

*A Trip With Father and Mother.* We arrived at this place last evening about eight o'clock. The cars took us to Albion, and we hired a conveyance to this place. We tarried here last night, rested very well, but it does not seem at all like home. [Cf: 3MR121.03] p. 1, Para. 1, [1861MS].

It was so noisy in the city, carriages rattling over the pavement, we did not rest much. But Willie says I must tell you that he had a tomato and pear the second day he left home and as many as he could eat of the great Lawton blackberry, which was in market. [Cf: 3MR121.04] p. 1, Para. 2, [1861MS].

He also saw a little pony, no larger than the little circus ponies. A wagon was attached to him, and a little girl about four years old sat in a nice little seat, holding the lines, while another little girl about six jumped from the little wagon, carried a package into a store and then came back, stepped into the carriage and drove away. It was the tiniest little horse and carriage I ever saw. [Cf: 3MR121.05] p. 1, Para. 3, [1861MS].

Henry and Edson, do not neglect to water the flowers, the dahlias especially. Be kind and loving to each other and faithful to Jenny. [Cf: 3MR122.01] p. 1, Para. 4, [1861MS].

Willie says I must tell the boys that he saw a very nice little fountain with water spouting up nicely and with a cork dancing up and down in the water. Abraham says this cork finally fastens in a tube and stops the water. [Cf: 3MR122.02] p. 1, Para. 5, [1861MS].

Willie is running back and forth from the tent to the house. Brethren Hull, Whitney, Cottrell, and James are in the tent examining Bible subjects.--Letter 6a, 1861. (To "Dear Friends at Home," July 26, 1861.) [Cf: 3MR122.03] p. 1, Para. 6, [1861MS].

Sister \_\_\_\_\_ and her husband were at the meeting. . . . Her husband opposed her much and has while intoxicated presented to her head a loaded pistol, but the Lord has kept her from being harmed. . . . About one month ago this violent man was thoroughly converted. He has no appetite, he says, for liquor, and his bloated appearance has changed. He looks like a quiet, pleasant man.--Letter 3, 1861, p. 1. (To Henry, Edson, and Willie White, March 18, 1861.) [Cf: 4MR97.03] p. 1, Para. 7, [1861MS].

The Civil War--I saw that Brother A. Ross must be cautious of his words. He has not regarded slavery in a Bible light. He does not see it as God sees it. Brother Ross has expressed himself unguardedly and has exerted a wrong influence. He is watched, and he will surely be in a dangerous position unless he strives to counteract the influence His words have carried. As a people we must use great caution. As we do not engage in the war and pray for union and preach in regard to union, suspicions are aroused. If one like Brother Ross expresses sentiments not fully comprehended, but taken that he favors the South, this people will be branded as Secessionists, and in this excited state of the people but a word would set them on fire and destroy our safety. Brother Ross's views are not correct in regard to the institution of slavery. [Cf: 5MR59.02] p. 1, Para. 8, [1861MS].

The influence of teachers upon the body has not been right. They have not made known their decided faith and taken a firm stand that all might understand their position and know where to find them. These uncertain teachers who are unwilling to venture and bear any responsibility had better remain in silence until they can tell the time of night, and lead God's people safely and feed them with clean provender, throughly winnowed. These uncertain teachers have nourished the elements of disunion and confusion. Each should look well to his own soul and rule his own spirit. If each would do this, and watch self as eagerly as he watches his brethren, the elements of union would exist in the heart and every separating bar would be broken to fragments. Hearts would flow together like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet seen. [Cf: 5MR60.01] p. 1, Para. 9, [1861MS].

We are living in a most solemn period. Satan and evil angels are arrayed against us with mighty power. The world is on their side to help them, and the most lamentable fact is that professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influences of the powers of darkness to distract and hinder or tear down that which He [Christ] has required His chosen instruments to build up. Some do not work *directly* to tear down, but *indirectly*. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a *doubting Thomas*. They will not, or do not, put their hand to the work with zeal and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people. [Cf: 5MR60.02] p. 2, Para. 1, [1861MS].

Said the angel, "Those who do not gather with Christ scatter abroad." There is no such thing as a neutral position. Every one has influence and his influence tells for or against. Individuals have stood ready to oppose every step of advance of God's people as God in His providence has led them. And those who would venture out have their hearts saddened and distressed by the lack of union and action on the part of their ministering brethren."--Letter 16, 1861. (To the church in Roosevelt, New York, and vicinity, circa 1861.) [Cf: 5MR61.01] p. 2, Para. 2, [1861MS].

We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head.--Letter 5, 1861, p. 2. (To Mrs. J. N. Loughborough, June 6, 1861.) [Cf: 5MR172.02] p. 2, Para. 3, [1861MS].

The design of the truth is to elevate the receiver, to purify him from all filthiness of the flesh and spirit. I was shown that we are looked upon as a degraded people. We are a sect everywhere spoken against, and unless we do take an elevated position, we are miserable representatives of the truth and we stand in the way of those who would believe the truth. Our lives, our acts, must be so circumspect and faultless as to commend the truth to unbelievers, especially to those who have any disposition to receive it. The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us

for the company of holy angels, sinless beings in the kingdom of God. [Cf: 5MR290.02] p. 2, Para. 4, [1861MS].

Some who have lacked order, cleanliness and elevated feelings, look upon those who have refined taste and neatness and order as being proud. They feel uncomfortable because others do not come down to their level. This is all wrong. The truth does not bring us all down on a level, but brings us all up on a level. You are too careless, too neglectful of your person and apparel. God calls for a reform on your part. You are a hindrance to others embracing the truth. You must begin to work and reform. God cannot approve and bless you, until you can be a better example and better represent the truth. Take a more elevated position. [Cf: 5MR290.03] p. 3, Para. 1, [1861MS].

Unbelievers are disgusted with anything in Sabbathkeepers which looks like slackness and uncleanness. Every act, every deed must be studied. All our course must be so that it cannot be censured justly. We must take every appearance [of] evil away from those who are watching us. [Cf: 5MR291.01] p. 3, Para. 2, [1861MS].

In the efforts made to get the truth before unbelievers, your low position has hindered the efforts from proving successful. You have not let the truth elevate you. You have not let its influence sanctify you. [Cf: 5MR291.02] p. 3, Para. 3, [1861MS].

Now God requires of His people to carry out the truth they profess. There are many of them poor and cannot obtain conveniences, yet He enjoins upon them strict cleanliness and order. God is no less particular now than when He gave directions to the children of Israel to observe cleanliness "lest the Lord pass by and see their uncleanness" and would not go up with their armies to battle against their enemies. These stumbling blocks must be moved out of the way. God requires cleanliness of person, neatness of dress, and order and cleanliness in your houses, or God will not bless you, and you will be a hindrance to the cause of God.--Letter 11, 1861, pp. 1, 2. (To "Dear Friends," December 1861.) [Cf: 5MR291.03] p. 3, Para. 4, [1861MS].

Says the True Witness, "I know thy works." Angels of God are weighing moral worth. The Lord is reviving the living, pointed testimony which will help develop character and purify the church. If you had suffered the truth to purify you, your labors would have been blessed to the church, but you chose your own course, to follow your own way, and you have not been baptized with the spirit of the third angel's message, and your labors cannot benefit the cause of God. . . . [Cf: 5MR291.04] p. 3, Para. 5, [1861MS].

The truth is designed to elevate the receiver, to refine his taste and sanctify his judgment. There should be a continual aim to imitate the society we expect soon to associate with--angels of God who have never fallen by sin. Our characters should be holy, our manners comely, our words without guile, and we should go on step by step until we are all fitted for translation. There is a work to be done to attain to this. Add to our faith virtue, to virtue knowledge, etc.--Letter 18, 1861, pp. 2, 3. (To Brother H. G. Buck, January 19, 1861.) [Cf: 5MR292.01] p. 3, Para. 6, [1861MS].

Other cases were presented before me. They needed to have a thorough

reformation. Some are so untidy in their houses that God will not enter their dwelling, for they are unclean in His sight. Their clothing and persons are filthy. God notices these things, and such untidy, slack persons are not Christians, however high may be their profession. Without a reform they will be left to one side, for they cannot go on with God's people. They let their children do as they please and leave them uncontrolled.--Letter 22, 1861, p. 3. (To "Dear Friends in Caledonia," January 22, 1861.) [Cf: 5MR292.02] p. 3, Para. 7, [1861MS].

We are now a sect everywhere spoken against, and we are by some accounted the offscouring of all things. Many unbelievers say it is only the weak-minded and the poor, low class of society who believe these singular doctrines. And the inconsistent course of some professed Sabbathkeepers gives them occasion to say such things. [Cf: 5MR294.02] p. 4, Para. 1, [1861MS].

"We are made a spectacle unto the world, and to angels, and to men." (1 Cor. 4:9). It is of the highest importance that Sabbathkeepers live out their faith in every particular. They should be prompt and neat, and keep their business matters all straight. If they believe the truth from the heart they will do this. The truth will, if carried out, reform their lives.--Ms 3, 1861, pp. 13, 14. ("Testimony for Mill Grove Church," circa 1861.) [Cf: 5MR294.03] p. 4, Para. 2, [1861MS].

If you had left off tobacco entirely and never touched that filthy weed after you had started the last time, your appetite for strong drink you could the more readily have subdued.--Letter 1, 1861. (To Victory Jones, January, 1861.) [Cf: 5MR377.03] p. 4, Para. 3, [1861MS].

I have been thinking long and patiently upon what you said to me in regard to your wearing hoops. I am prepared to answer: Do not put on hoops by any means. I believe that God will have His people distinct from the nations around them. They are peculiar and should we strive to abolish or put away every sign that marks us as peculiar? No, no; let us preserve the signs which distinguish us in dress, as well as articles of faith. By putting on hoops, however small, you not only give countenance, but a powerful influence to this ridiculous fashion, and you place yourself where you could not reprove those who may choose to wear the larger hoops. Stand clear from this disgusting fashion. My mouth is open. I shall speak plain upon hoops in the next Review.--Letter 5, 1861. (To Mary Loughborough, June 6, 1861.) [Cf: 5MR377.04] p. 4, Para. 4, [1861MS].

Many interpret the visions to suit their own peculiar ideas, and God is grieved, His church weakened, and the cause dishonored by childish contentions and by misinterpreting what He has seen fit to reveal. I saw that God would soon remove all light given through visions unless they were appreciated and the church make a better use of them than they have done. The church, with humble hearts, must in meekness search carefully for their own wrongs which have separated God from them. . . . [Cf: 5MR377.05] p. 4, Para. 5, [1861MS].

Hoops, I saw, should be discarded from the ranks of Sabbathkeepers. Their influence and practice should be a rebuke to this ridiculous fashion which has been a screen to iniquity. Its first rise was from a

house of ill fame in Paris. Never was such iniquity practiced as since this hoop invention; never were there so many murders of infants and never were virtue and modesty so rare. It has almost departed from this enlightened land.--Letter 16a, 1861. (To the Church in Roosevelt, New York, August 3, 1861.) [Cf: 5MR378.01] p. 4, Para. 6, [1861MS].

