be fixed, but with the greatest tenderness and care should he deal with Mary, never wounding with words, but yet be decided. [Cf: 21MR255.02] p. 4, Para. 1, [1858MS].

Mary, dear Mary, do consecrate yourself to God; then you can be happy; then His Spirit can rest upon you. [Cf: 21MR255.03] p. 4, Para. 2, [1858MS].

Mary, I feel the deepest interest for you. I love you. I know that your happiness depends upon the course of your action. And unless it is entirely different in many respects than it has been, you cannot have life, have salvation. I have written this letter sadly, discouragingly. My heart aches while I write. Gladly would I write encouragingly if I had it to write. I was in hopes that God would never give me another message for you. I fear the use you will make of it, and it will prove a savor of death unto death. Mary, I have felt agony of soul. I have cried in agony for above an hour. [Cf: 21MR255.04] p. 4, Para. 3, [1858MS].

Mary, your only happiness is in submitting to God. Will you submit to Him? Will you yield to the claims of salvation? If you get right before God, it will be His will to have John labor some in Rochester; but if you go there with John, your heart not right in the sight of God, your influence would not be saving. The enemies of God and the truth would exult, John's soul would be weighed down in anguish, and it would be of no avail for him to labor. If you are united in the work of God, trusting in Him, your will in subjection to God's will, then acknowledge the leading of God and His will concerning you, and you will gain a victory not to be easily lost. [Cf: 21MR255.05] p. 4, Para. 4, [1858MS].

The time has come when God must be glorified by a humble acknowledgment that His way and will is to be preferred to your own way and will, and your unconsecrated will yielded. The time has come now when you can establish yourself in the hearts of the brethren and sisters, when you can form a character. All have felt to pity and sympathize with you on account of your situation. Now the Lord has safely and happily delivered you. You are pleasantly situated with a home of your own. You are without an excuse. God does not require John to place himself under embarrassment and trial and want for the sake of gratifying an unconsecrated desire or will that if followed will lead to certain death. [Cf: 21MR256.01] p. 4, Para. 5, [1858MS].

I saw that John must be free, and follow his conviction of right. He has been tossed about, not knowing which way to go or what to do. God has chosen for him a place, situated you both comfortably, and his mind now is at rest, and God will lead him in a straight path, and he must

follow. [Cf: 21MR256.02] p. 4, Para. 6, [1858MS].

You have no friends or relatives that are too dear to sacrifice or leave for God, to obey or follow Him. If you love them more than Jesus, you are not worthy of Him, and will have no part with Jesus. Here is a sacrifice to make right here. The heart will govern the mind. Have your heart right and consecrated, and there will be no trouble with your will. I speak plainly. I look upon you as in the greatest danger. I want to save you. I beg of you to submit to God. There is no more required of you than is required of every Christian. Will you obey the requirements? Will you submit to God? [Cf: 21MR256.03] p. 5, Para. 1, [1858MS].

Mary, I will ever be your true friend. I will love you. I will do all in my power for you; but to encourage you to do wrong, I never shall. [Cf: 21MR256.04] p. 5, Para. 2, [1858MS].

John, I saw that James and you, as ministers of Jesus Christ, must watch your words, and your minds must dwell upon the truth. Whoever you are with, don't talk at random. Let your words be solemn. The day of the Lord is at hand. I was pointed to the life of John the Baptist. His life was without pleasure. It was sorrowful and self-denying. He proclaimed Christ's advent and then could not see and enjoy the power manifested by Christ. He knew that when Jesus should fully establish Himself as a Teacher, he must die. He was cruelly beheaded. I saw that the least disciple that followed Jesus, witnessed His miracles, heard the comforting words that fell from His lips, was greater than John the Baptist; that is, more exalted and honored, had more pleasure in his life. [Cf: 21MR256.05] p. 5, Para. 3, [1858MS].

