

Working in the Churches in 1862. November 7 my husband and self left Battle Creek for Monterey. . . . We ventured in a cold snowstorm. . . . In the middle of the day it grew warmer. We selected a spot by the roadside in the woods as our hotel and fed the horses and took our lunch. [Cf: 3MR144.05] p. 1, Para. 1, [1862MS].

We arrived at Brother Day's--fifty miles--a little after sundown. We were very weary, with sore throat and aching lungs. I tried to pray the next morning but thought I should have to stop for coughing, but, praise the Lord, He gave me help when I most needed it. . . . I was greatly blessed of God and felt no more trouble with weak lungs on the journey. . . . [Cf: 3MR145.01] p. 1, Para. 2, [1862MS].

The meetings held in Monterey for the children were, I think, the best . . . of any which we attended. . . . All began to seek the Lord and to inquire, What shall I do to be saved? All those who wanted to be Christians were invited to occupy the front seats, which by request, had been vacated. Here was a cross for the young. We knew if they could take this first step they would gain strength to take the next. . . . [Cf: 3MR145.02] p. 1, Para. 3, [1862MS].

One after another came forward until nearly the whole Sabbath School who were old enough to know what sin was, had filled the vacant seats. . . . We felt like taking these dear children in the arms of our faith and laying them at the feet of Jesus. . . . We knew that the Lord was working for us to bring these dear children into His fold. . . . [Cf: 3MR145.03] p. 1, Para. 4, [1862MS].

These children wished to be baptized. They each arose and with tears and sobs gave their broken testimony that they wished to be Christians and overcome the temptations of the enemy and at last stand upon Mount Zion. I believe angels of God bore these short, broken testimonies to heaven and that they were recorded in the book of God's remembrance. . . . [Cf: 3MR145.04] p. 1, Para. 5, [1862MS].

Tuesday ten young females assembled at the water to receive the ordinance of baptism. . . . [Cf: 3MR145.05] p. 1, Para. 6, [1862MS].

One dear child we deeply sympathized with. . . . She decided that she must be baptized. She came with her young companions to the water but her difficulty returned. She could not look upon the water or see any of her young friends baptized. All had been baptized but her, and she could not be prevailed upon to go into the water. We felt that Satan was opposed to the good work and wished to hinder it, and that she must go forward. . . . [Cf: 3MR145.06] p. 1, Para. 7, [1862MS].

I put the robe upon her and urged her to go into the water. She hesitated. We looked up in faith to God. My husband on one side and myself upon the other and her father entreating her, we tried to encourage her along, yet her peculiar dread of water caused her to shrink. We persuaded her to move to the edge of the water and have her hands and head wet. She complied. . . . Her head and hands were wet, and then she moved forward while the administrator several times repeated these words, "In the name of the Lord, move forward." Calmly she went into the water and was buried in the likeness of Christ's death. Calmly she came up out of the water. . . . We all rejoiced that

we did not consent to let the child go. . . . The next morning she came to the house of Brother Day where we tarried. . . . She expressed her joy that we did not leave her to her fears. . . . We rejoiced with her that she had obtained so precious a victory. [Cf: 3MR146.01] p. 1, Para. 8, [1862MS].

The next day . . . five young men . . . expressed their desire to be baptized. It was an interesting sight to see these young men, all about the same age and size, as they stood side by side professing their faith in Christ. . . . [Cf: 3MR146.02] p. 2, Para. 1, [1862MS].

After the baptism we prepared to go five miles over a bad road. I rode in much fear, for it was very dark and we could not see how to shun the mudholes, and we came near being overturned. The meeting was profitable in the little church in Allegan. . . . [Cf: 3MR146.03] p. 2, Para. 2, [1862MS].

We traveled over rough and muddy roads, and while I chose to walk two or three miles over rough logways, I felt grateful to God for the health and strength He had given me since I had left my home. Our meetings in Wright were blessed of God. . . . [Cf: 3MR147.01] p. 2, Para. 3, [1862MS].

Our meetings continued Monday, Tuesday, and Wednesday. On the afternoon of Wednesday eleven were baptized. Nine of them were the youth. . . . [Cf: 3MR147.02] p. 2, Para. 4, [1862MS].

We traveled Thursday afternoon over crossroads, mud, sloughs, and logways. Again I went on foot a portion of the way because the roads were so bad. We traveled all day Friday to get to Greenville. Arrived there before sundown. . . . In Orleans we made our home at Brother King's. . . . We were made glad to see Brother King's three children take the cross and express their determination to be Christians. . . . [Cf: 3MR147.03] p. 2, Para. 5, [1862MS].

Early next morning we parted with our dear friends and journeyed homeward. The Lord brought us and our children to our own home [in Battle Creek] in safety after two days' travel.--Ms. 9, 1862 [Cf: 3MR147.04] p. 2, Para. 6, [1862MS].

His influence as far as the Sabbath is concerned is the same as that of the Seventh Day Baptists. Separate the Sabbath from the message, and it loses its force and power, but the Sabbath connected with the message of the third angel and the testimony of Jesus--the whole taken together--cannot be overthrown. They have a power and force which affects and convicts the unbeliever and infidel and brings them out with some strength to stand and live and grow and flourish.--Ms 3, 1862, pp. 4, 5. ("The Cause in Wisconsin," circa 1862.) [Cf: 5MR294.04] p. 2, Para. 7, [1862MS].

Brother Hull is quite free again, for which we feel very thankful. He will accompany us to Greenville and then will return to Wright to give a course of lectures. . . . [Cf: 6MR97.01] p. 2, Para. 8, [1862MS].

We have recently been much burdened on Brother Hull's account. We about gave him up as lost. He has no help at home and Satan has been determined to overthrow him. He needed all the strength and help from

his brethren he could get, but Brethren _____ and _____ told some of their difficulties and perplexities to him. It seemed they had no particular object, only to talk out what was in their minds--unbelief and darkness. They passed on but Brother Hull was just in that weak condition where the words of his brethren whom he had confidence in could take root and spring up and bear fruit. Some few difficult passages of scripture were thrown into his mind. [Cf: 6MR97.02] p. 2, Para. 9, [1862MS].

He came to meeting and honestly told his feelings. Unbelievers were present. One was a minister. He [Hull] did not know it. He gravely told James and the brethren he could not preach, for he did not believe the Bible any more. They thought him merely under the influence of temptation and tried to turn his mind, but it was of no avail. In this state Brother Hull went some miles distant to discuss with a spiritualist. He came back charmed with the man and as much fascinated as ever a bird was fascinated by a rattlesnake. He was a changed man. He looked so strange, talked so strange. He had got far ahead of us all--far beyond us, almost out of sight of us. We could not help him. Oh, no. [Cf: 6MR97.03] p. 3, Para. 1, [1862MS].

The object of our meeting Wednesday night was to pray for Brother Hull, he being present. I had been very sick for above a week, threatened with fever, but I went to the meeting. In that meeting I was taken off in vision and shown many things. And the case of Brother Hull was shown me--that he had been mesmerized, charmed by a special agent of Satan. Already had Satan, I saw, claimed him as his prey. Already had evil angels telegraphed to Satan's agents upon earth that Brother Hull would soon leave the Seventh-day Adventists and join their ranks, and the spiritualist medium with whom he discussed must be all gentleness, and charm him and fascinate him. He was almost continually in the company of this spiritualist medium and Satan exulted at the conquest he had made. [Cf: 6MR98.01] p. 3, Para. 2, [1862MS].

Then I saw how cruel, how dishonoring to God to have ministers or private members talk out or lisp their unbelief and infidel feelings to other minds, and by so doing have Satan use them as agents to transmit his fiery darts through them to others. I saw that there was much of this done, and Satan exults that he works unperceived in this way. Much more I saw which I cannot write; it would take so much time. [Cf: 6MR98.02] p. 3, Para. 3, [1862MS].

I related the vision to Brother Hull. He remained unmoved. I wrote it next day and read it to him. He manifested some feeling while I was writing the testimony. All the females who had faith met to pray for Brother Hull. All worked with energy. The spiritualists flocked around him and wanted to visit and talk with him. We tried to prevent an interview and did. Wednesday evening I took George Amadon, Martha, and Brother and Sister Myron Cornell, and I read distinctly and emphatically the testimony the Lord had given me. He there promised me he would try to arouse and make an effort again. He had so given up to the powers of darkness that there was no collision of spirits. He was at perfect rest and peace. [Cf: 6MR98.03] p. 3, Para. 4, [1862MS].