You write about quilted skirts, that it is wrong to wear heavy skirts. My answer you will see in next paper. [See *Review and Herald*, June 25, 1861, page 37, reprinted in *Testimonies*, volume 1, pages 274-287.] If that does not convince and settle your mind, please write again. The more I dwell upon this matter, the plainer is it to me that the wearing of hoops is one of the abominations of the land that God would have us utterly discard. Our practice and example should be a standing rebuke to this ridiculous fashion.--Letter 6, 1861. (To Mary Loughborough, June 17, 1861.) [Cf: 5MR378.02] p. 5, Para. 1, [1861MS].

We shall have to get up a little sewing bee for Sarah.--Letter 26, 1861. (To Lucinda Hall, May 4, 1861.) [Cf: 5MR427.05] p. 5, Para. 2, [1861MS].

The cause of God is a part of us. Our experience and lives are interwoven with this cause. We have had no separate existence. It has been a part of our very being. The believers in present truth have seemed like our children. When the cause of God prospers, we are happy. But when wrongs exist among them, we are unhappy and nothing can make us glad. The earth, its treasures and joys, are nothing to us. Our interest is not here. Is it then strange that my husband with his sensitive feelings should suffer in mind?--Letter 5a, 1861. (To "Dear Sister Lucinda," April 5, 1861.) [Cf: 5MR431.02] p. 5, Para. 3, [1861MS].

Lucinda, how apt we are to look to ourselves trying to hunt up some worthiness in us to make us acceptable to God, or else to bemoan that lack of worthiness we are so anxious to find. Jesus invites us to come just as we are although polluted with sin. We cannot make ourselves better. It is more pleasing to God for us to come to Him just as we are in our helplessness, in our hopelessness, and cast ourselves upon His mercy, upon His worthiness. Our necessity will then be God's opportunity. . . . [Cf: 5MR431.03] p. 5, Para. 4, [1861MS].

We lack living, abiding faith. When clouds surround us we are apt to sink under the cloud instead of laboring to have our faith alive amid the darkness and gloom. O let us not distrust God, but venture out. Trust, trust, forever trust.--Letter 26, 1861. (To "Dear Sister Lucinda," May 4, 1861.) [Cf: 5MR432.01] p. 5, Para. 5, [1861MS].

How important that we maintain our separate distinction from the world. But it is a fearful fact that we as a people are losing our simplicity and the marks of our peculiarity. We cannot honor God while mixed up with the world, following their fashions and customs. [Cf: 5MR432.02] p. 5, Para. 6, [1861MS].

Oh, that God would impress upon His church the necessity of unity of action and activity, and great care to maintain our elevated position. The Lord is not slack concerning His promises. He will not refuse or delay to give any counsel or support necessary for our continual advancement when we receive it and improve it. [Cf: 5MR432.03] p. 5,

Para. 7, [1861MS].

It was not the good pleasure of God that the children of Israel should wander so long in the wilderness. God would have brought them directly to promised land if they had loved to have been led by Him; and because they so often and so many times grieved Him in the desert, He swore in His wrath they should not enter into His rest, save those two that wholly followed Him. [Cf: 5MR432.04] p. 6, Para. 1, [1861MS].

A greater than Joshua is in the midst of God's people to lead them to victory if they will submit to be led. All power in heaven and earth is committed to the Captain of our salvation. He has said for our encouragement: "Lo I am with you alway" and "Be of good cheer, I have overcome the world." [Cf: 5MR432.05] p. 6, Para. 2, [1861MS].

Dear friends, the warfare is before us. The work which God gives us to do, He is able to accomplish by us. If we fail of obeying God, the promise of God cannot be fulfilled to us. Oh, let us unitedly seek God and follow in a course of strict obedience.--Letter 27, 1861. (To "Dear Sister Lucinda," June 19, 1861.) [Cf: 5MR433.01] p. 6, Para. 3, [1861MS].

Dear Mary, let your influence tell for God. You must take a position to exert an influence over others to bring them up in spirituality. You must guard yourself against following the influence of those around you. If others are light and trifling, be grave yourself. And, Mary, suffer me a little upon this point. [Cf: 6MR125.01] p. 6, Para. 4, [1861MS].

I wish in all sisterly and motherly kindness to kindly warn you upon another point. I have often noticed before others a manner you have in speaking to John in rather a dictating manner, the tone of your voice sounding impatient. Mary, others notice this and have spoken of it to me. It hurts your influence. [Cf: 6MR125.02] p. 6, Para. 5, [1861MS].

We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head. I have said more perhaps upon this point than necessary. Please watch this point. [Cf: 6MR125.03] p. 6, Para. 6, [1861MS].

I am not reproofing you, remember, but merely cautioning you. Never talk to John as though he were a little boy. You reverence him and others will take an elevated position, Mary, and you will elevate others. [Cf: 6MR125.04] p. 6, Para. 7, [1861MS].

Seek to be spiritually minded. We are doing work for eternity. Mary, be an example. We love you as one of our children and I wish so much that you and John may prosper. Be of good courage. Trust in the Lord at all times. He will be your stronghold and your deliverer.--Letter 5, 1861, p. 2. (To Mary Loughborough, June 6, 1861.) [Cf: 6MR125.05] p. 6, Para. 8, [1861MS].

The state of the church was presented before me. I saw many things in a tangled, perplexed condition. . . . [Cf: 7MR113.03] p. 6, Para. 9, [1861MS].

Brother P's family lacks consecration. . . . [Cf: 7MR113.04] p. 6, Para. 10, [1861MS].

I saw that Brother E has taxed his physical strength until it was exhausted, prostrated; but God loves him, and if he will lean upon Him he will bring him up. He will not forsake him now. . . . [Cf: 7MR113.05] p. 7, Para. 1, [1861MS].

The case of Brother M was presented before me. I saw he intended to be true and right. He has a work to do. There is danger of some misconstruing Brother M's frank manner. He must possess a willing spirit to acknowledge his wrongs and must not justify himself and brace himself against his brethren, but yield to their judgment, counsel, and advice. . . . [Cf: 7MR113.06] p. 7, Para. 2, [1861MS].

Some have been looking with jealous eye upon the moves made at Battle Creek. They fear they should become Babylon if they organize. I was shown the churches in Central New York have been a perfect Babylon, confusion. And unless there can be a plan or system arranged whereupon the church can act, enforce, and carry out order they have nothing to hope for; they must scatter into fragments. . . . [Cf: 7MR114.01] p. 7, Para. 3, [1861MS].

The influence of teachers upon the body has not been right. . . . These uncertain teachers have nourished the elements of disunion and confusion. . . . [Cf: 7MR114.02] p. 7, Para. 4, [1861MS].

Some do not work directly to tear down, but indirectly. They look on with indifference, express doubts, suspicion, fears, and need greater evidence than a doubting Thomas. They will not, or do not, with zeal put their hand to the work and exert their energies to build up. Their influence is recorded as one which retards the work of advance and reform among God's people. . . . [Cf: 7MR114.03] p. 7, Para. 5, [1861MS].

There has not been so glaring a departure from God. It has been gradual, and they knew not the time when God left them, for they were so assimilated to the world that heaven's light was withdrawn, and they are left blind, wretched, and naked.--Letter 16, 1861, pp. 1-5, 7, 8. ("To the Church in Roosevelt and Vicinity," August 3, 1861.) [Cf: 7MR114.04] p. 7, Para. 6, [1861MS].

IV. Her Husband--Mrs. White was a devoted wife who very definitely considered her husband to be the head of the house. Her views on the husband-wife relationship she had expressed earlier in counseling a somewhat domineering wife of one of our ministers: [Cf: 7MR283.01] p. 7, Para. 7, [1861MS].

"We women must remember that God has placed us subject to the husband. He is the head and our judgment and views and reasonings must agree with his if possible. If not, the preference in God's Word is given to the husband where it is not a matter of conscience. We must yield to the head."--Letter 5, 1861. [Cf: 7MR283.02] p. 7, Para. 8, [1861MS].

My children are as well as usual. Father and Mother are living with us, and they seem so contented and happy. They take care of their room,

but eat with us. You don't know what a weight of care is removed from me, since I can watch over these two aged children. Mother does just as I wish her to, follows every suggestion I make. I dress her up neat as wax, comb her hair, and she looks like a nice venerable old lady. Father also tries to please us in every way. We fix him up and he looks real nice. [Cf: 9MR191.01] p. 7, Para. 9, [1861MS].

I would give my love to all your family, especially your parents. Let us hear from you often. Don't sink down in despondency and doubt. Look up, be of good cheer, and God will lead us on to victory.-- *Letter 27*, 1861, p. 3. (To Lucinda Hall, June 19, 1861.) [Cf: 9MR191.02] p. 8, Para. 1, [1861MS].

*The Death of John Herbert White*--The past year has been a year of peculiar trials to me. It has been a year of discouragements and suffering. Twenty-four days and twenty-four nights we watched our suffering little one, but it seemed to be our heavenly Father's will to take him from us. We feel to submit to His wise providence. Much of the time during his sickness I was mourning and pleading before the Lord that, if consistent with His will, my precious one might be spared. I could give vent to my feelings with bitter tears. But when my little one was dying, I could not weep. I fainted at the funeral, but although my heart ached to bursting, I could not shed a tear. For one week this anguish pressed me. My mind was in a continual study as to why it should be so. ... [Cf: 10MR22.01] p. 8, Para. 2, [1861MS].

While my baby lived, I thought I knew what my duty was. I pressed him to my heart and rejoiced that at least for one winter I should be released from any great responsibility, for it was not my duty to travel in winter with my infant. But when he was removed, I was again thrown into great uncertainty. The drowsy state of God's people nearly crushed me. A horror of great darkness came over me. I could not sleep through the night, for a severe pain was in my heart. I could find no rest in any position [in which] I might lie. Finally I fainted, and continued to faint a number of times, until my husband was seriously alarmed. He feared I must die. He sent for the brethren to come and pray for me. Their fervent and effectual prayers prevailed with God. I was relieved, and immediately taken off in vision. The cause of God in different places was then presented before me.--*Letter 17*, 1861, pp. 1-2. (To W. S. Ingraham, January 17, 1861.) [Cf: 10MR22.02] p. 8, Para. 3, [1861MS].

*Ellen White Needs Help With Domestic Duties*--Lucinda, in order to do my duty in writing and helping James in his writing I ought to have a girl with me all the time to take the care of the sewing from me. For five weeks Sister Cynthia Carr has been with me, but she must soon leave and then again I shall have no help. Sometimes I think I will confine myself to my little family and attend to their wants, but if I do I am sure to lose ground and bring condemnation on myself. I hope that the Lord will raise me up suitable help, if He has a work for me to do. I cannot do my duty to my family and devote myself to the benefit of God's children too. My mind cannot be everlastingly planning and cutting and contriving, and yet be prepared to write for the *Review* and *Instructor* and answer the numerous letters sent in to me. I want to know my place and then I will try to fill it. Lucinda, I was thankful for your help when you were with us. I know that it was a great sacrifice for your mother to have you come so far from home. But if you

could come home and be with me again the coming winter and spring, I should be perfectly suited.--Letter 27, 1861, pp. 1-2. (To Lucinda Hall, June 19, 1861.) [Cf: 10MR23.01] p. 8, Para. 4, [1861MS].