We are proclaiming Christ's second advent. Our walk should be sober; our conversation upon Jesus, upon the truth; and we should glory in the cross of Christ. [Cf: 21MR256.06] p. 5, Para. 4, [1858MS].

I have written in great haste. Have not time to look over and correct mistakes. Reserved no copy, so you must preserve this for me again.-- Letter 1, 1858. [Cf: 21MR257.01] p. 5, Para. 5, [1858MS].

(Written about 1858 to Brother Woodruff.) I have seen things on the very points you have mentioned in your letter and at the time I had the vision for those in New York. I saw a few individual cases. I saw especially the cases of Brother Chapel and wife, Brother Treadwell, Manly Ross, also Truman Finch who were the active ones in this matter. They have erred in feeling as they have felt, and the influence I saw was deathly. [Cf: 21MR258.01] p. 5, Para. 6, [1858MS].

When in Ohio I saw again the wretched state of things in New York. Satan was standing right in your midst, his evil angels exulting that through his temptations--exalting some and tempting others to be very strenuous, professing zeal for the truth and crowding your brethren, thrusting with side and with shoulder, bringing a reproach upon the truth, making yourself a stink to the places around you--you make the truth disgusting, make it an abhorrence, and you are as a people accountable to God for the wretched influence cast against the truth. [Cf: 21MR258.02] p. 5, Para. 7, [1858MS].

I saw that Brother Chapel and wife, Brother Treadwell, and others with

them have not seen themselves. They must see their wrong course in being so exacting and watching their brethren to magnify their wrongs. Their own hearts must have a work; self must die with them, and they must possess more of a spirit to live and let live. I saw while at Green Spring, Ohio [Sister White was in Green Spring, Ohio, February 26-March 3, 1858] that the evil angels had much to do with the brethren in Oswego County. I saw that the holy angels had one after another left you grieved, displeased, and disgusted with your wrangling and strife. There is the vision I wrote after the meeting. I will copy it: [Cf: 21MR258.03] p. 6, Para. 1, [1858MS].

"I saw that the cause of God in Oswego County had been cursed by wrangling and strife. Some will have to unlearn almost all they have been learning for years, for it has been strife, debate, and to smite with a fist of wickedness. I saw that some have placed themselves in a position to watch others when God has not placed them on the watchtower at all. They have climbed up there themselves and must come down. Some have noticed little things in the house, in dress, the manners, and have reproved and ordered about this, that, and the other. It only hurts their influence and places the individual beyond the reach of their help. [Cf: 21MR258.04] p. 6, Para. 2, [1858MS].

"It is the duty of preachers to talk the truth, but when they come down from the work to reprove for little things, to bend the individual to see as they see, to feel as they feel, they take upon them the work that belongs to the Spirit of God. I saw that all have something to learn, an experience to obtain for themselves, and if the servants of God stand ready to reprove for all these little things they will try to please the servants of God, and yet they have not learned by their own convictions that these things are wrong. Their experience depends upon the one that reproved them. They look to and depend upon him to have an experience for them. Their trust and dependence is taken from God. [Cf: 21MR258.05] p. 6, Para. 3, [1858MS].

"That is why they are so weak in New York. They fear the servants of God and one another. Their experience grows out of this fear, and they do not form a religious character for themselves. They do not have an individual, independent experience. They learn to look to man instead of to God, and are bent this way and that way, but are not steadfast, strong in a living experience they have obtained for themselves. [Cf: 21MR259.01] p. 6, Para. 4, [1858MS].

"Something must be done for the individual by the Lord. They must learn to look to God for duty, not to their minister or brethren, and when an individual strives to bend his brethren to his own peculiar notions or ideas of things, he takes that upon him which God has not laid upon him. Minds are differently constituted; they cannot run in the same channel of ideas or impressions. I saw that it was notions and ideas that some think others must be brought to that has destroyed spirituality and independent experience in New York. There is a depending upon one another for light and blessing. They have not learned to look to God for duty and counsel in this thing. Do you say [that] in New York [a] man is made to lose his identity and is made a mere thing to be moved by another's mind, another's experience? God will surely judge for these things."--Letter 2, 1858. [Cf: 21MR259.02] p. 6, Para. 5, [1858MS].