After I read the vision we told him he must go with us to Monterey. He promised to go and I left him. Then Brother George and wife, Myron and wife, had a long and most powerful prayer meeting for him. He left that

night for Monterey. He took the cars for Kalamazoo and then the stage for Allegan. Early the next morn we started for Monterey. Sabbath morn at family prayers the Lord led me out to pray for Brother Hull. I felt that I had got hold of the arm of God and I would not let go until the power of Satan was broken and His servant delivered. Prayer was heard and Brother Hull was set free and he labored with us through the conference at Monterey. [Cf: 6MR99.01] p. 3, Para. 5, [1862MS].

We dare not leave him yet. He will stay with us until he is free and rooted and grounded in the truth. I saw that when ministers talked unbelief and doubts they attracted evil angels in crowds around them while the angels of God stood back in sorrow, and everywhere these ministers go they carry that darkness until they with fortitude resist the devil and he flees from them. . . . [Cf: 6MR99.02] p. 4, Para. 1, [1862MS].

Brother Hull has told me recently what the spiritualist medium told him (also a lady medium), that the spirits had informed them that Brother Hull would soon leave the Adventists and become a spiritualist, confirming what had been shown me in vision, as I have written you.-- Letter 11, 1862, pp. 4, 5-7. (To J. N. Andrews, circa November 9, 1862.) [Cf: 6MR99.03] p. 4, Para. 2, [1862MS].

Sister Hull, your case was shown me as being very critical. You may overcome. You can redeem the time. God pities you. I saw that you have grown up with the habit of exaggerating. You have talked much and are not careful to relate matters just as they are told you or just as they exist. You talk too much. You should reflect more and talk less. . . . I saw that God pities you. Your teachings in your youth were not what they should have been, and you have therefore the stronger effort to make now to overcome that which has grown with your growth and strengthened with your strength. But by watchfulness and prayer and the patient, persevering help of your brethren you can overcome. I saw that Brother Hull has had but little help at home to bear him up and he has been sinking for some time under discouragement. God help you to arise together and make powerful efforts for everlasting life.--Letter 20, 1862, pp. 1, 2. (To Mrs. Hull, circa 1862.) [Cf: 6MR99.04] p. 4, Para. 3, [1862MS].

I was shown that the perplexed state of our nation calls for deep humility upon the part of God's people. One most important subject should now engross the minds of every one: Am I prepared for the day of God? [Cf: 7MR111.01] p. 4, Para. 4, [1862MS].

God is proving and purifying His people. He will refine them as gold until His image is reflected in them and the dross consumed. There is a great work yet to be accomplished for God's people. They must possess more of the spirit of self-denial and more willingness to endure, to suffer for the truth's sake. [Cf: 7MR111.02] p. 4, Para. 5, [1862MS].

Everything is to be shaken that can be shaken. I saw that God's people, many of them, will be brought into most trying positions and they must be settled, rooted and grounded in the truth, and move from principle, or their steps will surely slide. [Cf: 7MR111.03] p. 4, Para. 6, [1862MS].

I was shown the dreadful state of our nation, and again was referred

to Isaiah 58; 59:1-15, as a description of the present state of things in our nation, and the reason for their present calamity. This is a most unrighteous war. The inhabitants of the earth have forgotten God. They have trampled upon His law and broken the everlasting covenant. They have despised His Sabbath. The fourth commandment was shown me as a golden link which God designed should serve as a bond of union uniting man to man and connecting earth to heaven and finite man to the infinite God. [Cf: 7MR111.04] p. 4, Para. 7, [1862MS].

But the man of sin has exalted himself above God, and has sought to break this golden chain, yet it is not broken. It exists yet, and will continue to exist as long as the new heavens and earth remain. Anciently God went before His people to battle against their enemies, but holy and consecrated ones bore the ark containing the ten precepts of Jehovah, and if any had transgressed any one of these ten commandments in the decalogue God turned His face from His people and suffered the enemy to make a dreadful slaughter. If Israel kept the ten precepts, a copy of which was contained in the ark they bore with them, God's angels fought with the armies of Israel, and although their numbers were ever so small, He turned back their enemies and gave them a triumphant victory. [Cf: 7MR111.05] p. 5, Para. 1, [1862MS].

Sabbathkeepers now cannot expect this, and should not, upon any consideration, engage in this terrible war. They have nothing to hope for. The desolating power of God is upon the earth to rend and destroy; the inhabitants of the earth are appointed to the sword, famine, and pestilence.--Ms 5, 1862, pp. 1, 2. ("Regarding the Civil War," circa 1862.) [Cf: 7MR112.01] p. 5, Para. 2, [1862MS].

I was shown that Brother A has done a most dark, mischievous work among some of the churches in New York. He has sown the seeds of unbelief which have sprung up and borne fruit. . . . [Cf: 7MR113.01] p. 5, Para. 3, [1862MS].

I was shown the dark and deadly influence of B. Some have hung on to him. He throws around him a very religious garb, appears very mild and devoted, but corruption and rebellion are within and yet some will cling to him, although his influence will draw them in the dark every time. His heart is at war with the work of the third angel. His heart is at war with the visions. He despises them. Yet he has many sympathizers. . . . There are quite a number in New York who have taken a rebellious course like Dathan and Abiram.--Letter 11, 1862, pp. 1-3. (To J. N. Andrews, November 9, 1862.) [Cf: 7MR113.02] p. 5, Para. 4, [1862MS].

God Accepts Your Efforts.--I saw that God has accepted your efforts. Your testimony in New York has been acceptable to him. . . . He has wrought for your wife and she has been learning to submit her will and way to God. . . . There has been a work, a good work, with some in Waukon. . . .--Letter 11, 1862, p. 1. (To J.N. Andrews, c. Nov. 9, 1862.) [Cf: 9MR314.03] p. 5, Para. 5, [1862MS].

Sabbathkeepers will be tested and proved. A close and searching work must go on among the people of God. How soon, like ancient Israel we forget God and his wondrous works, and rebel against him. Some look to the world, and desire to follow its fashions, and participate in its pleasures in the same manner that the children of Israel looked back

into Egypt, and lusted for the good things they had enjoyed there, which God chose to withhold from them to prove them, and thereby test their fidelity to him. He wished to see if his people valued more highly his service, and the freedom he had so miraculously given them, than the indulgences they enjoyed in Egypt while in servitude to a tyrannical, idolatrous people. [Cf: RH 02-18-62 para. 1] p. 5, Para. 6, [1862MS].

Every true follower of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that picnics, donations, shows, and other gatherings of pleasure, the true followers of Jesus will discard. They can find no Jesus there, and no influence which will make them heavenly minded, and increase their growth in grace. The word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed by all those who are not devoted lovers of the cross, and are not spiritual worshipers of a crucified Jesus. [Cf: RH 02-18-62 para. 2] p. 6, Para. 1, [1862MS].

There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take a part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain pointed testimony which reproves individual wrongs. In this refining time, these persons will either be converted wholly, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them. [Cf: RH 02-18-62 para. 3] p. 6, Para. 2, [1862MS].

"By their fruits ye shall know them." All of Christ's followers bear fruit to his glory. Their lives testify that a good work has been wrought in them by the Spirit of God, and their life is unto holiness. It is elevated and pure. Those who bear no fruit, have no experience in the things of God. They are not in the vine. Read John xv, 4, 5. "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." [Cf: RH 02-18-62 para. 4] p. 6, Para. 3, [1862MS].

If we would be spiritual worshipers of Jesus Christ we must sacrifice every idol, and fully obey the first four commandments. Matt. xxii, 37, 38. "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." [Cf: RH 02-18-62 para. 5] p. 6, Para. 4, [1862MS].

The first four commandments allow us no separation of the affections from God. Nor is anything allowed to divide, or share, our supreme delight in him. Whatever divides the affections, and takes away from the soul supreme love to God, takes the form of an idol. Our carnal hearts would cling to, and seek to carry along, our idols; but we cannot advance until we put them away; for they separate from God. The

Great Head of the church has chosen his people out of the world, and required them to be separate. He designs that the spirit and life of his commandments shall draw them to himself, and separate them from the elements of the world. To love God and keep his commandments is to be far from loving the world's pleasures and friendship. There is no concord between Christ or Belial. The people of God may safely trust in him alone, and without fear press on in the way of obedience. E. G. W. [Cf: RH 02-18-62 para. 6] p. 6, Para. 5, [1862MS].

I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind, is tremendous. Here, serpent-like, he imperceptibly creeps in to corrupt the work of God. The miracles and works of Christ, he makes all human. If Satan should make an open, bold attack upon Christianity, it would bring the Christian in distress and agony at the feet of his Redeemer, and the strong and mighty Deliverer would affright the bold adversary away. But Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism, have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation. [Cf: RH 02-18-62 para. 1] p. 7, Para. 1, [1862MS].