I have been troubled in mind in regard to you, Edson. The evening after the Sabbath I dreamed I was watching over you. You had been very sick, and were dying. Oh, the anguish of my heart in that hour! I could not have the evidence that you loved God and were prepared to die. I called Henry to me and told him that he and Willie were all that were left me. The three-fold cord was broken, and how lonely we all felt. I thought in my dream of the death struggle of my dear babe, and next of Edson, and then of the unprepared state in which he died; and it seemed that my heart would break. I awoke myself weeping aloud. [Cf: 13MR34.01] p. 9, Para. 1, [1861MS].

Dear children, this dream has caused me to reflect, and has cast a sadness upon my spirit that I cannot immediately throw off. You are none of you too young to die. Do you understand the plan of salvation? Your righteousness cannot recommend you to God. I do not think that you are yet adopted into His family. Our sins caused Jesus to die a shameful death that through His sufferings and death we may receive pardon. Can we receive the forgiveness of sin before we feel that we are sinners, and before we realize the sinfulness of sin? I think not. When we sincerely repent before God of our sins, we shall feel that without the pardoning blood of Christ we must perish. When we cast ourselves in our wretchedness wholly upon the mercy of Christ, and feel that unless He saves us we perish; when we yield our own will, our own way, and plead for Jesus to control our will and actions, then we come into a position where we can receive and appreciate pardon and the forgiveness of sin. [Cf: 13MR34.02] p. 9, Para. 2, [1861MS].

I am not writing to reprove you, children. You have been very kind, obedient children to us. Sometimes wayward, but not stubborn. I hope you do not look at others who act wrong and flatter yourselves that you are righteous because you do better than they, but think seriously upon the good instruction you have had and then inquire if you should not be far in advance of what you are. In short, have you not had sufficient light to yield your hearts to God, and love to follow Jesus, and be influenced by His sweet Spirit? [Cf: 13MR35.01] p. 9, Para. 3, [1861MS].

You may ask, Why does Mother think I am not a child of God? One evidence is, you do not love to attend meetings on the Sabbath, and when you do go, sometimes [you] go to sleep. Edson, especially, fixes himself in an easy position and takes a nap when he should be listening to the instructions given from the Word of God. [Cf: 13MR35.02] p. 9, Para. 4, [1861MS].

Then again when we have family prayers, and when every one of you should feel grateful to God for His care over you through the night, you do not always seem as interested as I could wish in the hour of prayer, but have your eyes wide open, looking at the floor or around you. If you loved God you would love the hour of prayer, and while others are praying would close your eyes and would try to fix your mind on God and would be lifting your heart to Him for strength to do right through the day. God deserves your gratitude and love. And while you lack in these things you cannot be the children of God. [Cf: 13MR35.03]

p. 9, Para. 5, [1861MS].

Other things I might mention: You do not love to condescend always to each other. Jesus says, "Blessed are the peacemakers, for they shall be called the children of God." If you make peace with each other, if you condescend to one another's wishes instead of your own, you are peacemakers and Jesus calls you "Blessed." [Cf: 13MR36.01] p. 10, Para. 1, [1861MS].

If either of you should die and be laid in the silent grave, how would you who live feel? Every unkind word would be revived, every little unkindness would be a thorn in your heart.--Letter 21, 1861. (Written to "My Dear Sons Henry, Edson, and Willie," from Plum River, Illinois, March 25, 1861.) [Cf: 13MR36.02] p. 10, Para. 2, [1861MS].

*Self-examination Needed*--The state of the church was presented before me. I saw many things in a tangled, perplexed condition. . . .The brethren and sisters are, many of them, unconsecrated, and when individual wrongs are reprov'd some stand prepared to triumph over those reprov'd. . . . [Cf: 15MR124.01] p. 10, Para. 3, [1861MS].

The church must search carefully in meekness, and with humble hearts, for their own wrongs which have separated God from them. They must remember that the heart is deceitful above all things and desperately wicked. Self justification must be laid aside, and all possess yielding spirits. . . . [Cf: 15MR124.02] p. 10, Para. 4, [1861MS].

The church must be subject to one another, willing to be counseled, reprov'd, and directed by the body. Dear self is the most obstinate person the follower of Jesus has to contend with. There must be humility and forbearance in the church. Self must be overcome, and those looking for Christ's appearing must possess the power of endurance and self control if they would have God's Spirit with them. . . . [Cf: 15MR124.03] p. 10, Para. 5, [1861MS].

Then God's people were presented before me. Oh, the lack of forbearance and patience with one another, the lack of brotherly love, of meekness, of self control, while professing to be followers of Christ, subjects of His special grace! Oh, what a reproach to Christ! What a reproach to God's cause! Brethren and sisters professing His name suffer evil traits to appear in their lives, and they are stumbling blocks to those who have not professed to be Christ's followers. The reality of experimental religion and infidelity often blushes at the wayward course of professed Christians.--Letter 16, 1861, pp. 1, 3, 5-6. (Written cir. 1861, to the Church in Roosevelt, N.Y., and vicinity.) [Cf: 15MR124.04] p. 10, Para. 6, [1861MS].

(Written in March, 1861, to "Mrs. H.") I have felt it my duty to write you but have lacked opportunity. The letter Brother H sent to my husband containing one from you was received, which greatly discouraged me in regard to your case. [Cf: 19MR30.01] p. 10, Para. 7, [1861MS].

You say, "I believe the visions." How can this be? Were you not especially reprov'd in the vision because of your faultfinding and watching others' dress and finding fault with them because their manner of dress did not just suit your idea? I saw that you were entirely out of your place in talking with anyone upon dress, for you have not the

right views of this matter; that in this very matter you must reform, for you were altogether too neglectful of your [own] appearance, were untidy in your dress, were not careful to dress your children neatly and orderly, and your house was left in disorder. Confusion reigned in your dwelling. [Cf: 19MR30.02] p. 11, Para. 1, [1861MS].

While you have such a great work before you in order to become a consistent Christian, I beg of you to hold your peace upon dress. You greatly injure the cause of God by your appearance and by your course. You can effect nothing by all that you may say upon dress, but only disgust persons. You do not possess the qualifications of a Christian. You must be converted and reform or you are lost. If you believe the visions, why not act upon them? Why not control that unconsecrated tongue? Why not heed the reproof given you in regard to your lack of order, neatness, and cleanliness? Why not bridle your tongue? You have not kept truth upon your side. You talk so much. You prepare material when it is not right at hand and you exaggerate greatly. Cease talking so much and reflect more. [Cf: 19MR30.03] p. 11, Para. 2, [1861MS].

You say that you have read [Testimony] No. 6 and you refer to the last two paragraphs, that when people have asked you how Sister White was dressed you had to tell them you were disappointed to find that my dress was not in accordance with what I had written in regard to dress. I would say, I consider my dress to be in strict accordance with what I have written in regard to dress. If I write one thing and act another, I am a hypocrite. I hope none will conclude from my writings that I consider it a virtue to be loose and untidy in dress. I hope no soul will follow your example, for I have been shown that you dishonor the cause of truth and disgust others by your neglect in the matter of dress. [Cf: 19MR31.01] p. 11, Para. 3, [1861MS].

You have reported that I was dressed very richly at Knoxville. I had on an old velvet bonnet that I was wearing the second season. I washed the strings and placed them again on the bonnet. I had on a merino [\*merino is a soft fabric made from the wool of a hardy breed of sheep originally from Spain.] dress that was three years old, and the only other dress I wore on the journey beside my overdress was a dress [which cost] three shillings per yard when new. I had worn it out once, but before I left home for that journey took it to pieces, turned it, and put it together again to finish on that journey. Why I took this trouble to turn it was that I might save the trouble of buying another dress, and yet look decent and orderly. My overdress was made out of an old debeige dress. By putting in front a breadth of another kind, I made it answer on that journey. [Cf: 19MR31.02] p. 11, Para. 4, [1861MS].

My apron was made out of an old silk dress which once belonged to Anna White, and I had worn it two years. I had on a merino cape which cost 60 cents per yard, with a bit of velvet around the edge. This is the only unnecessary article about my dress. A sister made the cape and put on the velvet to keep the lining from sagging. This constituted my "rich dress" at Knoxville. I generally purchase good clothing and then take good care of it, and it lasts me some time. [Cf: 19MR31.03] p. 11, Para. 5, [1861MS].

I will not countenance this faultfinding spirit. I will drive it [out] wherever I find it. You would lower the standard of Christianity into

the very dust. Read again the vision I sent you. You must have forgotten the contents. In order for you to live according to the light given in vision, you must reform or be weighed in the balance and found wanting. It is only the faithful overcomer who wins eternal life. I cannot acknowledge you as a Christian until you bring forth fruit meet for repentance. "By their fruits ye shall know them" [ Matt. 7:20]. [Cf: 19MR32.01] p. 12, Para. 1, [1861MS].

You are very unhappy yourself and make others unhappy. I fear--yes, have reason to fear--that your course will ruin the influence of your husband and get him down from the work. He should never answer you impatiently but should sincerely pity you, for when one has contracted a habit of fretting it is hard to overcome it. Nevertheless, it must be overcome. And, again, God frowns upon him when he lets your envious feelings against the brethren weigh on his mind and he becomes embittered toward his brethren. Be careful of the influence you exert, for you must meet it again. [Cf: 19MR32.02] p. 12, Para. 2, [1861MS].

A church is to be presented to God without "spot, or wrinkle, or any such thing" [ Eph. 5:27]. A great work must be accomplished for you before you can be brought into this position. When you manifest impatience and fretfulness to your husband or children or any member of your family, there is a spot in your Christian character. When you become jealous of your husband, there is another spot, for "jealousy is cruel as the grave" [ Song of Sol. 8:6]. When you talk against your brethren and sisters and influence others who do not know them, when you report things in regard to them which are incorrect, there is a spot. [Cf: 19MR32.03] p. 12, Para. 3, [1861MS].

"The tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! . . . The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell. . . . The tongue can no man tame; it is an unruly evil, full of deadly poison" (James 3:5, 6, 8). "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor" [ Ps. 15:1-3]. [Cf: 19MR33.01] p. 12, Para. 4, [1861MS].

In a letter to my husband you express surprise that he judges of you as he has, but your fruits have testified of you. You may feel friendless, but if you do you may thank yourself for it. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God" (1 Peter 2:20). [Cf: 19MR33.02] p. 12, Para. 5, [1861MS].

You must reform if you expect to be beloved of the brethren and sisters. You do not take a course to gain their affections. You think that you have been in the truth some time and disdain the idea of being instructed by persons who have recently embraced the truth. But don't deceive yourself here. You have not yet learned the first principles of our faith and what it requires to constitute a Christian character. [Cf: 19MR33.03] p. 13, Para. 1, [1861MS].

I allow that you have taken hold of the truth, but cannot admit that the truth has yet taken hold of you. If I should admit this, I dishonor the cause of truth. I believe and know that there is power in the truth, and when it takes hold of an individual it commences to purify, to refine the taste, sanctify the judgment. It will make the receiver meek, patient under censure even if it is undeserved. It will make him forbearing, cheerful, contented, and happy, yet his life will be marked with sobriety. The truth works an entire reformation in [the] life, makes the receiver orderly, neat, and causes him to perfect holiness in the fear of the Lord. [Cf: 19MR34.01] p. 13, Para. 2, [1861MS].