(Written December 27, 1858, from Battle Creek, Michigan.) I was shown in vision while at Mansville, New York, the state of things in the east, especially in the States of Vermont, New Hampshire, and Massachusetts. I saw that the course of I.C. Day while among the Messenger advocates was cruel, crooked, and wicked; that people were composed of dissatisfied ones who would not bear reproof, but considered their judgment better than that of their brethren who had an experience in the truth and the cause of God. These unruly spirits came together and united together to work or fight against those whom God had raised up to stand in defense of His truth. Satan and his angels were at war with them, fighting against them, and these people were co-workers with Satan and the evil angels. Falsehoods and lies would be formed by Satan's children, and this people loved them and eagerly reported them to others. I.C. Day was one of these; if he did not make the lies, he loved them. [Cf: 21MR373.01] p. 7, Para. 1, [1858MS].

I saw the angels of God grieved, and they followed their commission to mark every falsehood, every thrust, every stain put upon the defenders of God's truth. Every bitter feeling, every feeling of hate they were to record, for they would meet it again. I saw I.C. Day strengthening the hands of wicked men, trying to tear away the confidence of God's people in us and in the visions. [Cf: 21MR373.02] p. 7, Para. 2, [1858MS].

Then I was shown that as the Messenger people could not make their rebellious feelings and spirit do the work they wished it should--get down the *Review* --they ceased in a measure from their work. Some gave up the Sabbath, others changed their evil course and fully united with God's people. Others did not see the wickedness of their course and never made thorough work or repented heartily of their evil work. Pardon was written against the names of those who made thorough work, but if they again fall into a like snare and pursue an evil course, all their past evil is remembered against them. [Cf: 21MR373.03] p. 7, Para. 3, [1858MS].

Some, I saw, seemed to others to make thorough work. But that God who reads the heart knew that the seeds of rebellion were within them, and by their names was written, "Unstable souls, who wrest the truth to their own destruction." [Cf: 21MR373.04] p. 7, Para. 4, [1858MS].

I saw that I.C. Day had never realized that he had been a close co-worker with Satan and his evil angels. If he had realized this he would not have fallen into such a snare. I saw while attending the meeting at Lancaster that if I.C. Day made thorough work he could still be of some use to fill in here and there, but God would never suffer him to take charge of His flock or to travel from place to place to any extent to talk the truth. If he lived a life of repentance from that time until Jesus comes, he could not undo the evil he had done. [Cf: 21MR373.05] p. 7, Para. 5, [1858MS].

While at Mansville I saw that in no way should the least charge of the flock rest upon I.C. Day, for he had weakened himself by his former course in co-working with the evil angels, and he was weak and subject to their suggestions and evil power. The only chance for his salvation now was to live a life of repentance and be subject to the church and not confide in his own judgment or opinion. I saw that a rebellious spirit has been within him, and when he could find a willing ear how

quickly would suspicion, jealousy, doubt, and an evil, lying report be poured into that ear. Oh, the evil course! Death has marked his track! [Cf: 21MR374.01] p. 7, Para. 6, [1858MS].

I saw that if I.C. Day and others who have been connected with him could have drawn off a company with them, how quickly would it have been done, and there would have been a class worse than the former disaffected ones to work their work of death. But they find these things will not go, and they settle back wishing to be again in union with the church and ready at a fit opportunity to rebel again. [Cf: 21MR374.02] p. 8, Para. 1, [1858MS].