Read 2 Thess. ii, 8-12. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." [Cf: RH 02-18-62 para. 2] p. 7, Para. 2, [1862MS].

Satan has come unperceived through these sciences, and poisoned the minds of thousands and led them to infidelity. He is well pleased to have them spread wide. It is his own plan, laid out by himself, that he may have access to minds, and influence them as he pleases. And while it is believed that one human mind so wonderfully affects another, Satan, ready at hand, insinuates himself, and works on the right hand and on the left. And while those devoted to these sciences laud them to the heavens because of the great and good works they affirm are wrought by them, they are cherishing and glorifying Satan himself who steps in and works with all power and signs and lying wonders,--with all deceivableness of unrighteousness. [Cf: RH 02-18-62 para. 3] p. 7, Para. 3, [1862MS].

Said the angel, "Mark its influence. The controversy between Christ and Satan is not yet ended." This entering in of Satan through the sciences, is well devised by his Satanic majesty, and will eventually root out of the minds of thousands true faith in Christ's being the Messiah, the Son of God. [Cf: RH 02-18-62 para. 4] p. 8, Para. 1, [1862MS].

I was directed to the power of God manifested through Moses, when the Lord sent him in before Pharaoh. Satan understood his business and was upon the ground. He well knew that Moses was chosen of God to break the yoke of bondage upon the children of Israel; and that he in his work prefigured Christ's first advent to break Satan's power over the human family, and deliver those who were made captives by his power. Satan knew that when Christ should appear, mighty works and miracles would be wrought by him, that the world might know that the Father had sent him. He trembled, for his power. He consults with his angels to accomplish a work which shall answer a twofold purpose: (1) To destroy the influence of the work wrought by God through his servant Moses, by working through his agents, and thus counterfeiting the true work of God. (2) The influence of his work through the magicians would reach down through all ages, and would destroy in the minds of many true faith in the mighty miracles and works of Christ, which would be performed by him when he should come to this world. He knew that his kingdom would suffer, for the power which he held over mankind would be subject to Christ. It was no human influence or power Moses possessed, which wrought on the minds, that produced those miracles before Pharaoh. It was the power of God. These signs and wonders were wrought through Moses, to convince Pharaoh that the great "I AM" sent him to command Pharaoh to let Israel go, that they might serve him. [Cf: RH 02-18-62 para. 5] p. 8, Para. 2, [1862MS].

Pharaoh called for the magicians to work with their enchantments. They also showed signs and wonders, for Satan came to their aid, to work through them. Yet even here, the work of God was shown superior to the power of Satan, for the magicians could not perform all those miracles God wrought through Moses. Only a few of them could they do. The magicians' rods did become serpents, but Aaron's rod swallowed up theirs. After the magicians sought to produce the lice, and could not, then they were compelled by the power of God to acknowledge even to Pharaoh, saying, "This is the finger of God." Satan wrought through the magicians in a manner calculated to harden the heart of the tyrant Pharaoh against the miraculous manifestations of God's power. Satan thought to stagger the faith of Moses and Aaron in the divine origin of their mission, and then his instruments, the magicians, would prevail. Satan was unwilling to have the people of Israel released from Egyptian servitude, that they might serve God. The magicians failed to produce the miracle of the lice, and could no more imitate Moses and Aaron. God would not suffer Satan to proceed further, and the magicians could not save themselves from the plagues. "And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians." Ex. ix, 11. [Cf: RH 02-18-62 para. 6] p. 8, Para. 3, [1862MS].

God's controlling power here cut off the channel through which Satan worked, and caused even those through whom Satan wrought so wonderfully to feel his wrath. Sufficient evidence was given to Pharaoh to believe, if he would. Moses wrought by the power of God. The magicians wrought not by their own science alone, but by the power of their god,--the Devil. Satan has ingeniously carried out his deceptive work in counterfeiting the work of God. [Cf: RH 02-18-62 para. 7] p. 9, Para. 1, [1862MS].

As we near the close of time, the human mind is more readily affected by Satan's devices. He leads deceived mortals to account for the works

and miracles of Christ upon general principles. Satan has ever been ambitious to counterfeit the work of Christ, and establish his own power and claims. He does not generally do this openly and boldly. He is artful, and knows that the most effectual way for him to accomplish his work, is to come to poor fallen man in the form of an angel of light. Satan came to Christ in the wilderness in the form of a beautiful young man,--more like a monarch than a fallen angel. He came with scripture in his mouth. Said he, "It is written," &c. Our suffering Saviour meets him with scripture, saying, "It is written." Satan takes the advantage of the weak, suffering condition of Christ. He took upon him our human nature. [Cf: RH 02-18-62 para. 8] p. 9, Para. 2, [1862MS].

Read Matt. iv, 8-11. "Again the Devil taketh him up into a exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Then the Devil leaveth him, and, behold, angels came and ministered unto him." [Cf: RH 02-18-62 para. 9] p. 9, Para. 3, [1862MS].

Here Satan spread the world before Christ in the most attractive light, and intimates to him that he need not endure so much suffering to obtain the kingdoms of earth. He will yield all his claims if he will but worship him. Satan's dissatisfaction first commenced in heaven because he could not be first and highest in command,--equal with God, exalted above Christ. He rebelled and lost his estate, and he, and those who sympathized with him, were turned out of heaven. In the wilderness he hoped to gain advantage through the weak and suffering condition of Christ, and obtain from him that homage he could not obtain in heaven. Jesus, even in his faint and exhausted condition, yields not to the temptation of Satan for a moment, but shows his superiority and exercises his authority by bidding Satan, "Get thee hence"--or, depart from me. Satan was baffled, and then studied how he could accomplish his purpose and receive the honor from the human race which was refused him in heaven, and by Jesus upon earth. Could he have succeeded in tempting Jesus Christ, then the plan of salvation would have failed, and he would have succeeded in bringing hopeless misery upon mankind. That which Satan failed to effect in coming to Christ, he has accomplished in coming to man. [Cf: RH 02-18-62 para. 10] p. 9, Para. 4, [1862MS].

If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power. They give not God the glory he claims, and which is due to his great and excellent Majesty. Satan's object is thus accomplished. He exults that fallen man presumptuously exalts himself, as he exalted himself in heaven, and was thrust out. He knows that the ruin of man is just as sure if he exalts himself as his was certain. He has failed in his temptations to Christ in the wilderness. The plan of salvation has been carried out. The dear price has been paid for man's redemption. And now Satan seeks to tear away the foundation of the Christian's hope, and turn the minds of men in a channel that they may not be benefited or saved by the great sacrifice offered. He leads fallen man,

through his "all deceivableness of unrighteousness," to believe that he can do very well without an atonement; that he need not depend upon a crucified and risen Saviour; that man's own merits will entitle him to God's favor, and then he destroys man's confidence in the Bible, well knowing if he succeeds here, and the detector which places a mark upon himself is destroyed, he is safe. And he fastens the delusion upon minds that there is no personal Devil, and those who believe this make no effort to resist and war against that which does not exist, and poor blind mortals finally adopt the maxim--"Whatever is is right." They acknowledge no rule to measure their course. Satan leads many to believe that prayer to God is useless, and but a form. He well knows how needful is meditation and prayer, to keep Christ's followers aroused to resist his cunning and deceptions. Satan's devices will divert the mind from these important exercises, that the soul may not lean for help upon the mighty One, and obtain strength from him to resist his attacks. [Cf: RH 02-18-62 para. 11] p. 10, Para. 1, [1862MS].

I was pointed to the fervent, effectual prayers of his people anciently. "Elijah was a man subject to like passions as we are, and he prayed earnestly." Daniel prayed unto his God three times a day. Satan is enraged at the sound of fervent prayer, for he knows that he will suffer loss. Daniel was preferred above the presidents and princes because an excellent spirit was in him. Fallen angels feared his influence would weaken their control over the rulers of the kingdom, for Daniel was high in command. The accusing host of evil angels stirred up the presidents and princes to envy and jealousy, and they watched Daniel closely to find some occasion against him that they might report him to the king, but they failed. Then these agents of Satan sought to make his faithfulness to God the cause of his destruction. Evil angels laid out the plan for them, and these agents readily carried it into effect. The king was ignorant of the subtle mischief purposed against Daniel. With the full knowledge of the king's decree he still bows before his God, "his windows being open." He considers supplication to God of sufficient importance to sacrifice his life rather than to relinquish it. On account of his praying to God he was cast into the lion's den. Evil angels accomplished their purpose thus far. But Daniel continues to pray, even in the den of lions. Was Daniel suffered to be consumed? Did God forget him there? O, no; Jesus, the mighty Commander of the host of heaven, sent his angel to close the mouths of those hungry lions that they should not hurt the praying man of God, and all was peace in that terrible den. The king witnessed his preservation, and brought him out with honors. Satan and his angels were defeated and enraged. The agents Satan had employed were doomed to perish in the terrible manner they had plotted to destroy Daniel. The prayer of faith is the great strength of the Christian, and will assuredly prevail against Satan. This is why he insinuates that we have no need of prayer. The name of Jesus our advocate he detests, and when we earnestly come to him for help, Satan's host is alarmed. [Cf: RH 02-18-62 para. 12] p. 10, Para. 2, [1862MS].