All the profession of truth which you might make would only lower you in my estimation unless you carried it out in your life. I would rather receive the veriest babes in the truth, who had not only taken hold of the truth but the truth taken hold of them, than individuals who make an exalted profession yet fail to carry out the principles of truth, for in the conscientious young disciple there is something to build on. If we are truly converted to God, the principles of truth and holiness will be in us. [Cf: 19MR34.02] p. 13, Para. 3, [1861MS].

You fail to understand what constitutes a Christian, a true follower of Jesus. You seem to think that if you are careless of your dress and manifest no taste whatsoever in regard to your apparel, that you manifest a special grace. The principal burden you have is to notice a person's dress and thus decide in regard to his character.--Letter 4, 1861. [Cf: 19MR34.03] p. 13, Para. 4, [1861MS].

(Written January, 1861, at Battle Creek, Michigan.) I was shown the case of Hiram Rich; I was pointed back in the past and shown the lack of principle he possessed. He is a stranger to true honor. A blot, a heavy blot, was upon his life, upon his past course. His past life was corrupt. He separated man and wife, and shamefully gave himself up to his corrupt desire, and brought a blot upon his name and life which would forever follow him and exclude him from ever holding any office in the church or taking an exalted position there. [Cf: 19MR222.01] p. 13, Para. 5, [1861MS].

If after all this disgrace brought upon himself and the partner in his guilt, had he felt the enormity of his sin and humbled himself greatly before God by confession, repentance, and brokenness of spirit, if he had utterly forsaken his past evil course, amended his way, and reformed, the Lord would have turned His wrath from him. But I was shown his repentance was not sincere, but admissions were made to satisfy those who would not look upon his past proceedings with any degree of satisfaction. He never made clean and thorough work. [Cf: 19MR222.02] p. 13, Para. 6, [1861MS].

The present truth had an effect upon his heart, and for a time its influence restrained his conduct. He meant to be a Christian, but he never saw the blackness of his sins in the past. His brethren in present truth began to confide in him, thinking him about right. They made much of him, and as he insinuated himself into their confidence he began to think he was not very bad after all, became exalted, puffed up by Satan, and then the natural feelings of his carnal heart influenced his life. And if the pointed, straight testimony had not been crushed in the church, his conduct would have received the highest censure and he would have been long ago separated from the church of Christ. [Cf:

19MR222.03] p. 14, Para. 1, [1861MS].

I was shown that he insinuated himself into the affections of females, made advances to them, encouraged their love, and then trifled with their hearts. Angels pointed to him and with a frown said, "One who trifles with hearts and exults in his shame. His soul boasteth in his iniquity. The names of all such shall rot. The time will come when they shall be a hissing and a reproach. That which they sow they shall surely reap--a bountiful crop. No frost shall blight it, no mildew blast it; the crop is sure of yielding a bountiful harvest." [Cf: 19MR223.01] p. 14, Para. 2, [1861MS].

I was then shown he had encouraged the affections of his present wife. He is undeserving of her love, undeserving of her pure affections. And yet he is not content. He has taken every means to captivate other hearts and cause contention and strife between those whose hearts and faith were given to each other. By the most solemn vows were they made one, yet the sacred bonds that uphold and shield the marriage covenant he would readily break down to gratify the lustful feelings of his carnal heart. [Cf: 19MR223.02] p. 14, Para. 3, [1861MS].

John Morton is not naturally a noble-souled man. He is close, penurious, and does not seek to elevate his life, square his doings and acts by the Word of God, and purify his soul by obeying the truth. Yet his condition in the sight of the Lord is far better than Hiram's. He has come in to stir up strife, to occasion food for jealousy in John's mind, hoping John would take the course that would make him disgusting in Delia's eyes and finally cause her to despise him instead of loving him. [Cf: 19MR223.03] p. 14, Para. 4, [1861MS].

Oh, what a cursed spirit all this is--to steal her love although he is bound and solemnly vowed to cherish, love, and protect another, one that is far his superior, one that he is undeserving of, and whom he does not appreciate. He has no sense of moral worth or of fine and holy feelings. He has so long trifled with the heart's affections that he prizes them not. His thoughts, feelings, and acts are low and degrading. [Cf: 19MR223.04] p. 14, Para. 5, [1861MS].

Sorrow, deep sorrow, has his wife suffered, and if she cautioned her husband or warned him, it has fallen very lightly upon him. Sneeringly has he accused her of jealousy and of being faultfinding, when her heart was sore and aching as though it must burst. Hiram, guilt is upon your soul and a blot upon your life. Says the True Witness, "I know thy works." All, all is noticed of God, passing in review before Him. He will judge for these things. [Cf: 19MR224.01] p. 14, Para. 6, [1861MS].

I saw that he [Hiram] should no longer be fellowshipped by the church. And his wife must not cover over his sin or break the force of the pointed testimony given, but must sympathize with the right, with the holy, [and] love those whom God loves. I saw that the Lord pitied her and would sustain her if she would lean upon His all-powerful arm for strength. [Cf: 19MR224.02] p. 15, Para. 1, [1861MS].

Please copy this and send it back immediately.--Ms 1, 1861. [Cf: 19MR224.03] p. 15, Para. 2, [1861MS].

(Written circa 1861, from Battle Creek, Michigan, to "Dear Brethren and Sisters at Bedford.") While at Grand Rapids I saw the cases of some. I was first shown the case of Brother Hungerford--that he was far from God. He realized but little what it was to be a true Christian, a follower of Christ. I saw that religion did not consist in making a noise, but that Brother Hungerford was in the habit of going into meeting and praying long and loud, and after the meeting closed, his heat and excitement were gone, and then he was light and trifling. He seemed to have no foundation, no heartwork--did not show the fruits of a Christian. His conduct out of meeting was such as God abhors. He was too familiar with the sisters, his life was not at all in accordance with his profession, and every day he gave his profession the lie. [Cf: 21MR364.01] p. 15, Para. 3, [1861MS].

He is a reproach to the cause, and it would be better if he had never embraced the third angel's message than to take the course he does--appear to be full of zeal in meeting and when you look for the fruits out of meeting they are not to be found. I saw that he was too dilatory. Much of his time that he should spend in laboring with his hands to support his family and to help the cause was idled away. I saw that he would have to give an account for his strength and time that he has idled away. He is just as accountable for his time and strength as those who have property are accountable for what God has given them. God has given strength to Brother Hungerford and he has made a bad use of it. He has not spent it to the glory of God, but has felt satisfied and easy if he could go a distance to meeting and idle away his time there when it were much better for him if he was at home laboring with his hands, for he would be no benefit in meeting. [Cf: 21MR364.02] p. 15, Para. 4, [1861MS].

Brother Hungerford's heart is far from God. His imprudent conduct has brought a reproach upon the cause that will not be easily wiped away. To be a Christian is to be Christlike, and the habit Brother Hungerford has of shouting is no evidence that he is a Christian, for his shouting is regarded by God as no shouting. Half of the time he himself knows not what he is shouting at. [Cf: 21MR364.03] p. 15, Para. 5, [1861MS].

There is also a great lack of neatness and order. God wants His children in these last days to be neat and clean. His commands to the children of Israel were definite in regard to cleanliness. God has not changed or altered. He wants His children in these last days to be clean and holy and have no guile found in their mouth. God will not own a filthy person as a Christian. There is no place for such in heaven, for all is neatness and order there. [Cf: 21MR364.04] p. 15, Para. 6, [1861MS].

I saw that some in Bedford were at fault; did not realize how precious their time was, and that they must be diligent and faithful in the things of this world, or God would not trust them with the true riches. I saw that not all realized that their time, their strength, was the Lord's, that it was not their own. If they did realize this, they would be more diligent not to add land to land and building to building, but to obtain all they could by using the strength God has given them for His precious cause, and then they will receive their reward hereafter. [Cf: 21MR365.01] p. 16, Para. 1, [1861MS].

I saw that there was not that spirit of sacrifice in Bedford that

there should be, that some were not careful enough to study, when they decided to attend meetings, whether they were going to gratify themselves or to glorify God. Those who know the truth and are established in it should deprive themselves of privileges in order to assist other souls who are hungry and starving for present truth in other places. There is too much of a spirit and feeling like this--that those who are diligent in their affairs at home, and deprive themselves of the privileges of attending meetings abroad, were worldly minded, when the truth of the matter was they were making a sacrifice of their inclinations and desires, and with their hands were laboring to obtain something for the necessity of God's servants. All these things were noticed of God. [Cf: 21MR365.02] p. 16, Para. 2, [1861MS].

It is not the will of God for His children to be engrossed in cares and get worldly-minded. No, no, and they will never do this if the suffering cause is ever before them. They must die to self. God is not displeased, but approbates His children getting together every Sabbath and listening to the testimonies of each other. Neither does He frown upon their going once a year or perhaps oftener to a distance to meeting. But when souls have had a feast--and a rich one--hearing from God's Word of His precious truth, then is the time for them to improve upon what they have heard. Instead of going again and again to hear more, let them ponder over and over what they hear. Many will have to render an account for privileges they have had in attending a meeting and hearing the truth they have made no improvement upon. [Cf: 21MR365.03] p. 16, Para. 3, [1861MS].

I saw that it was necessary that all should have the true object rest before them, and then they should be diligent in business, fervent in spirit, serving the Lord. They must remember what Jesus has suffered and sacrificed for them, and they must be watching for an opportunity that they may sacrifice something for God and His cause--watch and see how they can be the means of doing others good. There is too much of a feeling like this--my time is my own; but it is not so. It is not your own. You are bought with a price, and are soldiers, and you must be ever at your post, wherever it is, at home or abroad. Idleness and slothfulness God abhors. Ease and love of self-gratification must be overcome, and all must have a spirit of sacrifice. [Cf: 21MR365.04] p. 16, Para. 4, [1861MS].

Those who are in the habit of indulging in passion and of being impatient will have to overcome it. They will, and must, be perfectly subdued by grace or they can never enter heaven. Jesus is the example that is set before us. He endured all the slight and indignity that could be heaped upon Him, yet He opened not His mouth. He that could have had a legion of angels to assist Him had He asked His Father, was the meek Lamb and was spit upon, crowned with the crown of thorns, and stretched on Calvary's cross, there to die an ignominious death for our sins. Oh, it behooved Christ to suffer all this to make a way of escape for lost man! He was the innocent Sufferer, and shall we dare to complain of any sacrifice we have made or can make? Shall we murmur, who shall suffer something for our own sins? Oh, no! Let us crave the suffering part. [Cf: 21MR366.01] p. 17, Para. 1, [1861MS].

Brethren and sisters in Bedford, learn to suffer more. Learn to deny yourselves more. There is need of it. Die to self. Do not love your ease too much. Have energy in your daily labors and energy in the cause

of God. Your reward is not here. Jesus has purchased for us an immortal inheritance, and for that we can endure anything. Oh, what love, what wondrous love has been manifested for us by the Beloved of the Father! Oh, do not, any of you, neglect the preparation necessary and finally be weighed in the balances and found wanting!--Letter 14, 1861. [Cf: 21MR366.02] p. 17, Para. 2, [1861MS].