I then saw Stephen Haskell and wife. Said the angel, "He is not sound in the faith. Mark them that cause division among you. An undercurrent is at work. They are co-workers with the evil angels and know it not. Confusion and a deathly ( ) mark their track." I saw that the views that Stephen Haskell and his wife have advocated concerning mortifying the flesh are all erroneous and will lead to deadly evils and the destruction of souls, and instead of increasing moral purity will hasten and strengthen moral pollution. Said the angel, "God reads the heart." I saw that S. Haskell has tried to make it appear that he was in union with the church when it was not the case. He has scattered evil, error, and division every place he has entered, and this has been in a sly undercurrent that has been at work to destroy confidence in the visions and in those who have the charge of the work at Battle Creek. [Cf: 21MR374.03] p. 8, Para. 2, [1858MS].

These things are all marked by God. S. Haskell and his wife have strengthened the hands of Stephen Smith in his rebellion, and have strengthened the hands of other disaffected ones, and have affected some conscientious souls who were constantly fearful that they should not do everything they could to deny self. They have drunk down his errors that he has talked to them, and these errors have been scattered here and there all around where he has traveled--co-worker with the evil angels. [Cf: 21MR374.04] p. 8, Para. 3, [1858MS].

I saw that as God gave His beloved sleep so He was willing they should have nourishing, strengthening food, and I saw that if S. Haskell and his wife were baptized with the third angel's message, they would see enough precious, saving truth to dwell upon, and they would not have time to dwell upon error, dangerous error, and scatter it among God's people. I saw that if God has important truth, He will give it to His people, not to two or three solitary individuals and leave all the rest of His people in darkness. The third angel is leading out a people and fitting them for translation. They are to be purified through the truth. [Cf: 21MR375.01] p. 8, Para. 4, [1858MS].

Some, I saw, had made crosses for themselves and killing duties that break down their will. But I saw that there were crosses and duties enough in God's Word to slay every individual without getting new duties or tests. I saw that a time of trouble was before us when stern necessity will compel the people of God to live on bread and water, but I saw that God did not require His people to live so now. [Cf: 21MR375.02] p. 8, Para. 5, [1858MS].

God commands that all whom He has not especially called to labor in word and doctrine should labor with their hands the thing that is good



and supply their own necessities and have wherewith to bestow upon others. And I saw that it was the will of God that they should eat wholesome food to strengthen the system or the temple of God. But in the time of trouble none will labor with their hands. Their sufferings will be mental, and God will provide food for them. [Cf: 21MR375.03] p. 9, Para. 1, [1858MS].

I saw that God also enjoined cleanliness upon His ancient Israel, and God is no less particular now than He was then. He enjoins upon His people in the latter day strict cleanliness of body and clothing and purity of mind, of thoughts, and of words, for He is to translate them to heaven. [Cf: 21MR375.04] p. 9, Para. 2, [1858MS].

I saw that if Stephen Haskell had spent his time in laboring with his hands, which he has spent in travelling, it would have been much more pleasing to God. I saw that he had done much more hurt than two or three following after him could undo, because evil grows of itself, and when once it has taken root it thrives; but good has to be continually nourished and cherished in order to live. Evil is like weeds in a garden that need no nourishing but will grow rank. Unless the precious plants are constantly cherished and dug about, the weeds rise higher than the precious plants, shutting out the sun from them, and they grow sickly and die. [Cf: 21MR375.05] p. 9, Para. 3, [1858MS].

I saw that those who sow error cannot root it up in years. They may perhaps change their course of action, but never can they bend or change the minds of those whom they have influenced in the wrong. Their errors are growing in the minds of others, and if Jesus is so merciful as to blot out the transgressions of those who have sown this seed and save them, they will suffer loss; they can but save their own souls. Their course has wounded the cause of God and brought shame upon the name of Jesus, and this is not easily wiped away. It lives in the minds of many. [Cf: 21MR375.06] p. 9, Para. 4, [1858MS].