It will serve his purpose well if we neglect the exercise of prayer, for then his lying wonders are more readily received. Satan accomplishes his object in setting his deceitful temptations before man, that which he failed to accomplish in tempting Christ. He sometimes comes in the form of a lovely young person, or in a beautiful shadow. He works cures, and is worshiped by deceived mortals as a

benefactor of our race. Phrenology and mesmerism are very much exalted. They are good in their place, but they are seized upon by Satan as his most powerful agents to deceive and destroy souls. The detector, the Bible, is destroyed in the minds of thousands, and Satan uses his arts and devices, which are received as from heaven. And Satan here receives the worship which suits his satanic majesty. Thousands are conversing with and receiving instructions from this demon-god, and acting according to his teachings. The world, which is considered to be benefited so much by phrenology and animal magnetism, never was so corrupt. Satan uses these very things to destroy virtue and lay the foundation of Spiritualism. [Cf: RH 02-18-62 para. 13] p. 11, Para. 1, [1862MS].

I was directed to this scripture as especially applying to modern Spiritualism. Col. ii, 8. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Thousands, I was shown, have been spoiled through the philosophy of phrenology and animal magnetism, and have been driven into infidelity. If the mind commences to run in this channel it is almost sure to lose its balance and be controlled by a demon. "Vain deceit" fills the minds of poor mortals. They think there is such power in themselves to accomplish great works, that they realize no necessity of a higher power. Their principles and faith are "after the traditions of men, after the rudiments of the world, and not after Christ." Jesus has not taught them this philosophy. Nothing of the kind can be found in his teachings. He did not direct the minds of poor mortals to themselves to a power which they possessed. He was ever directing their minds to God, the Creator of the universe, as the source of their strength and wisdom. Especial warning is given in verse 18. "Let no men beguile you of your reward in a voluntary humility and worshiping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." The teachers of Spiritualism will come in a pleasing, bewitching manner to deceive you, and if you listen to their fables you are beguiled by the enemy of righteousness, and will surely lose your reward. When once the fascinating influence of the arch deceiver overcomes you, you are poisoned, and its deadly influence adulterates and destroys your faith in Christ's being the Son of God, and you cease to rely on the merits of his blood. Those deceived by this philosophy are beguiled of their reward through the deceptions of Satan. They rely upon their own merits, exercise voluntary humility, are willing to even make sacrifices, and debase themselves, and yield their minds to the belief of supreme nonsense, receiving the most absurd ideas through those whom they believe to be their dead friends. Satan has so blinded their eyes and perverted their judgment that they perceive not the evil. They follow out the instructions purporting to be from their dead friends, now angels in a higher sphere. Satan has chosen the most certain, fascinating delusion, calculated to take hold of the sympathies of those who have laid their loved ones in the grave. Evil angels assume the form of these loved ones, and relate incidents connected with their lives, and perform acts which their friends performed while living. In this way they deceive and lead the relatives of the dead to believe their deceased friends are angels hovering about them, and communing with them, which they regard with a certain idolatry. What they may say has greater influence over them than the word of God. These evil angels who assume to be dead friends will either utterly reject God's word as idle tales, or if it suits their purpose best will select the vital

portions which testify of Christ and point out the way to heaven, and change the plain statements of the word of God to suit their own corrupt nature, and ruin souls. All may, with due attention to the word of God, be convinced if they will of this soul destroying delusion. The word of God declares in positive terms that "the dead know not anything." Eccl. ix, 5, 6. "For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." [Cf: RH 02-18-62 para. 14] p. 11, Para. 2, [1862MS].

Deceived mortals are worshiping evil angels, believing them to be the spirits of their dead friends. The word of God expressly declares that "the dead have no more a portion in anything done under the sun." Spiritualists say the dead know everything that is done under the sun, that they communicate to their friends on earth, give valuable information, and perform wonders. Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into silence." I have been shown that Satan, transformed into an angel of light, works with all deceivableness of unrighteousness. He who could take up the Son of God, who was made a little lower than the angels, and place him upon a pinnacle of the temple, and take him up into an exceeding high mountain to present before him the kingdoms of the world, can exercise his power upon the human family, who are far inferior in strength and wisdom to the Son of God, even after he had taken upon himself man's nature. In this degenerate age Satan holds control over mortals who depart from the right, and venture upon his ground. He exercises his power upon such in an alarming manner. I was directed to these words, "Intruding into those things which he hath not seen, vainly puffed up by his fleshly mind." Some, I was shown, gratify their curiosity, and tamper with the Devil. They have no real faith in Spiritualism, and would start back with horror at the idea of being a medium. Yet they venture, and place themselves in a position where Satan can exercise his power upon them. They do not mean to enter deep into this work, but such know not what they are doing. They are venturing on the Devil's ground, and are tempting him to control them. This powerful destroyer considers such his lawful prey, and will exercise his power upon them, and that against their will. When they wish to control themselves they cannot. They yielded their mind to Satan and he holds them captive, and he will not release his claims. No power can deliver the ensnared soul but the power of God, in answer to the earnest prayers of his faithful followers. [Cf: RH 02-18-62 para. 15] p. 12, Para. 1, [1862MS].

The only safety now is to search for the truth as revealed in the word of God as for hid treasure. The Sabbath question and man not immortal and the testimony of Jesus are the great and important truths to be understood, which will prove as an anchor to hold God's people in these perilous times. But the mass despise the truths of God's word, and prefer fables. 2 Thess. ii, 11, 12. "Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusions that they should believe a lie." [Cf: RH 02-18-62 para. 16] p. 13, Para. 1, [1862MS].

The most licentious and corrupt are highly flattered by these Satanic spirits, which they believe to be the spirits of their dead friends, and they are "vainly puffed up in their fleshly minds." Col. ii, 19.

"And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God," they deny Him who ministers strength to the body, that every member may increase with the increase of God. [Cf: RH 02-18-62 para. 17] p. 13, Para. 2, [1862MS].

"Vain philosophy." The members of the body are controlled by the head. Spiritualists lay aside the Head, and every member of the body they believe must act themselves, and fixed laws will lead them on in a state of progression to perfection without a head. Jno. xv, 1-6. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." [Cf: RH 02-18-62 para. 18] p. 13, Para. 3, [1862MS].

Christ is the source of our strength. He is the vine, we the branches. We must receive nourishment from the living vine. Deprived of the strength and nourishment of the vine, we are as members of the body without a head, and are in the very position Satan wishes us to be in, that he may control these members as pleases himself. He works "with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth that they might be saved. And for this cause God shall send them strong delusions that they should believe a lie." Spiritualism is a lie. It is founded upon the great original lie, "Thou shalt not surely die." Thousands cut off the Head, and the members act without Jesus for their head, and the result is, another guides the body. Satan controls them. [Cf: RH 02-18-62 para. 19] p. 14, Para. 1, [1862MS].

I was shown that Satan cannot control minds unless they are yielded to his control. Those who depart from the right are in serious danger now. They separate themselves from God and from the watchcare of the angels of God, and Satan, ever upon the watch to destroy souls, begins to present to such his deceptions, and they are in the utmost peril. And if they see and try to resist the powers of darkness and to free themselves from Satan's snare, it is not an easy matter. They have ventured on Satan's ground, and he claims them. He will not hesitate to engage all his energies, and call to his aid all his evil host to wrest a single human being from the hand of Christ. And those who have tempted the Devil to tempt them will have to make desperate efforts to free themselves from his power. When they begin to work for themselves, then angels of God whom they have grieved will come to their rescue. Satan and his angels are unwilling to lose their prey. They contend and battle with the holy angels, and the conflict is severe. And if those who have erred continue to plead, and in deep humility confess their wrongs, angels who excel in strength will prevail and wrench them from the power of the evil angels. [Cf: RH 02-18-62 para. 20] p. 14, Para. 2, [1862MS].