In the epistle of Paul to Titus [chap. ii, 13, 14], we read, "Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." This great work is to be performed for those only who are willing to be purified, willing to be peculiar, and who manifest a zeal in good works. How many shrink from the purifying process! They are unwilling to live out the truth, unwilling to appear singular or peculiar in the eyes of the world. It is this mixing up with the world which destroys our spirituality, pureness and zeal. Satan's power is constantly exercised to stupefy the sensibilities of God's people, that their consciences may not be sensitive to wrong, and that the sign of distinction between them and the world may be destroyed. [Cf: RH 06-25-61 para. 1] p. 17, Para. 3, [1861MS].

I have frequently received letters of inquiry in regard to dress, and some have not rightly understood what I have written. The very class which have been presented before me, who were imitating the fashions of the world, have been very slow, and the last to be affected or reformed. There has been another class who lacked taste and order in dress, who have taken advantage of what I have written, and taken the opposite extreme, and considered that they were free from pride, and have looked upon those who dress orderly and neat as being proud. Oddity and careless dress have been considered by some a special virtue. Such take a course which destroys their influence over unbelievers. They disgust those who might be benefitted. While the visions have reproved pride and imitating the fashions of the world, they have reproved those who were careless of their apparel and lacked cleanliness of person and dress. Especially have I been shown that those who profess present truth should have a special care to appear before God to worship him upon the Sabbath in a manner showing that we respect the Creator who has sanctified and placed special honors upon that day. All who have any regard for the Sabbath should be cleanly in person, neat and orderly in dress, for they are to appear before a jealous God who marks every token of disrespect. God is offended at uncleanness and disorder. Individuals have thought it would be wrong to wear anything upon their heads but a sun-bonnet. Such go to great extremes. It cannot be called pride to wear a neat, plain, straw or silk bonnet. Our faith, if carried out, will lead us to be so plain in dress and zealous of good works that we shall be marked as peculiar. But when we lose taste for order and neatness in dress we virtually leave the truth, for the truth never degrades, but elevates. Unbelievers look upon Sabbathkeepers as degraded, and when individuals are neglectful of their dress, and are coarse and rough, in their manners, their influence strengthens unbelievers in their conclusions. [Cf: RH 06-25-61 para. 2] p. 17, Para. 4, [1861MS].

Those who profess to be Christians in these last days which are full of peril, and do not imitate the humble, self-denying Pattern, place themselves in the enemy's ranks. He considers them his subjects, and

they serve as important a purpose for Satan as any of his subjects, for they have a name to live and are dead. Others take them for example, and by their following them, lose heaven, when if they had not professed to be Christians, they would have shunned their example. These unconsecrated professors are not aware of the weight of their influence. They make the conflict much more severe for those who would be God's peculiar people. Paul in Titus ii, 15, refers to God's people who are looking for the appearing of Christ. He says, "These things speak, and exhort, and rebuke, with all authority. Let no man despise thee." As we bear testimony against pride and following the fashions of the world, we are met with excuses and self-justification. Some urge the example of others. Such a sister wears hoops, if it is wrong for me to wear them it is wrong for her. Children urge the example of other children whose parents are Sabbathkeepers. Bro. A. is a deacon of the church. His children wear hoops, and why is it any worse for me to wear them than it is for them? Those who by their example furnish unconsecrated professors with arguments against those who would be peculiar, are laying a cause of stumbling in the way of the weak, and to God they must render an account for such example. I am often asked, "What do you think of hoops?" I reply, I have given you the light which has been given me. I was shown that hoops were a shame, and that we should not give the least countenance to a fashion carried to such ridiculous lengths. I am often surprised to hear that "sister White says it is not wrong to wear small hoops." No one has ever heard me say this. After being shown what I have in regard to hoops, nothing would induce me to give the least encouragement to any one to wear them. [Cf: RH 06-25-61 para. 3] p. 18, Para. 1, [1861MS].

A sister writes, "I cannot see the difference between small hoops and heavy rope skirts, which show off as much as hoops, or two or three heavy quilted skirts, which are worn to take the place of hoops." [Cf: RH 06-25-61 para. 4] p. 18, Para. 2, [1861MS].

I agree with the sister, if we discard hoops, it is wrong to put on heavy quilts to make it appear as near like hoops as possible. We know that it is injurious to wear heavy quilts. I contend that heavy quilts and hoops are alike unnecessary. He that framed us never designed that we should be deformed with hoops, or anything to look like them. It is the inventions and fashions of the world that have led God's people, and they are unwilling to move out independent of the fashions and customs of the world. While I study God's word, I am alarmed for the Israel of God in these last days. They are exhorted to flee from idolatry. I fear that God's people are asleep and so conformed to the world that we can hardly know them, or discern between him that serveth God and him that serveth him not. The distance is widening between Christ and his people, and lessening between them and the world. The marks of distinction between Christ's professed people and the world, have almost disappeared. They follow after the abominations of the nations around them, as did ancient Israel. From what has been shown me, hoops are an abomination. They are indecent, and God's people err, if they follow in the least degree, or give countenance to this fashion. [Cf: RH 06-25-61 para. 5] p. 19, Para. 1, [1861MS].

Sabbathkeepers who profess to be God's chosen, peculiar people, should discard hoops, and their practice and example should be a living rebuke to those who wear them. Some may plead convenience. I have traveled much, and have seen a great deal of inconvenience attending the wearing

of hoops; and those who plead the necessity on account of health, wear them in the winter, which is a greater injury than quilted skirts. While traveling in the cars and stages, I have often been led to exclaim, Oh, modesty, where is thy blush! I have seen large companies crowding into the cars, and in order to make any headway, the hoops had to be raised and placed into a shape which was indecent. And the exposure of the form was ten-fold more with those who wore hoops, than with those who did not; and were it not for fashion, those who immodestly expose themselves would be hissed at; but modesty and decency must be sacrificed to the god of fashion. May the Lord deliver his people from this grievous sin. God will not pity those who will be slaves to fashion. But supposing there is some little convenience in wearing hoops, does this prove that it is right to wear them? Let the fashion change and convenience would no longer be mentioned. It is the duty of every child of God to inquire, Wherein am I separate from the world? Let them suffer a little inconvenience and be on the safe side. What crosses do God's people bear? They mingle with the world, partake of their spirit, dress, talk and act like them. [Cf: RH 06-25-61 para. 6] p. 19, Para. 2, [1861MS].

Please read 1 Tim, ii, 9,10. "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with brodered hair, or gold, or pearls, or costly array; but (which becometh godliness) with good works." [Cf: RH 06-25-61 para. 7] p. 19, Para. 3, [1861MS].

1 Pet. iii, 3-5. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands." [Cf: RH 06-25-61 para. 8] p. 20, Para. 1, [1861MS].

The power of example is great. Sister A. ventures to wear small hoops; sister B. says it is no worse for me to wear hoops than sister A., and she wears hoops a little larger. Sister C. imitates the example of sister A. and B., and wears her hoops a little larger than A. and B., but all contend that their hoops are small. [Cf: RH 06-25-61 para. 9] p. 20, Para. 2, [1861MS].

Parents who would teach their children the evil of following the fashions of the world, have a hard battle. They are met with, "Why, mother, sisters A., B. and C. wear hoops; if it is wicked for me, it is for them." What can the parents say? They should set a right example before their children, and although the example of professed followers of Christ causes the children to think that their parents are too careful and severe in their restrictions, yet God will bless the efforts of these conscientious parents. If the parents do not take a decided, firm course, their children will be borne down with the current, for Satan and his evil angels are working upon their minds, and the example of unconsecrated professors is against their efforts which makes the work of overcoming far more laborious for their children. Yet with faith in God and earnest prayer, believing parents may press on in this rugged path of duty. The way of the cross is an onward, upward way. And as we advance therein, seeking the things that

are above, we must leave farther and farther in the distance the things which belong to the earth. While the world and carnal professors are rushing downward to death, those who climb the hill will have to put forth efforts or they will be carried down in the broad road. [Cf: RH 06-25-61 para. 10] p. 20, Para. 3, [1861MS].

The children of the world are called the children of darkness. They are blinded by the god of this world, and are led by the spirit of the prince of darkness. They cannot enjoy heavenly things. The children of light have their affections set on things above. They leave behind them the things of this world. They fulfill the command, "Come out from among them and be ye separate." Here is the conditional promise, "I will receive you." Christ from the beginning has chosen his people out of the world, and required them to be separate, having no fellowship with the unfruitful works of darkness. If they love God and keep his commandments, they will be far from having the friendship, and loving the pleasures, of the world. There is no concord between Christ and Belial. [Cf: RH 06-25-61 para. 11] p. 20, Para. 4, [1861MS].

The prophet Ezra, and faithful servants of the Jewish church, were astonished when the princes came to them saying, "The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands, doing according to their abominations. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this, should we again break thy commandments, and join in affinity with the people of these abominations? Wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? O Lord God of Israel, thou art righteous: for we remain yet escaped, as it is this day: behold we are before thee in our trespasses, for we cannot stand before thee because of this." Ezra ix, 1, 13-15. [Cf: RH 06-25-61 para. 12] p. 21, Para. 1, [1861MS].

2 Chron. xxxvi, 14-16: "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwellingplace. But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against this people, till there was no remedy." [Cf: RH 06-25-61 para. 13] p. 21, Para. 2, [1861MS].

Lev. xviii, 26, 27: "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; (for all these abominations have the men of the land done which were before you, and the land is defiled.)" [Cf: RH 06-25-61 para. 14] p. 21, Para. 3, [1861MS].

Deut. xxxii, 16-22: "They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed unto devils, not to God; to gods whom they knew not, to new gods, that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee. And when the Lord saw it, he abhorred them, because of the provoking of his sons

and of his daughters. And he said, I will hide my face from them, I will see what their end shall be; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities, and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains." [Cf: RH 06-25-61 para. 15] p. 21, Para. 4, [1861MS].

We here read the warnings which God gave to ancient Israel. It was not his good pleasure that they should wander so long in the wilderness, and he would have brought them immediately to the promised land, if they had submitted, and loved to be led by him; and because they so often grieved him in the desert, he swore in his wrath that they should not enter into his rest, save two, who wholly followed him. God required his people to trust in him alone. He did not wish them to receive help of those who did not serve him. Please read Ezra iv, 1-5: "Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel, then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up hither. But Zerubbabel and Jeshua and the rest of the chief of the fathers of Israel said unto them, Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose." [Cf: RH 06-25-61 para. 16] p. 21, Para. 5, [1861MS].

Ezra viii, 21-23: "Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this, and he was entreated of us." [Cf: RH 06-25-61 para. 17] p. 22, Para. 1, [1861MS].

The prophet and these fathers did not consider them the worshipers of the true God, and though they professed friendship and wished to help them, they dare not unite with them in anything relating to his worship. When going up to Jerusalem, to build the temple of God and to restore his worship, they would not ask help of the king to assist them in the way, but by fasting and prayer sought the Lord for help. They believed God would defend and prosper his servants in their efforts to serve him. The Creator of all things needeth not the help of his enemies to establish his worship. He asks not the sacrifice of wickedness, nor accepts the offerings of those who have other gods before the Lord. [Cf: RH 06-25-61 para. 18] p. 22, Para. 2, [1861MS].