I saw the course Stephen Smith has pursued. He has been a co-worker with the evil angels. I saw that he was first a co-worker with the evil angels when he went into the "spiritual second advent," and then many other errors were received by him. The enemy has had easier access to him. Repeatedly he has joined the enemy's ranks and strengthened the hands of the wicked. Every time he has fallen he has grown weaker and was more easily again a subject to the temptations and power of the evil angels. [Cf: 21MR376.01] p. 9, Para. 5, [1858MS].

I saw that he had taken a dreadful course against the defenders of God's truth. While he was in the "new time," he ranted on, railed out against the truth and God's chosen servants. Bitter and cruel were his words. He spent his substance in the enemy's ranks and was a co-worker with the evil angels. [Cf: 21MR376.02] p. 9, Para. 6, [1858MS].

As that excitement dies down, again he begins to reflect upon the truth, and finally the truth melts him. He feels his wayward course some, and knows he is liable to fall again. He is not yet converted to the truth. He feels the need of help. As God shows his case in vision his unsubdued feelings arise. Oh, then if there is a faithful, experienced friend near, he can help him so that he will be enabled to see the way God is working and the humble course he must take. But an independent, self-sufficient spirit comes over him. [Cf: 21MR376.03]

p. 10, Para. 1, [1858MS].

Evil angels are tugging at his heartstrings, and I. C. Day and others help them. They whisper their suspicions and surmisings together. Evil reports are related by them both. They strengthen each other's hands, they love the lies they have heard, and as they journey to the Sutton Conference, such conversation as they have together, such evil communications! Angels heard it all, witnessed all, and it is written, to be met by them again. When they came to the Sutton meeting they were no more prepared to work for God than while they were in sympathy with the Messenger [Party]. The seeds of rebellion have sprung up within them and are now yielding a flourishing crop. Evil angels exulted over them; Satan triumphed. I saw other individuals also engaged in this work and affected by the spirit of death and Satan that has been at work. [Cf: 21MR376.04] p. 10, Para. 2, [1858MS].

I saw that these individuals would never be entrusted with the care of the flock. If they can occupy a humble position, labor with their hands and take care of their own souls and live a life of repentance till Jesus comes, they will do all that God requires of them; and if they seek meekness, seek righteousness, it may be they may be hid in the day of the Lord's fierce anger. I saw the cruel, wicked words Stephen Smith has spoken in his self-sufficient, reckless manner. Said the angel, "God will not be trifled with. Will God select such changeable, wavering ones to lead His flock? Never, never." [Cf: 21MR377.01] p. 10, Para. 3, [1858MS].

God's wisdom is unsearchable, and He will not entrust the care of precious souls to those who are subject to erroneous, evil influences. God will entrust His flock only to those who have depth of experience, substantial souls of excellent judgment, who can see evil as it hangs over the flock instead of being the first to plunge into it. [Cf: 21MR377.02] p. 10, Para. 4, [1858MS].

I saw the individuals mentioned in this letter were looking to Battle Creek and were jealous and suspicious of the work there and were exciting prejudice in others' minds about the individuals there who have charge of the work. They would put their hands in to mold the work there. I saw that the Captain of the Lord's Host has charge of the work there and that He watches over the individuals to whom this work is entrusted. And the Lord's Captain needs not the interference of any of these individuals who are like the waves of the sea, tossed to and fro, subject to the influence of the evil angels. [Cf: 21MR377.03] p. 10, Para. 5, [1858MS].

All heaven is interested in the important work at Battle Creek. Satan and his evil angels are arrayed against it, and men who will be co-workers with these evil angels are to be no judges about the work there.--Ms 2, 1858. [Cf: 21MR377.04] p. 10, Para. 6, [1858MS].

Bro. Smith: As I consider the responsibilities and dangers of the people of God. I am led to fear for many, and I wish to set before them the following, which I consider a most solemn warning. [Cf: RH 04-15-58 para. 1] p. 10, Para. 7, [1858MS].

As it became evident a few years since that the burden of the Third Message would be in the West, a brother, who had much of this world's

good, resolved to move West with his family, and thus introduce the work in the West. [Cf: RH 04-15-58 para. 2] p. 11, Para. 1, [1858MS].