As the curtain was lifted and I was shown the corruption of this age, my heart sickened, my spirit nearly fainted within me. I saw that the

inhabitants of the earth were filling up the measure of the cup of their iniquity. God's anger is kindled, and will be no more appeased until the sinners are destroyed out of the earth. [Cf: RH 02-18-62 para. 21] p. 14, Para. 3, [1862MS].

Satan is Christ's personal enemy. He is the originator and leader of every species of rebellion in heaven and earth. His rage increases, and we do not realize his power. If our eyes could be opened to discern the fallen angels at their work with those who feel at ease and consider themselves safe, we should not feel so secure. Evil angels are upon our track every moment. We expect a readiness on the part of bad men to act as Satan suggests; but while our minds are unguarded against Satan's invisible agents, they will assume new ground, and will work marvels and miracles in our sight. Are we prepared to resist them by the word of God, the only weapon we can use successfully? Some will be tempted to receive these wonders as from God. The sick will be healed before us. Miracles will be performed in our sight. Are we prepared for the trial when the lying wonders of Satan shall be more fully exhibited? Will not many souls be ensnared and taken? Forms of error, and departure from the plain precepts and commandments of God and giving heed to fables is fitting minds for these lying wonders of Satan. We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ. E. G. W. [Cf: RH 02-18-62 para. 22] p. 15, Para. 1, [1862MS].

I have been shown the high and responsible position God's people should occupy. They are the salt of the earth and the light of the world, and must walk even as Christ walked. They will come up through much tribulation. The present is a time of warfare and trial. Our Saviour says in Rev. iii, 21, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." The reward is not given to all who profess to be followers of Christ, but to those who overcome, even as he overcame. We must study the life of Christ, and learn what it is to confess him before the world. No one can confess Christ unless the mind and Spirit of Christ are in him. The fruits of the Spirit are manifested outwardly, and these are a confession of Christ. [Cf: RH 04-22-62 para. 1] p. 15, Para. 2, [1862MS].

In order to confess Christ, we must have Christ to confess. No one can truly confess Christ unless the mind and Spirit of Christ live in him. If a form of godliness, or an acknowledgment of the truth, were always a confession of Christ, we might say, Broad is the way that leadeth unto life, and many there be that find it. We must understand what it is to confess Christ, and wherein we deny him. It is possible with our lips to confess Christ, yet in our works to deny him. If we have forsaken all for Christ, we shall manifest in our lives humility, our conversation will be heavenly, our conduct blameless. The powerful purifying influence of truth in the soul, and the character of Christ exemplified in the life, are a confession of Christ. If the words of eternal life are sown in our hearts, the fruit is righteousness and peace. We may deny Christ in our life by the love of ease, love of self, jesting and joking, and by seeking the honor of the world. We may deny him in our outward appearance, by a proud look or costly apparel, or by conformity to the world. We shall not be able to exhibit in our

character the life of Christ, or the sanctifying influence of the truth, only by constant watchfulness, and persevering and almost unceasing prayer. [Cf: RH 04-22-62 para. 2] p. 15, Para. 3, [1862MS].

I was shown that many drive Christ from their families by an impatient, passionate spirit. Such have something to overcome in this respect. The human family was presented before me, enfeebled. Every generation has been growing weaker; and disease of every form visits the human race. Thousands of poor mortals are dragging out a miserable existence. Some with deformed, sickly bodies, shattered nerves, and gloomy minds. Satan's power upon the human family increases. If the Lord should not soon come and destroy his power, the earth would soon be depopulated. [Cf: RH 04-22-62 para. 3] p. 16, Para. 1, [1862MS].

I was shown that Satan's power is especially exercised upon the people of God. Many were presented before me in a doubting, despairing condition. The infirmities of the body affect the mind. A cunning and powerful enemy attends our steps, and employs his strength and skill in trying to turn us out of the right way. And it is too often the case that the people of God are not on their watch; therefore are ignorant of his devices. He works by means which will best conceal himself from view. And he often gains his object. [Cf: RH 04-22-62 para. 4] p. 16, Para. 2, [1862MS].

Brethren have engaged in patent rights and other enterprises, and have induced others to interest themselves, who could not bear the perplexity and care of such business. Their anxiety and overtaxed minds seriously affect their already diseased bodies, and they then become desponding, which increases to despair. They lose all confidence in themselves, and think God has forsaken them, and they dare not believe that God will be merciful to them. These poor souls will not be left to the control of Satan. They will make their way through the gloom, and their trembling faith will again fasten upon the promises of God, and he will deliver them, and turn their sorrow and mourning into peace and gladness. But such, I was shown, must learn by the things they suffer, to let patent rights and these various enterprises alone. They should not suffer even their brethren to flatter them to entangle themselves with any such enterprise, for their anticipations will not be realized, and then they are thrown upon the enemy's battlefield unarmed for the conflict. Means, which was shown me should be put into the treasury of God to advance his cause, is worse than lost by being invested in some of these modern improvements. Those who profess the truth, and feel at liberty to engage, and capable of engaging, in these patent rights and inventions, should not go among their brethren and make that their field of operation, but go among unbelievers. Let not your name and profession as an Adventist decoy your brethren who wish to consecrate their means to God. But go out into the world, and let that class invest their means who care not for the advancement of the cause of God. [Cf: RH 04-22-62 para. 5] p. 16, Para. 3, [1862MS].

I was shown the necessity of opening the doors of our houses and hearts to the Lord. When we begin to work in earnest for ourselves, and for our families, then we shall have help from God. I was shown that merely observing the Sabbath and praying morning and evening are not positive evidences that we are Christians. These outward forms may all be strictly observed, and yet true godliness be lacking. Titus ii, 14: "Who gave himself for us, that he might redeem us from all iniquity,

and purify unto himself a peculiar people, *zealous of good works.*" All who profess to be Christ's followers should have command of their own spirit, and not speak fretfully or impatiently. The husband and father should check that impatient word he is about to utter. He should study the effect of his words, lest they leave sadness and a blight. [Cf: RH 04-22-62 para. 6] p. 17, Para. 1, [1862MS].

I was shown that infirmities and disease especially affect females. The happiness of the family depends much upon the wife and mother. If she is nervous and weak, and is suffered to be overtaxed with labor, the mind is depressed, for it sympathizes with the weariness of the body; and then she too often meets with cold reserve from the husband. If every thing does not move off just as pleasantly as he could wish, he blames the wife and mother. He does not always seem to know how to sympathize with her, and is almost wholly unacquainted with her cares and burdens. He realizes not that he is aiding the great enemy in his work of tearing down. He should by faith in God lift up a standard against Satan, but he seems blinded to his own interest and hers. He treats her with indifference. He knows not what he is doing. He is working directly against his own happiness, and is destroying the happiness of his family. The wife becomes desponding, discouraged. Hope and cheerfulness are gone. She goes her daily rounds mechanically, because she sees her work must be done. Her lack of cheerfulness and courage is felt through the family circle. There are many miserable families like this, all through the ranks of Sabbathkeepers. And angels bear the shameful tidings to heaven, and the recording angel makes a record of it all. The husband should manifest great interest in his family. [Cf: RH 04-22-62 para. 7] p. 17, Para. 2, [1862MS].

Especially should he be very tender of the feelings of a feeble wife. He can shut the door against much disease. Kind, cheerful, and encouraging words will prove more effective than the most healing medicines. This will bring courage to the heart of the desponding and discouraged, and the happiness and sunshine brought into your family by kind acts and encouraging words, will pay you tenfold. The husband should remember that much of the burden of training his children rests upon the mother. She has much to do with moulding their minds. This should call into exercise the tenderest feelings of the father, and with care should he lighten the burdens of the wife. He should encourage her to lean upon his large affections, and direct her mind to heaven, where there is strength and peace, and a final rest for the weary. He should not come to his home with a clouded brow, but should with his presence bring sunlight into the family, and should encourage his wife to look up and believe in God. Unitedly can they claim the promises of God, and bring his rich blessing into the family. Unkindness, complaining, and anger, shut Jesus from the dwelling. I saw that angels of God will flee from a house where there are unpleasant words, fretfulness and strife. [Cf: RH 04-22-62 para. 8] p. 17, Para. 3, [1862MS].