We often hear the remark, You are too exclusive. As a people we would make any sacrifice to save souls, or lead them to the truth. But to

unite with them, to love the things that they love, and have friendship with the world, we dare not, for we should then be at enmity with God. [Cf: RH 06-25-61 para. 19] p. 22, Para. 3, [1861MS].

By reading the following scriptures we shall see how God regarded his ancient Israel: [Cf: RH 06-25-61 para. 20] p. 22, Para. 4, [1861MS].

Ps. cxxxv, 4. "For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure." [Cf: RH 06-25-61 para. 21] p. 23, Para. 1, [1861MS].

Deut. xiv, 2. "For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth." [Cf: RH 06-25-61 para. 22] p. 23, Para. 2, [1861MS].

Deut vii, 6, 7. "For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people." [Cf: RH 06-25-61 para. 23] p. 23, Para. 3, [1861MS].

Ex. xxxiii, 16. "For wherein shall it be known here that I and thy people have found grace in thy sight? Is it not in that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth." [Cf: RH 06-25-61 para. 24] p. 23, Para. 4, [1861MS].

How frequently ancient Israel rebelled, and how often were they visited with judgments, and thousands slain because they would not heed the commands of God who had chosen them. [Cf: RH 06-25-61 para. 25] p. 23, Para. 5, [1861MS].

The Israel of God in these last days are in constant danger of mixing with the world and losing all signs of their being the chosen people of God. Read again Titus ii, 13-15. We are brought down to the last days, when God is purifying unto himself a peculiar people. Shall we provoke God as did ancient Israel? Shall we bring his wrath upon us by departing from him and mingling with the world, and following the abominations of the nations around us? [Cf: RH 06-25-61 para. 26] p. 23, Para. 6, [1861MS].

The Lord hath set apart him that is godly for himself, and this consecration to God and separation from the world is plainly declared and positively enjoined in both the Old and New Testaments. There is a wall of separation which the Lord himself has established between the things of the world and the things he has chosen out of the world and sanctified unto himself. The calling and character of God's people are peculiar. Their prospects are peculiar, and these peculiarities distinguish them from all people. All of God's people upon the earth are one body, from the beginning to the end of time. They have one head that directs and governs the body. The same injunctions rest upon God's people now, to be separate from the world, as rested upon ancient Israel. The great Head of the church has not changed. The experience of Christians in these days are much like the travels of ancient Israel. Please read 1 Cor. x, especially from the 6th to the 15th verse. [Cf:

RH 06-25-61 para. 27] p. 23, Para. 7, [1861MS].

"Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. . . . Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it. Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men; judge ye what I say." [Cf: RH 06-25-61 para. 28] p. 23, Para. 8, [1861MS].

1 John iii, 1. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." [Cf: RH 06-25-61 para. 29] p. 24, Para. 1, [1861MS].

1 John ii, 15-17. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." [Cf: RH 06-25-61 para. 30] p. 24, Para. 2, [1861MS].

2 Pet. ii, 2. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning." [Cf: RH 06-25-61 para. 31] p. 24, Para. 3, [1861MS].

James iv, 4. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." [Cf: RH 06-25-61 para. 32] p. 24, Para. 4, [1861MS].

James i, 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [Cf: RH 06-25-61 para. 33] p. 24, Para. 5, [1861MS].

Titus ii, 12-14. "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." [Cf: RH 06-25-61 para. 34] p. 24, Para. 6, [1861MS].

Rom xii, 2. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." [Cf: RH 06-25-61 para. 35] p.

24, Para. 7, [1861MS].

John xvii, 14, 15, 17. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. Sanctify them through thy truth; thy word is truth." [Cf: RH 06-25-61 para. 36] p. 24, Para. 8, [1861MS].

Luke vi, 22, 23. "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." [Cf: RH 06-25-61 para. 37] p. 25, Para. 1, [1861MS].

John xv, 16-19. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." [Cf: RH 06-25-61 para. 38] p. 25, Para. 2, [1861MS].

1 John iv, 4, 5. "Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them." [Cf: RH 06-25-61 para. 39] p. 25, Para. 3, [1861MS].

1 John ii, 5, 6. "But whoso keepeth his word, in him verily is the love of God perfected; hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk even as he walked." [Cf: RH 06-25-61 para. 40] p. 25, Para. 4, [1861MS].

1 Pet. ii, 9. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." [Cf: RH 06-25-61 para. 41] p. 25, Para. 5, [1861MS].

As we read the word of God, how plain that God's people are peculiar and distinct from the unbelieving world around them. Our position is interesting and fearful; living in the last days, how important that we imitate the example of Christ, and walk even as he walked. "If any man will come after me, let him deny himself, and take up his cross and follow me." The opinions and wisdom of men must not guide or govern us. They always lead away from the cross. [Cf: RH 06-25-61 para. 42] p. 25, Para. 6, [1861MS].

The servants of Christ have not their home or their treasure here. Would that all of them could understand that it is only because the Lord reigns that we are even permitted to dwell in peace and safety among our enemies. It is not our privilege to claim special favors of the world. We must consent to be poor and despised among men until the warfare is finished and the victory won. The members of Christ are

called to come out and be separate from the friendship and spirit of the world, and their strength and power consists in their being chosen and accepted of God. [Cf: RH 06-25-61 para. 43] p. 25, Para. 7, [1861MS].

The Son of God was the heir of all things, and the dominion and glory of the kingdoms of this world were promised to him. Yet when he appeared in this world it was without riches or splendor. The world understood not his union with the Father; and the excellency and glory of his divine character were hid from them. He was therefore "despised and rejected of men," and "we did esteem him smitten of God and afflicted." [Cf: RH 06-25-61 para. 44] p. 26, Para. 1, [1861MS].

Even so the members of Christ are as he was in this world. They are the sons of God and joint heirs with Christ; and the kingdom and dominion belong to them. The world understand not their character and holy calling. They perceive not their adoption into the family of God. Their union and fellowship with the Father and the Son are not manifest to the world, and while they behold their humiliation and reproach, it does not appear what they are, or what they shall be. They are strangers. The world knows them not, and appreciate not the motives which actuate them. [Cf: RH 06-25-61 para. 45] p. 26, Para. 2, [1861MS].

The world is ripening for its destruction. God can bear with sinners but a little longer. They must drink the dregs of the cup of his wrath unmixed with mercy. Those who will be heirs of God and joint heirs with Jesus Christ to the immortal inheritance, will be peculiar. Yes, so peculiar that God places a mark upon them as his, wholly his. Think ye that God will receive, honor and acknowledge a people so mixed with the world that they differ from them only in name? Read again Titus ii, 13-15. It is soon to be known who is on the Lord's side, who will not be ashamed of Jesus. Those who have not moral courage to take their position conscientiously in the face of unbelievers, and leave the fashions of the world and imitate the self-denying life of Christ, are ashamed of him, and do not love his example. Ellen G. White. [Cf: RH 06-25-61 para. 46] p. 26, Para. 3, [1861MS].

God is punishing this nation for the high crime of slavery. He has the destiny of the nation in his hands. He will punish the South for the sin of slavery, and the North for so long suffering its overreaching and overbearing influences. [Cf: RH 08-27-61 para. 1] p. 26, Para. 4, [1861MS].

All heaven beholds with indignation, human beings, the workmanship of God, reduced to the lowest depths of degradation, and placed on a level with the brute creation by their fellow men. And professed followers of that dear Saviour whose compassion was ever moved as he witnessed human woe, heartily engage in this enormous and grievous sin, and deal in slaves and souls of men. Angels have recorded it all. It is written in the book. The tears of the pious bondmen and bondwomen, of fathers, mothers and children, brothers and sisters, are all bottled up in heaven. Agony, human agony, is carried from place to place, and bought and sold. God will restrain his anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise. Such injustice, such oppression, such sufferings, many

professed followers of the meek and lowly Jesus can witness with heartless indifference. And many of them can inflict, with hateful satisfaction, all this indescribable agony themselves, and yet dare to worship God. It is solemn mockery, and Satan exults over it, and reproaches Jesus and his angels with such inconsistency, saying, with hellish triumph, *Such are Christ's followers!* [Cf: RH 08-27-61 para. 2] p. 26, Para. 5, [1861MS].

These professed christians read of the sufferings of the martyrs, and tears course down their cheeks. They wonder that men could ever possess hearts so hardened as to practice such inhuman cruelties toward their fellow men, while at the same time they hold their fellow men in slavery. And this is not all. They sever the ties of nature, and cruelly oppress from day to day their fellow men. They can inflict most inhuman tortures with relentless cruelty, which would well compare with the cruelty papists and heathens exercised toward Christ's followers. It will be more tolerable for the heathen and for papists in the day of the execution of God's judgment than for such men. The cries and sufferings of the oppressed have reached unto heaven, and angels stand amazed at the hardhearted, untold, agonizing suffering, man in the image of his Maker, causes his fellow man. The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until he has caused the land of light to drink the dregs of the cup of his fury. [Cf: RH 08-27-61 para. 3] p. 27, Para. 1, [1861MS].

At the Roosevelt conference, when the brethren and sisters were assembled on the day set apart for humiliation, fasting and prayer, Sabbath, Aug. 3, the Spirit of the Lord rested upon us, and I was taken off in vision, and shown the sin of slavery. Slavery has long been a curse to this nation. The fugitive slave law was calculated to crush out of man every noble, generous feeling of sympathy, that should arise in his heart for the oppressed and suffering slave. It was in direct opposition to the teaching of Christ. God's scourge now is upon the North, that they have so long submitted to the advances of the slave power. The sin of Northern proslavery men is great. They have strengthened the South in their sin, and sanctioned the extension of slavery, and acted a prominent part in bringing the nation into its present distressed condition. [Cf: RH 08-27-61 para. 4] p. 27, Para. 2, [1861MS].

I was shown that many realize not the extent of the evil which has come upon us. They have flattered themselves that the national difficulties would soon be settled, and confusion and war end; but all will be convinced that there is more reality in the matter than was anticipated. Many have looked for the North to strike a blow, and the controversy be ended. [Cf: RH 08-27-61 para. 5] p. 27, Para. 3, [1861MS].