He went with one intention, his wife with another. His intention was to proclaim the truth, but her intention was to have all their means laid out in house and lands, that the means not only be secured, and kept from the cause of God, but that her husband's time be also employed in building, planting, sowing &c. He was convicted of his duty to dispose of a portion of his means to advance the cause of God, but it was a great sacrifice for him to make, for he loved this world, and he was easily persuaded by his wife and daughter, to gratify their desire and love of their earthly treasure, and retain it. He disobeyed the call of God, to gratify his wife and daughter, and was too willing to excuse or cover up his love of the world, under a show of duty to his family. [Cf: RH 04-15-58 para. 3] p. 11, Para. 2, [1858MS].

At a certain time, the Lord gave me a view of their situation. I saw their worldly-mindedness, that instead of living out their faith after they went into a new country, they were getting a firmer grasp of this world, until it was a proverb to those around them. They professed to be looking for the glorious appearing of Jesus, professed to be God's peculiar people, that he was purifying unto himself a peculiar people, zealous of *good works*, yet purchasing their large attractive lands, thus plainly declaring by their works, that this world was their home, that here was their treasure. [Cf: RH 04-15-58 para. 4] p. 11, Para. 3, [1858MS].

I was shown the wife of our brother, that she was engrossed in the spirit of this world, and loved and worshiped it; that she must unfasten her grasp, that she was a stumblingblock in her husband's way, she was holding him back, and was unwilling that he should sell and give alms, also unwilling that he should go out to talk the truth to others. I saw that unless she got out of her husband's way, cut loose from the world, and distributed to the necessity of God's cause, the Lord would visit the family with judgment, and move her out of the way. She heeded not the message. Her whole mind was occupied in fitting up and making improvements to stay here. In the midst of this, affliction came. She was prostrated by disease, and taken away. [Cf: RH 04-15-58 para. 5] p. 11, Para. 4, [1858MS].

A few weeks after her death we visited the place with the message to the Laodiceans. We entered the dwelling of the afflicted family, and labored and prayed for them. They were in a low, worldly-minded, discouraged state. A heavy burden rolled upon me. The father was struggling for freedom, for liberty. The Lord graciously met with us, and let a little of his light shine upon us. But still we knew there was much to be done. As our brother would come up to the point to give up the world, and get it out of his heart; as he would lay his farm upon the altar, and say he would sell a part, or all of it, then the daughter would act the same part the mother had done, to pull him back, and she would plead for their treasure here. O what agony of spirit I felt. We had a season of prayer. The sufferings of the Son of God were held up before me. His agony in the garden of Gethsemane, as the sins of the whole world were laid upon him, his shameful death upon the cross, all to save guilty man. He, for their sakes became poor, that they through his poverty might be made rich. Then to see how little those for whom this sacrifice was made, were willing to suffer for the

truth, I could hardly endure the realizing sense of these things. [Cf: RH 04-15-58 para. 6] p. 11, Para. 5, [1858MS].

Before I left that place I was shown in vision that God had taken the mother away in anger, and unless the father and daughter submitted to God, unless they cut loose from this world and had their affections weaned from it, God would step over the threshold again in judgment. I was astonished at what was shown me in vision. I saw that this brother loved this world more than he ever thought he did, and that it was a snare to him, it deceived him. I saw that he was so close and snug in deal, it really carried him beyond the bounds of strict truth and honesty. Said the angel, The deceitfulness of riches causes many, many of its possessors to stumble over their riches to perdition, while only a few with the unrighteous mammon will make friends, and finally be received into everlasting habitations. [Cf: RH 04-15-58 para. 7] p. 12, Para. 1, [1858MS].