I have also been shown that there is often a great failure upon the part of the wife. She does not make strong efforts to control her own spirit, and make home happy. There is often fretfulness and unnecessary complaining on her part. The husband comes home from his labor weary and perplexed, and often meets a clouded brow; instead of cheerful, encouraging words. He is mortal, and his affections become weaned from his wife, he loses the love of his home, his pathway is darkened, and

his courage gone. He yields his self respect and that dignity which God requires him to maintain. The husband is the head of the family, as Christ is the head of the church, and any course which the wife may pursue to lessen his influence and lead him to come down from the dignified, responsible position God would have him occupy, displeases God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but preference is given in the word of God to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him who she has chosen to be her counselor, adviser, and protector. The husband should maintain his position in his family with all meekness, yet with decision. Some have asked the question, Must I be on my guard, and feel a restraint upon me continually? I have been shown that we have a great work before us to watch ourselves with jealous care, and search our own hearts, and know wherein we fail, and then guard ourselves upon that point. We must have perfect control of our own spirit. "He that offendeth not in word, the same is a perfect man, and able also to bridle the whole body." The light that shines upon our path, the truth that commends itself to our consciences, will condemn and destroy, or sanctify and transform, the soul. We live too near the close of probation to be content with a superficial work. The same grace which we have hitherto considered sufficient will not sustain us now. Our faith must be increased, and we must be more like Christ in conduct and disposition in order to endure, and successfully resist, the temptations of Satan. The grace of God is sufficient for every follower of Christ. [Cf: RH 04-22-62 para. 9] p. 18, Para. 1, [1862MS].

Our efforts must be earnest and persevering to resist the attacks of Satan. He employs his strength and skill in trying to turn us out of the right way. He watches our going out and coming in, and intends to hurt or destroy us. He works most successfully in darkness, injuring those who are ignorant of his devices. He could not gain advantage if his method of attack was understood. The instruments he employs to effect his purposes, and transmit his fiery darts, are often the members of our own families. [Cf: RH 04-22-62 para. 10] p. 18, Para. 2, [1862MS].

Those we love may speak or act unguardedly, which may wound us deeply. It was not their intention to do this, but Satan magnifies their words and acts before the mind in a manner by which he hurls a dart from his quiver to pierce us. We brace ourselves to resist the one whom we think has injured us, and thus we encourage Satan's temptations. Instead of praying to God for strength to resist Satan, we suffer our happiness to be marred by trying to stand for what we term "our rights." In thus doing, we allow Satan a double advantage. We act out our aggrieved feelings, and by taking this course Satan uses us as his agents to wound and distress those who did not intend to injure us. The requirements of the husband may sometimes seem unreasonable to the wife, when if she should take the second view of the matter, in as favorable a light for him as possible, if she would calmly, candidly consider, she would see that to yield her own way, and submit to the judgment of her husband, even if it conflicted with her feelings, would save them both from unhappiness, and would give them great victory over the temptations of Satan. [Cf: RH 04-22-62 para. 11] p. 19, Para. 1, [1862MS].

I saw that the enemy would either contend for the usefulness or the

life of the godly, and will try to mar their peace as long as they live in this world. But his power is limited. He may cause the furnace to be heated, but Jesus and angels will watch the trusting Christian, that nothing may be consumed but the dross. The fire kindled by Satan, can have no power to destroy or hurt the true metal. It is important to close every door possible, against the entrance of Satan. It is the privilege of every family to so live that Satan cannot take advantage of anything they may say or do, to tear each other down. Every member of the family should bear in mind that all have just as much as they can do to resist our wily foe, and with earnest prayers and unyielding faith, they must rely upon the merits of the blood of Christ, and claim his saving strength. The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend on the sole merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the crucified and risen Saviour. We shall never perish while we do this-- never! When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope, when all is dark, when clouds envelope us, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure, and grace to overcome. [Cf: RH 04-22-62 para. 12] p. 19, Para. 2, [1862MS].

Without faith it is impossible to please God. We can have the salvation of God in our families, but we must believe for it, live for it, and have a continual abiding faith and trust in God. We must subdue a hasty temper, and control our words; and in this we shall gain great victories. Unless we control our words and temper, we are slaves to Satan. We are in subjection to him. He leads us captive. All this jangling, and unpleasant, impatient, fretful words, are an offering presented to his satanic majesty. And it is a costly offering, more costly than any offering we can make to God, for it destroys the peace and happiness of whole families, destroys health, and is eventually the cause of forfeiting an eternal life of happiness. The restraint God's word imposes upon us is for our own interest. It increases the happiness of our families, and all around us. It refines our taste, sanctifies our judgment, and brings peace of mind, and in the end, everlasting life. Under this holy restraint we shall increase in grace and humility, and it will become easy to speak right. The natural, passionate temper will be held in subjection. An indwelling Saviour will strengthen every hour. Ministering angels will linger in our dwellings, and with joy carry the tidings of our advance in the divine life heavenward, and the angel will make a cheerful, happy record. Ellen G. White. [Cf: RH 04-22-62 para. 13] p. 19, Para. 3, [1862MS].

A blighting influence is upon the cause of present truth in Northern Wisconsin. If all had felt that attachment for the Review which God designed they should, they would have been benefited and instructed by the truths it advocates. They would have had a correct faith, a settled position upon the truths applicable for this time, and would have been guarded and saved from this fanaticism. The sensibilities of many are blunted; false excitement has destroyed their discernment and spiritual eyesight. It is of the highest importance now for them to move

understandingly, that Satan's design may not be fully carried out and his object accomplished in overthrowing those whom he has had power to deceive. [Cf: RH 05-06-62 para. 1] p. 20, Para. 1, [1862MS].

When those who have witnessed and experienced false exercises, are convinced of their mistake, then Satan takes advantage of their error, and holds it constantly before them, to make them afraid of any spiritual exercises, and in this way he seeks to destroy their faith in true godliness. A fear rests upon the mind, of making any effort by earnest, fervent prayer to God for special aid and victory, because they were once deceived. Such must not let Satan gain his object, and drive them to cold formality and unbelief. They must remember that the foundation of God standeth sure. Let God be true, and every man a liar. Their only safety is to plant their feet upon the platform of truth, to see and understand the third angel's message, prize, love, and obey the truth. [Cf: RH 05-06-62 para. 2] p. 20, Para. 2, [1862MS].

God is leading out a people, and bringing them into the unity of the faith, that they may be one, as he is one with the Father. Various views and differences of opinion must be yielded, that all may come in union with the body, that they may have one mind and one judgment. [Cf: RH 05-06-62 para. 3] p. 20, Para. 3, [1862MS].

1 Cor. i, 10: Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. [Cf: RH 05-06-62 para. 4] p. 20, Para. 4, [1862MS].

Rom. xv, 5, 6: Now the God of patience and consolation grant you to be likeminded one toward another, according to Christ Jesus that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. [Cf: RH 05-06-62 para. 5] p. 21, Para. 1, [1862MS].

Phil. ii, 2: Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. [Cf: RH 05-06-62 para. 6] p. 21, Para. 2, [1862MS].

There should be a mutual interest in the cause of God. There has been a lack of interest in the cause in Wisconsin. There has been a lack of energy. Some think it no sin to idle away their time, while others who have a love for, and interest in the precious cause of truth, economize their time, and in the strength of God exert themselves and labor hard that their families may be made neat and comfortable, and they have something besides to invest in the cause, that they may do their part to keep the work of God moving, and lay up a treasure in heaven. One is not to be eased and others burdened. God requires of those who have health and strength of body, to do what they can, and use their strength to his glory, for they are not their own. They are accountable to God for the use they make of their time and strength, which is granted them of Heaven. [Cf: RH 05-06-62 para. 7] p. 21, Para. 3, [1862MS].

The duty to help in the advancement of truth does not rest alone upon the wealthy. All have a part to act. The man who has employed his time and strength to accumulate property is accountable for the disposition he makes of that property. If one has health and strength, that is his

capital, and he must make a right use of it. If he spends hours in idleness and needless visiting and talking, he is slothful in business, which God's word forbids. Such have a work to do to provide for their own families, and then lay by them in store for charitable purposes as God has prospered them. [Cf: RH 05-06-62 para. 8] p. 21, Para. 4, [1862MS].

We are not placed in this world merely to care for ourselves, but we are required to aid in the great work of salvation, and imitate the self-denying, self-sacrificing, useful life of Christ. Those who love their own case better than they love the truth of God, will not be anxious to use their time and strength wisely and well, that they may act a part in spreading the truth. [Cf: RH 05-06-62 para. 9] p. 21, Para. 5, [1862MS].

Many of the young in Wisconsin have not felt the weight of the cause or the necessity of their making any sacrifice to advance it. They can never gain strength until they change their course and make special efforts to advance the truth, that souls may be saved. [Cf: RH 05-06-62 para. 10] p. 21, Para. 6, [1862MS].