I was pointed back to ancient Israel held in bondage by the Egyptians. The Lord wrought by Moses and Aaron to deliver the children of Israel. Miracles were performed before Pharaoh to convince him that they were especially sent of God to bid him to let Israel go. But Pharaoh's heart was hardened against the messengers of God, and he reasoned away the miracles performed by them. Then the Egyptians were made to feel God's judgments. They were visited by plagues. While suffering under the effect of the several plagues, Pharaoh consented to let Israel go. But

as soon as the cause of their suffering was removed, his heart was hardened. His mighty men and counselors strengthened themselves against God and endeavored to explain the plagues as the result of natural causes. Each visitation from God was more severe than the preceding one, yet they would not release the children of Israel, until the angel of the Lord slew the firstborn of the Egyptians. From the king upon the throne, down to the most humble and lowly, was there wailing and mourning. Then Pharaoh commanded to let Israel go. After the Egyptians had buried their dead, Pharaoh relented that he had let Israel go. His counselors and mighty men tried to account for their bereavement. They would not admit that the visitation or judgment was from God, and they pursued after the children of Israel. When the Israelites beheld the Egyptian host in pursuit, some upon horses and some in chariots, and equipped for war, their hearts failed them. The Red sea was before, the Egyptian host behind. They could see no way of escape. A shout of triumph burst from the Egyptians to find Israel completely in their power. The Israelites were greatly terrified. The Lord commanded Moses to bid the children of Israel go forward, to lift up the rod and stretch out his hand over the sea and divide it. He did so, and lo, the sea parted and the children of Israel passed over dry shod. Pharaoh had so long withstood God, and hardened his heart against his mighty, wondrous works, that he in blindness rushed into the path God had miraculously prepared for his people. Again Moses was commanded to stretch forth his hand over the sea, "and the sea returned to his strength," and the waters covered the Egyptian host and they were drowned. [Cf: RH 08-27-61 para. 6] p. 27, Para. 4, [1861MS].

This scene was presented before me to illustrate the selfish love of slavery, the desperate measures the South would adopt to cherish the institution, and the dreadful lengths to which they would go before they would yield. The dreadful system of slavery has reduced and degraded human beings to the level of the brutes, and the majority of slavemasters regard them as such. Their consciences have become seared and hardened as was Pharaoh's; and if compelled to release their slaves, their principles are unchanged, and they would make the slave feel their oppressive power if possible. It looked to me like an impossibility now for slavery to be done away. God alone can wrench the slave from the hand of his desperate, relentless oppressor. All the abuse and cruelty exercised toward the slave is justly chargeable to the upholders of the slave system, whether they be Southern men or Northern men. [Cf: RH 08-27-61 para. 7] p. 28, Para. 1, [1861MS].

The North and the South were presented before me. The North have been deceived in regard to the South. They are better prepared for war than has been represented. Most of their men are well skilled in the use of arms, some of them from experience in battle, others from habitual sporting. They have the advantage of the North in this respect, but have not, as a general thing, the power of endurance and valor that Northern men have. [Cf: RH 08-27-61 para. 8] p. 28, Para. 2, [1861MS].

I had a view of the late disastrous battle at Manassas, Va. It was a most exciting, thrilling, distressing scene. The Southern army had everything in their favor, and were prepared for a dreadful contest. The Northern army was moving on with triumph, not doubting but that they would be victorious. Many were reckless, and marched forward boastingly as though victory were already theirs. As they neared the battlefield, many were almost fainting through weariness and want of

refreshment. They did not expect so fierce an encounter. They rushed into battle and fought bravely, desperately. The dead and dying were on every side. Both the North and the South suffered severely. The Southern men felt the battle, and in a little would have been driven back still further. Northern men were rushing on, although their destruction was very great. Just then an angel descended and waved his hand backward. Instantly there was confusion in their ranks. It appeared to the Northern men that their armies were retreating, when it was not in reality so; and a precipitate retreat commenced. It seemed wonderful to me. Then it was explained, that God had this nation in his own hand, and would suffer no victories to be gained faster than he ordained, and no more losses to the Northern men than in his wisdom he saw fit, to punish the North for their sin. And in this battle had the Northern army pushed the battle still further, in their fainting, exhausted condition, a far greater struggle and destruction awaited them, which would have caused great triumph in the South. God would not permit this, and sent an angel to interfere. The sudden falling back of the Northern troops was a mystery to all. They knew not that God's hand was in the matter. [Cf: RH 08-27-61 para. 9] p. 29, Para. 1, [1861MS].

The destruction of the Southern army was so great that they had no heart to boast. The sight of the dead, dying and wounded gave them but little courage to triumph. This destruction, occurring when they had every advantage, and the North great disadvantage, caused them great perplexity. They know that if the North have an equal chance with them, victory is certain for the North. Their only hope is to occupy positions difficult of approach, and then have formidable arrangements to hurl destruction on every hand. [Cf: RH 08-27-61 para. 10] p. 29, Para. 2, [1861MS].

The South have been strengthening themselves greatly since their rebellion first commenced. Then if active measures had been taken by the North, this rebellion would have been speedily crushed out. But that which was small at first has increased in strength and numbers until it is a most powerful rebellion. Other nations are intently watching this nation, for what purpose I was not informed, and are making great preparations for some event. [Cf: RH 08-27-61 para. 11] p. 29, Para. 3, [1861MS].

The greatest anxiety now exists among our national men. They are in great perplexity. Proslavery men and traitors are in their very midst, and while they are professedly in favor of the Union, they have an influence in decisions, some of which even favor the South. [Cf: RH 08-27-61 para. 12] p. 30, Para. 1, [1861MS].

I was shown the inhabitants of the earth in the utmost confusion. There was war, bloodshed, want, privation, famine and pestilence, in the land; and as these things were without, God's people began to press together, and cast aside their little difficulties. Self-dignity no longer controlled them. Deep humility took its place. Suffering, perplexity and privation, caused reason to resume its throne, and the passionate and unreasonable man became sane, and acted with discretion and wisdom. [Cf: RH 08-27-61 para. 13] p. 30, Para. 2, [1861MS].

My attention was then called from the scene. There seemed to be a little time of peace. Then the inhabitants of the earth were again presented before me, and everything was in the utmost confusion again.

Strife, war and bloodshed, with famine and pestilence, raged everywhere. Other nations were engaged in this confusion and war. War caused famine. Want and bloodshed caused pestilence. And then men's hearts will fail them for fear, "and for looking after those things which are coming on the earth." [Cf: RH 08-27-61 para. 14] p. 30, Para. 3, [1861MS].

The unbelieving world will soon have something to think of besides their dress and appearance; and as their minds are torn from these things by distress and perplexity, they have nothing to turn to. They are not prisoners of hope, and therefore do not turn to the "*Strong Hold*." Their hearts will fail them for repining and fear. They have not made God their refuge, and he will not be their consolation then, but will laugh at their calamity, and mock when their fear cometh. They have despised and trampled upon the truths of God's word. They have indulged in extravagant dress, and have spent their lives in hilarity and glee. They have sown to the wind, they must reap the whirlwind. [Cf: RH 08-27-61 para. 15] p. 30, Para. 4, [1861MS].

In the time of distress and perplexity of nations there will be many who have not given themselves wholly to the corrupting influences of the world and the service of Satan, who will humble themselves before God, and turn to him with their whole heart and find acceptance and pardon. [Cf: RH 08-27-61 para. 16] p. 30, Para. 5, [1861MS].

Those among Sabbathkeepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of these last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics, and other gatherings of pleasure, flattering themselves that they were engaged in innocent amusement. Yet I was shown that it was just such indulgences that separate them from God and make them children of the world. God owns not the pleasure or amusement seeker as his follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world. [Cf: RH 08-27-61 para. 1] p. 30, Para. 6, [1861MS].

Isa. iii, was presented before me. I was shown that this prophecy has its application to these last days; and the reproofs are given to the daughters of Zion who have thought only of appearance and display. Read verse 25: "Thy men shall fall by the sword and thy mighty in the war." I was shown that this portion of Scripture will be strictly fulfilled. Young men and women professing to be christians, yet having no christian experience, and having borne no burdens, and felt no individual responsibility, are to be proved. They will be brought low in the dust, and long for an experience in the things of God, which they failed to obtain. "War lifts his helmet to his brow, O God, protect thy people now." [Cf: RH 08-27-61 para. 2] p. 31, Para. 1, [1861MS].

A day of heart-rending anguish is before us. I was shown that pointed testimonies should be borne, and those who will come up to the help of the Lord, will receive his blessing. But Sabbathkeepers have a work to do. Hoops, I was shown, were an abomination, and every Sabbathkeeper's influence should be a rebuke to this ridiculous fashion, which has been a screen to iniquity. It arose from a house of ill-fame in Paris. [Cf: RH 08-27-61 para. 3] p. 31, Para. 2, [1861MS].

Individuals were shown me who will despise instruction, even if it comes from heaven, and they will frame some excuse to avoid the most pointed testimony, and in defiance of all the light given, and testimony borne, will put on hoops because it is the fashion, and risk the consequences. [Cf: RH 08-27-61 para. 4] p. 31, Para. 3, [1861MS].

I was shown that some have been fearing they should become Babylon if they organize; but the churches in Central New York have been perfect Babylon, confusion. And now unless the churches are so organized that they can carry out and enforce order, they have nothing to hope for in the future. They must scatter into fragments. Previous teachings have nourished the elements of disunion. A spirit has been cherished to watch and accuse, rather than to build up. If ministers of God would unitedly take their position and maintain it with decision, there would be a uniting influence among the flock of God. Separating bars would be broken to fragments. Hearts would flow together and unite like two drops of water. Then there would be power and strength in the ranks of Sabbathkeepers far exceeding anything we have yet witnessed. The hearts of God's servants are made sad by meeting, as they journey from church to church, the opposing influence of other ministering brethren. Individuals have stood ready to oppose every step of advance God's people have made. Those who have dared to venture out have their hearts saddened and distressed by the lack of union of action on the part of their fellow laborers. We are living in solemn times. Satan and evil angels are working with mighty power, with the world on their side to help them. And professed Sabbathkeepers, claiming to believe important, solemn truth, unite their forces with the combined influence of the powers of darkness to distract and tear down that which God designs to build up. Their influence is recorded as those who retard the work of advance and reform among God's people. [Cf: RH 08-27-61 para. 1] p. 31, Para. 4, [1861MS].

The agitation of the subject of organization has revealed a great lack of moral courage on the part of ministers proclaiming present truth. Some who were convinced that organization was right failed to stand up boldly and advocate it. They let some few understand that they favored it. Was this all God required of them? No: he was displeased with their cowardly silence, and lack of action. They feared blame and opposition. They watched the brethren generally to see how their pulse beat before standing manfully for what they believed to be right. The people waited for the voice of their favorite minister in the truth, and because they could hear no response in favor from them, decided that the subject of organization was wrong. Thus the influence of some of the ministers was against this matter while they professed to be in favor. They were afraid of losing their influence. Some one must move here and bear responsibility, and venture his influence; and as he has become inured to censure and blame, he is suffered to bear it. His fellow laborers who should stand by his side and take their share of the burden, are looking on to see how he succeeds in fighting the battle alone. But God

marks his distress, his anguish, his tears, his discouragements and despair, while his mind is taxed almost beyond endurance; and as he is ready to sink, God lifts him up and points him to the rest for the weary, the reward for the faithful; and again he puts his shoulder under the heavy burden. I saw that all will be rewarded according as their works shall be. Those who shun responsibility will meet with loss in the end. The time for ministers to stand together is when the battle goes hard. Ellen G. White. *Grass River, St. Law. Co., N.Y., Aug. 16, 1861*. [Cf: RH 08-27-61 para. 2] p. 32, Para. 1, [1861MS].

Inquiries are often made in regard to our duty to the poor who embrace the third message; and we have long been anxious to know, ourselves, how to manage with discretion the cases of poor families who embrace the Sabbath. But while at Roosevelt, N.Y., Aug. 3, 1861, I was shown some things in regard to the poor. [Cf: RH 11-19-61 para. 1] p. 32, Para. 2, [1861MS].