I saw that the brother did not give his hired help a decent chance to serve God. It was hurry, hurry, work, work, as though they had not a dollar at their command. There was but little chance for them to pray. I saw that God seeth not as man seeth, for God despised such snug dealing and covetousness, and without an entire reform, it was impossible for him to be saved; that he was straining every nerve to save a little means, that would be no blessing to himself or others; that he did not possess a noble generous disposition. I saw that it was right to economize, but it had been stretched into meanness without any goodly object, only to add to their treasure which would shortly eat their flesh as it were fire, unless they, as faithful stewards, made a right disposal of their Lord's goods. I saw that he had hardly allowed himself time to pray, and that it had been a mere dry form without the power. [Cf: RH 04-15-58 para. 8] p. 12, Para. 2, [1858MS].

I saw the daughter's covetousness, that her life was all wrapt up in *selfishness*. She had suffered no lack. Every want had been supplied. She had lived for herself, and her heart seldom beat in sympathy for other's woes or wants; that such closeness, such selfishness, covetousness, was seldom seen, and that this, without an entire reformation, would prove her ruin; and if her father left her a few thousands, whether he lived or died, it would be enough to ruin her and displease God. [Cf: RH 04-15-58 para. 9] p. 12, Para. 3, [1858MS].

I saw that the father had not been pitiful to the unfortunate, those who labored for him, not even to the poor orphan. There had been such snug dealing practised toward them, that God could not look with any pleasure, until full restitution should be made; for he regarded it with abhorrence. All this I related to him, while my soul was bowed with deep anguish. [Cf: RH 04-15-58 para. 10] p. 13, Para. 1, [1858MS].

Last Summer I was again shown this brother's case, that he was not moving fast enough, that he was not using his means to advance the cause of God as fast as he should. The next news I heard was, that he was dead, and had left his large property to his daughter. Nothing was bestowed upon the cause of God. Last Tuesday, [March 30th,] I saw that Satan's wish had been gained. While he lived, his brethren had plunged into the world beyond their means, and stood ready to hire the use of his money to advance their own interests, and thus it was kept from the

cause of God. And I saw that Satan had it just as he wanted it at his death, that nothing be left to the cause of God, but his daughter be cursed with it, and placed in a situation where it is easier for a camel to go through the eye of a needle, than for her to enter the kingdom of heaven. I saw that it was the design of Satan to keep all the means from the ranks of the truth that he could and to use it as a stumblingblock for souls. He is willing that those who profess the truth, and are snug, selfish and covetous, should have means in their possession, for they idolize it. They nourish it, and it will prove their ruin; for they lay up treasure upon earth, and lose their treasure in heaven. [Cf: RH 04-15-58 para. 11] p. 13, Para. 2, [1858MS].

As I have seen that the reward of covetousness thus far upon this family should be a warning to the church, I cannot withhold from the people of God what has been shown me respecting them. Ellen G. White. [Cf: RH 04-15-58 para. 12] p. 13, Para. 3, [1858MS].

The following lines were composed upon the death of the infant of my twin sister. [Cf: The Youth's Instructor 04-01-58 para. 01] p. 13, Para. 4, [1858MS].

Our fondest hopes are often blighted here. Our loved ones are torn from us by death. We close their eyes and habit them for the tomb, and lay them away from our sight. But hope bears our spirits up. We are not parted forever, but shall meet the loved ones who sleep in Jesus. They shall come again from the land of the enemy. The Lifegiver is coming. Myriads of holy angels escort him on his way. He bursts the bands of death, breaks the fetters of the tomb, the precious captives come forth in health and immortal beauty. [Cf: The Youth's Instructor 04-01-58 para. 02] p. 13, Para. 5, [1858MS].

As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mother's arms. They meet again never more to part. But many of the little ones have no mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life. Jesus places the golden ring of light, the crown upon their little heads. God grant that the dear mother of "Eva" may be there, that her little wings may be folded upon the glad bosom of her mother. E. G. White. [Cf: The Youth's Instructor 04-01-58 para. 03] p. 13, Para. 6, [1858MS].