Some deny themselves and manifest an interest and have double labor, because of their untiring effort to sustain the cause they love. They make the cause of God a part of them, and if it suffers they suffer with it; when it prospers, they are happy. [Cf: RH 05-06-62 para. 11] p. 21, Para. 7, [1862MS].

Prov. iii,9, 10: Honor the Lord with thy substance, and with the firstfruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine. Those who are slothful may quiet themselves and think that God requires nothing of them because they have no increase. This will be no excuse for them, for if they had diligently employed their time, if they had not been slothful in business, they would have increase. If their heart was fixed to exert themselves to cast into the treasury of God, ways would be opened for them, and they would have some increase to devote to the cause of God, and lay up in heaven a treasure. [Cf: RH 05-06-62 para. 12] p. 22, Para. 1, [1862MS].

Sanctification.--There is no Bible sanctification for those who cast a part of the truth behind them. There is light enough given in the word of God, so that none need to err. The truth is so elevated as to be admired by the greatest minds, and yet it is so simple that the humblest feeblest child of God can comprehend it, and be instructed by it. Those who see not the beauty that there is in the truth, who attach no importance to the third angel's message, will be without excuse; for the truth is plain. [Cf: RH 05-06-62 para. 13] p. 22, Para. 2, [1862MS].

2 Cor. iv, 3, 4: "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." [Cf: RH 05-06-62 para. 14] p. 22, Para. 3, [1862MS].

John xvii, 17, 19: "Sanctify them through thy truth: thy word is truth. And for their sakes I sanctify myself, that they also might be

sanctified through the truth." [Cf: RH 05-06-62 para. 15] p. 22, Para. 4, [1862MS].

1 Pet. i, 22: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." [Cf: RH 05-06-62 para. 16] p. 22, Para. 5, [1862MS].

2 Cor. vii, 1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." [Cf: RH 05-06-62 para. 17] p. 22, Para. 6, [1862MS].

Phil. ii, 12-15: "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you, both to will and to do his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." [Cf: RH 05-06-62 para. 18] p. 22, Para. 7, [1862MS].

John xv, 3: "Now ye are clean through the word which I have spoken unto you." [Cf: RH 05-06-62 para. 19] p. 22, Para. 8, [1862MS].

Eph. v, 25-27: "Husbands, love your wives even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." [Cf: RH 05-06-62 para. 20] p. 23, Para. 1, [1862MS].

Here is Bible sanctification. It is not merely a show or outside work. It is sanctification received through the channel of truth. It is truth received in the heart, and practically carried out in the life. [Cf: RH 05-06-62 para. 21] p. 23, Para. 2, [1862MS].

Jesus considered as a man was perfect. Yet he grew in grace. [Cf: RH 05-06-62 para. 22] p. 23, Para. 3, [1862MS].

Luke ii, 52: "And Jesus increased in wisdom and stature, and in favor with God and man." Even the most perfect Christian may increase continually in the knowledge and love of God. [Cf: RH 05-06-62 para. 23] p. 23, Para. 4, [1862MS].

2 Pet. iii, 14, 18: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." [Cf: RH 05-06-62 para. 24] p. 23, Para. 5, [1862MS].

Sanctification is not the work of a moment, an hour, or a day. It is a continual growth in grace. We know not one day how strong will be our conflict the next. Satan lives, and is active, and every day we need to earnestly cry to God for help and strength to resist him. As long as Satan reigns we shall have self to subdue, besetments to overcome, and there is no stopping place. There is no point to which we can come and

say we have fully attained. [Cf: RH 05-06-62 para. 25] p. 23, Para. 6, [1862MS].

Phil. iii, 12: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." [Cf: RH 05-06-62 para. 26] p. 23, Para. 7, [1862MS].

It is constantly an onward march. Jesus sits as a refiner and purifier of his people, and when his image is reflected in them perfectly, they are perfect and holy, and prepared for translation. A great work is required of the Christian. We are exhorted to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Here we see where the great labor rests. There is a constant work for the Christian. Every branch in the parent vine must derive life and strength from that vine, in order to yield fruit. Ellen G. White. [Cf: RH 05-06-62 para. 27] p. 23, Para. 8, [1862MS].

Fallen man is Satan's lawful captive. The mission of Jesus Christ was to rescue him from his power. Man is naturally inclined to follow Satan's suggestions, and he cannot of himself successfully resist so terrible a foe, unless Christ, the mighty conqueror, dwells in him, guiding his desires, and giving him strength. God alone can limit the power of Satan. He is going to and fro in the earth, and walking up and down in it. He is not off his watch for a single moment, through fear of losing an opportunity to destroy souls. It is important that God's people understand this, that they may escape his snares. Satan is preparing his deceptions that in his last campaign against the people of God, they may not understand that it is he. 2 Cor. xi, 14: "And no marvel, for Satan himself is transformed into an angel of light." While some deceived souls are advocating that he does not exist, he is taking them captive, and is working through them to a great extent. Satan knows better than God's people the power that they can have over him, when their strength is in Christ. When they humbly entreat the mighty Conqueror for help the weakest believer in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host. He is too cunning to come openly, boldly, with his temptations, for then the drowsy energies of the Christian would arouse, and he would rely upon the strong and mighty Deliverer. But Satan comes in unperceived, and in disguise he works through the children of disobedience, who profess godliness. Satan will go to the extent of his power to harass, tempt, and mislead God's people. [Cf: RH 05-13-62 para. 1] p. 23, Para. 9, [1862MS].

He who dared to face, and tempt, and taunt our Lord, and who had power to take him in his arms and carry him to a pinnacle of the temple, and up into an exceeding high mountain, will exercise his power to a wonderful degree upon the present generation, who are far inferior in wisdom to their Lord, and who are almost wholly ignorant of his subtlety and strength. [Cf: RH 05-13-62 para. 2] p. 24, Para. 1, [1862MS].

In a marvelous manner will he affect the bodies of those who are naturally inclined to do his bidding. Satan exults for his own sake that he is regarded as a fiction. When he is made light of, and is represented by some childish illustration, or as some animal, it suits him well. He is thought so inferior that minds are wholly unprepared

for his wisely laid plans, and he almost always succeeds well. If his power and subtlety were understood, minds would be prepared to successfully resist him. [Cf: RH 05-13-62 para. 3] p. 24, Para. 2, [1862MS].

All should understand that Satan was once an exalted angel. His rebellion shut him out of heaven, but did not destroy his powers and make him a beast. Since his fall he has turned his mighty strength against the government of heaven. He has been growing more artful, and has learned the most successful manner to come to the children of men with his temptations. [Cf: RH 05-13-62 para. 4] p. 24, Para. 3, [1862MS].

Satan has originated fables with which to deceive. He commenced in heaven to war against the foundation of God's government, and since his fall has carried on his rebellion against the law of God, and has brought the mass of professed Christians to trample under their feet the fourth commandment, which brings to view the living God. He has torn down the original Sabbath of the decalogue, and instituted in its place one of the laboring days of the week. [Cf: RH 05-13-62 para. 5] p. 24, Para. 4, [1862MS].

The great original lie which he told to Eve in Eden, "Thou shalt not surely die," was the first sermon ever preached on the immortality of the soul. This sermon was crowned with success, and terrible results followed. He has brought minds to receive that sermon as truth, and ministers preach it, sing it, and pray it. No literal Devil, and probation after the coming of Christ, are fast becoming popular fables. The Scriptures plainly declare every person's destiny forever fixed at the coming of the Lord. Rev. xxii, 11, 12: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly; and my reward is with me, to give every man according as his work shall be." [Cf: RH 05-13-62 para. 6] p. 25, Para. 1, [1862MS].

Satan has taken advantage of these popular fables to hide himself. He comes to poor deceived mortals through modern Spiritualism, which places no bounds to the carnally minded, and, if carried out, separates families, creates jealousy and hatred, and gives liberty to the most degrading propensities. People know but little yet of the corrupting influence of Spiritualism. The curtain was lifted, and much of its dreadful work was revealed to me. I was shown some who have had an experience in Spiritualism, and have since renounced it, who shudder as they reflect upon how near they came to utter ruin. They had lost control of themselves, and Satan made them do that which they detested. But even they have but a faint idea of Spiritualism as it is. [Cf: RH 05-13-62 para. 7] p. 25, Para. 2, [1862MS].

Ministers inspired of Satan can eloquently dress up this hideous monster, hide its deformity and make it appear beautiful to many. But it comes so direct from his satanic majesty, that all who have to do with it, he claims as his control, for they have ventured upon forbidden ground, and have forfeited the protection of their Maker. [Cf: RH 05-13-62 para. 8] p. 25, Para. 3, [1862MS].