God does not require our brethren to take charge of every poor family that shall embrace this message. If they should do this, the work of the messengers to enter new fields must cease, for the fund would be exhausted. Many are poor from their own lack of diligence and economy, and they know not how to use means aright. If they should be helped it would hurt them. Some will always be poor. If they should have the very best advantages, their case would not be helped. They have not good calculation, and would use all the means they could obtain, be it much or little. Some know nothing of denying self and economizing to keep out of debt, and get a little ahead for a time of need. If the church should help such individuals instead of leaving them to rely upon their own resources, they would injure them in the end; for they look to the church, and expect to receive help from them, and do not practice self-denial and economy when they are well provided for. And if they do not receive help every time, Satan tempts them, and they become jealous, and very conscientious for their brethren, fearing that they do not do all their duty to them. The mistake is on their own part. They are deceived. They are not the Lord's poor. [Cf: RH 11-19-61 para. 2] p. 32, Para. 3, [1861MS].

The instructions given in the word of God in regard to helping the poor do not touch such cases. The instructions given in God's word are for the unfortunate and afflicted. God in his providence has afflicted individuals to test and prove others. Widows and invalids are in the church to prove a blessing to the church. They are part of the means God has chosen to develop the true character of Christ's professed followers, and to call into exercise the precious traits of character manifested by our compassionate Redeemer. [Cf: RH 11-19-61 para. 3] p. 33, Para. 1, [1861MS].

Many who are single, and can but barely live, choose to marry and raise a family, when they know they have nothing to support them. And worse than this, they have no family government. Their whole course in their family is marked with their loose, slack habits. They have but little control of themselves, are passionate, impatient, and fretful. Such embrace the message, and then feel that they are entitled to assistance from their more wealthy brethren; and if their expectations are not met, they complain of the church and accuse them of not living out their faith. Who must be the sufferers in this case? Must the cause of God be sapped, and the treasury in different places exhausted, to

take care of these large families of poor? No. The parents must be the sufferers. They will not as a general thing suffer any greater lack after they embrace the Sabbath than they did before. [Cf: RH 11-19-61 para. 4] p. 33, Para. 2, [1861MS].

There is an evil among some of the poor which will certainly prove their ruin unless they overcome it. They have embraced the truth with their coarse, rough, uncultivated habits, and it takes some time for them to see and realize their coarseness, and that it is not in accordance with the character of Christ. They look upon others who are more orderly and refined as being proud, and you may hear them say, "The truth brings us all down upon a level." Here is an entire mistake in thinking that the truth brings the receiver down. It brings him up, refines his taste, sanctifies his judgment, and if lived out is continually fitting him for the society of holy angels in the city of God. The truth is designed to bring us all up upon a level. [Cf: RH 11-19-61 para. 5] p. 33, Para. 3, [1861MS].

The more able should ever act a noble, generous part in their deal with their poorer brethren, and also give them good advice, and then leave them to fight life's battles through. I was shown that a most solemn duty rests upon the church to have an especial care for the destitute widows, orphans, and invalids. Ellen G. White. [Cf: RH 11-19-61 para. 6] p. 34, Para. 1, [1861MS].

When at Roosevelt, N.Y., Aug. 3, 1861, the condition of God's people was presented before me. Many failed in coming up to the standard set up by our Saviour. They are in an alarming condition, not careful to examine the foundation of their hope, but are indifferent to their state, and self-deceived. Some, I saw, had departed from God, and were united with the spirit of the world. As different fashions are introduced, one after another have fallen back from their steadfastness, and have lost their peculiarity. It is crossing to come out from the world and be separate. As soon as individuals cease warring against the spirit of the world they are Satan's easy prey. Our efforts are too feeble to resist an influence which leads us from God, and which brings us in union with the world. [Cf: RH 11-26-61 para. 1] p. 34, Para. 2, [1861MS].

Those who separate from God and lose their spirituality, do not fall back all at once into a state which the true Witness calls lukewarm. They conform to the world little by little. As its influence steals upon them, they fail to resist it and maintain the warfare. After the first step is taken to have friendship with the world, darkness follows and they are prepared for the next. At every step they take in the downward course darkness gathers about them, until they are enshrouded. As they conform to the world they lose the transforming influence of the Spirit of God. They do not realize their distance from God. They think themselves in good case because they profess to believe the truth. They grow weaker and weaker, until the Spirit of God is withdrawn, and God bids his angels, *Let them alone!* Jesus spues them out of his mouth. He has borne their names to his Father; he has interceded for them, but he ceases his pleadings. Their names are dropped, and they are left with the world. They realize no change. Their profession is the same. There has not been so glaring a departure from the appearance of right. They had become so assimilated to the world that when heaven's light was withdrawn they did not miss it. [Cf:

RH 11-26-61 para. 2] p. 34, Para. 3, [1861MS].

Truths have been committed to our trust more sacred than were ever imparted to mortals upon earth, yet we have not as a people been faithful to our trust. Unfaithful Sabbathkeepers are the worst enemies the truth can have. If those who profess the truth would live it out, then the Lord would magnify his name among them, and make them a powerful people. [Cf: RH 11-26-61 para. 3] p. 34, Para. 4, [1861MS].

The inhabitants of the earth are given to idolatry. They are filling the cup of their iniquity. Fashion is a tyrant, and nearly all are slaves to it. Travel in the cars, steamboats, or where you will, and you will see the human frame covered with extravagant decorations, and deformed with hoops. Modesty is rare; it seems to have departed from this enlightened age. Sodom and Gomorrah will rise up in the judgment and condemn this generation, for if they had been privileged with the light which now shines upon the inhabitants of the earth, they would have repented long ago. [Cf: RH 11-26-61 para. 4] p. 34, Para. 5, [1861MS].

God will have a separate and peculiar people. Their faith is peculiar. Their prospects are peculiar and glorious, and if they do not consider the heavenly inducement offered them of sufficient value to lead them to renounce the fashions of the world, when God rises up to punish the inhabitants of the earth for their iniquity, they must perish with them. Please read Isa. xxvi, 21: James iv, 4. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." 1 John ii, 15 "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We are called upon in these perilous times to elevate the standard. It has been left to trail in the dust. The fashions of the world hold God's people in bondage. [Cf: RH 11-26-61 para. 5] p. 35, Para. 1, [1861MS].

Those who have really chosen God and heaven as their portion will be peculiar. The sanctifying influence of the truth has separated them from the world, and they will have moral courage to carry out their faith, and by their simple plainness of dress and holy living condemn the idolatry and extravagance of this age. Professed Sabbathkeepers who would advocate the wearing of hoops and useless ornaments, no matter how high their profession, the truth has not had its sanctifying influence upon the heart. They are not dead to the world. When the tree dies the leaves fall off. There is just as wide a difference between the follower of Jesus Christ and the worldling, as there is between a tree clothed with its green foliage and a dead and leafless tree. The truth accomplishes a work for the receivers. It causes them to die to the world, and live unto God. Such can receive no satisfaction in adorning their heads with flowers, while they have a true sense of the sufferings of their Redeemer on account of their sins. His sacred brow was encircled with cruel thorns, which bruised his holy temples. This thought should be enough to cause every true follower of Jesus to discard any useless ornaments to decorate their bodies. [Cf: RH 11-26-61 para. 6] p. 35, Para. 2, [1861MS].

Some Sabbathkeepers so earnestly desire to have friendship with the world, that they mangle their feelings and make wretched work of following Christ. They desire the approval of God and the friendship of

the world too. Such, I saw, would certainly lose heaven. They do not enjoy this world, therefore they lose both. In these hours of probation all can choose life if they will. Their fruits will show their choice. For a life of humble obedience here, God will grant the rich reward hereafter. He will accept of nothing but entire consecration. A dreadful deception is upon many minds, even of Sabbathkeepers. They have neglected to cherish and follow the light God has given them, and have been left completely deceived. Please read Matt. vii, 21-23. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." [Cf: RH 11-26-61 para. 7] p. 35, Para. 3, [1861MS].

Souls will come up to the day of God's visitation under a perfect deception. They had marked out a course for themselves. They did not let the Bible place the bounds for them. They did not heed the exhortation, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you." [Cf: RH 11-26-61 para. 8] p. 36, Para. 1, [1861MS].

I was shown that God is not slack concerning his promises, if his people will obey his requirements. He is faithful who hath promised. The condition of our being received of God is, to separate ourselves from the world. The followers of Jesus and the world can not unite. Please read John xvii, 14. "I have given them thy word; and the world hath hated them, because they are not of the world." John xv, 18, 19. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." [Cf: RH 11-26-61 para. 9] p. 36, Para. 2, [1861MS].

There is a disposition among some Sabbathkeepers to rejoice that they have truths that can be sustained by the word of God, and that the unbeliever can not gainsay, and they rest satisfied. They make no advancement in the divine life; their faith is not made perfect by works; they do not feel their lack of spirituality, but boast that they have the truth, and they sometimes advocate it in an unbecoming manner. They feel rich and increased with goods, and have need of nothing, and know not that they are wretched, and miserable, and poor, and blind, and naked. What stronger delusion can deceive the human mind than that which makes us believe we are on the right foundation, and God accepts our works, when we are not conforming to his will, and when we mistake the form of godliness for the spirit and power thereof, supposing we need nothing when we need all things. Please read James i, 27. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." [Cf: RH 11-26-61 para. 10] p. 36, Para. 3, [1861MS].

What a work is before us! Self-denial and the cross were shown me as standing all along in the way of life. Can we persevere in such a warfare as this? Grace is against nature, and the whole strength of self is opposed to the victory. Can we take up the cross and bear it

after Jesus, and consent to be like him who was tempted in all points like as we are, yet without sin? When the pleasures of the world come before us, we must renounce them instantly, and prefer before these the favor of God and the cross of Christ. And in this self-denying course we shall obtain victories, and in the end win eternal glory. The unbelieving world were shown me, unwilling to submit to the claims and order of God's government. They refuse obedience to his will; they are at variance with their Maker, and their words and works are opposed to the principles and laws of his government. Therefore we can not enjoy, and be in harmony with, the friendship of the world, and not become estranged from God. [Cf: RH 11-26-61 para. 11] p. 36, Para. 4, [1861MS].

Amos ix, 9, 10, was presented before me. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us." [Cf: RH 11-26-61 para. 12] p. 37, Para. 1, [1861MS].

God's people will be tested and proved. The plain and pointed testimony must act a prominent part in this work. In these days of darkness and peril who is able to stand and speak the whole truth? Multitudes of teachers prophesy smooth things. They see no special cause of alarm in the present condition of the professed people of God. The people are asleep, and the teachers are asleep. They cry, Peace, peace, and the multitude that hear believe their report and are at ease. This makes the necessity greater for faithful teachers to bear the pointed, faithful testimony. The present is a time of scouring and purifying, a time of warfare and trial. The house of Israel is being sifted, even as corn is sifted in a sieve. The chaff must be removed, and it will require close work to separate the chaff from the kernels of grain. God's discerning eye will detect the smallest particle of chaff, and yet he will not cause to fall upon the ground the least kernel of grain. Ellen G. White. [Cf: RH 11-26-61 para. 13] p. 37, Para. 2, [1861MS].