When poor souls have been fascinated with the eloquent words of the

teachers of Spiritualism, and they have yielded to its influence, and afterward find out its deadly character, and would renounce and flee from it, some cannot. Satan holds them by his power, and he is not willing to let them go free. He knows that they are surely his while he has them under his special control. But if they once free themselves from his power, he can never bring them again to believe in Spiritualism, and so directly under his control. The only way for such poor souls to overcome Satan, is to discern between pure Bible truth and fables. As they acknowledge the claims of truth, they place themselves where they can be helped. They should entreat those who are experienced, and have faith, to plead with the mighty Deliverer in their behalf. It will be a close conflict. Satan will reinforce his evil angels who have controlled the individuals; but if the saints of God with deep humility fast and pray, their prayers will prevail. Jesus will commission holy angels to resist Satan, and he will be driven back and his power broken from off the afflicted ones. Mark ix, 29. "And he said unto them, This kind can come forth by nothing, but by prayer and fasting." [Cf: RH 05-13-62 para. 9] p. 25, Para. 4, [1862MS].

The popular ministry cannot successfully resist Spiritualism. They have nothing to shield their flocks from its baleful influence. Much of the sad result of Spiritualism will rest upon ministers of this age; for they have trampled under their feet the truth, and in its stead have preferred fables. [Cf: RH 05-13-62 para. 10] p. 26, Para. 1, [1862MS].

The sermon Satan preached to Eve upon the immortality of the soul-- "Thou shalt not surely die"--they have reiterated from the pulpit, and the people receive it as pure Bible truth. It is the foundation of Spiritualism. The word of God nowhere teaches the soul immortal. Immortality is an attribute of God alone. 1 Tim. vi, 16. "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." [Cf: RH 05-13-62 para. 11] p. 26, Para. 2, [1862MS].

God's word, rightly understood and applied, is a safeguard against Spiritualism. An eternally burning hell preached from the pulpit, and kept before the people, does injustice to the benevolent character of God. It presents him as the veriest tyrant in the universe. This wide spread dogma has turned thousands to universalism, infidelity, and atheism. [Cf: RH 05-13-62 para. 12] p. 26, Para. 3, [1862MS].

The word of God is plain. It is a straight chain of truth. It will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times. [Cf: RH 05-13-62 para. 13] p. 26, Para. 4, [1862MS].

Satan has led the minds of the ministers of different churches to adhere as tenaciously to their popular errors, as he led the Jews in their blindness to cling to their sacrifices, and crucify Christ. The rejection of light and truth leaves men captives, and subjects of Satan's deception. The greater the light they reject, the greater will be the power of deception and darkness which will come upon them. [Cf: RH 05-13-62 para. 14] p. 26, Para. 5, [1862MS].

I was shown that God's true people are the salt of the earth, and the

light of the world. God requires of them continual advancement in the knowledge of the truth, and in the way holiness. Then will they understand the coming in of Satan, and in the strength of Jesus will resist him. Satan will call to his aid legions of his angels to oppose the advance of even one soul, and, if possible, wrest it from the hand of Christ. [Cf: RH 05-13-62 para. 15] p. 26, Para. 6, [1862MS].

I saw evil angels contending for souls, and angels of God resisting them. The conflict was severe. Evil angels were crowding about them, corrupting the atmosphere with their poisonous influence, and stupefying their sensibilities. Holy angels were anxiously watching these souls, and were waiting to drive back Satan's host. But it is not the work of good angels to control minds against the will of the individuals. If they yield to the enemy, and make no effort to resist him, then the angels of God can do but little more than hold in check the host of Satan, that they should not destroy, until further light be given to those in peril, to move them to arouse and look to heaven for help. Jesus will not commission holy angels to extricate those who make no effort to help themselves. [Cf: RH 05-13-62 para. 16] p. 26, Para. 7, [1862MS].

If Satan sees he is in danger of losing one soul, he will exert himself to the utmost to keep that one. And when the individual is aroused to his danger, and, with distress and fervor, looks to Jesus for strength, Satan fears he shall lose a captive, and he calls a re-enforcement of his angels to hedge in the poor soul, and form a wall of darkness around him, that heaven's light may not reach him. But if the one in danger perseveres, and in helplessness and weakness casts himself upon the merits of the blood of Christ, Jesus listens to the earnest prayer of faith, and sends a re-enforcement of those angels which excel in strength to deliver them. Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before his strength and majesty. At the sound of fervent prayer, Satan's whole host trembles. He continues to call legions of his evil angels to accomplish his object. And when angels, all-powerful, clothed with the armory of heaven, come to the help of the fainting, pursued soul, Satan and his host fall back, well knowing that their battle is lost. [Cf: RH 05-13-62 para. 17] p. 27, Para. 1, [1862MS].

The willing subjects of Satan are faithful and active, united in one object. And although they will hate, and war with each other, yet they will improve every opportunity to advance their common interest. But the Great Commander in heaven and earth has limited Satan's power. [Cf: RH 05-13-62 para. 18] p. 27, Para. 2, [1862MS].

My experience has been singular, and for years I have suffered peculiar trials of mind. The condition of God's people, and my connection with the work of God, has often brought upon me a weight of sadness and discouragement which cannot be expressed. For years I have looked to the grave as a sweet resting place. [Cf: RH 05-13-62 para. 19] p. 27, Para. 3, [1862MS].

In my last vision I inquired of my attending angel why I was left to suffer such perplexity of mind, and so often thrown upon the Devil's battleground. I entreated that if I must be so closely connected with the cause of truth, that I might be delivered from these severe trials. There was power and strength with the angels of God, and I plead that I

might be shielded. [Cf: RH 05-13-62 para. 20] p. 27, Para. 4, [1862MS].

Then our past life was presented before me, and I was shown that Satan had sought in various ways to destroy our usefulness; that many times he has laid his plans to get us down from the work of God; he had come in different ways, and through different agencies, to accomplish his purposes; and through the ministration of holy angels he had been defeated. I saw that in our journeying from place to place, he had frequently placed his evil angels in our path to cause accidents which would result in our losing our lives; but holy angels were sent upon the ground to deliver. Several accidents have placed my husband and myself in great peril, and our preservation has been wonderful. I saw that we had been the special objects of Satan's attacks, because of our interest in, and connection with, the work of God. As I saw the great care God has every moment for those who love and fear him, I was inspired with confidence and trust in God, and felt reproved for my lack of faith. E. G. White. [Cf: RH 05-13-62 para. 21] p. 27, Para. 5, [1862MS].

In the vision given me in Battle Creek, October 25th, 1861, I was shown this earth, dark and gloomy. Said the angel, "Look carefully!" Then I was shown the people upon the earth: some were surrounded with angels of God, others were in total darkness, surrounded by evil angels. I saw an arm reached down from heaven, holding a golden scepter. On the top of the scepter was a crown studded with diamonds. Every diamond emitted light, bright, clear, and beautiful. Inscribed upon the crown were these words, "All who win me are happy, and shall have everlasting life." [Cf: RH 05-20-62 para. 1] p. 28, Para. 1, [1862MS].

Below this crown was another scepter upon which was also placed a crown, in the center of which were jewels, gold, and silver, which reflected some light. The inscription upon the crown was, "Earthly treasure--Riches is power. All who win me have honor and fame." I saw a vast multitude rushing forward to obtain this crown. They were clamorous. Some in their eagerness seemed bereft of their reason. They would thrust one another, crowding back those who were weaker than they, and trample upon those who in their haste fell. Many eagerly seized hold of the treasures within the crown, and held them fast. The heads of some were as white as silver, and their faces were furrowed with care and anxiety. Their own relatives, bone of their bone and flesh of their flesh, they regarded not: but, as appealing looks were turned to them, they held their treasures the firmer, as though fearful, in an unguarded moment, they should lose a little, or divide with them. Their eager eyes would often fasten upon the earthly crown, and count and recount its treasures. Images of want and wretchedness appeared in that multitude, and looked wishfully at the treasures there, and turned hopelessly away as the stronger overpowered and drove back the weaker. Yet they could not give it up thus; but with a multitude of deformed, sickly, and aged, sought to press their way to the earthly crown. Some died in seeking to reach it. Others fell just in the act of taking hold of it. Many but just laid hold of it when they fell. Dead bodies strewed the ground, yet on rushed the multitude, trampling over the fallen and dead bodies of their companions. Every one who reached the crown possessed a share in it, and were loudly applauded by an interested company standing around it. [Cf: RH 05-20-62

para. 2] p. 28, Para. 2, [1862MS].

A large company of evil angels were very busy. Satan was in their midst, and all looked with the most exulting satisfaction upon the company struggling for the crown. Satan seemed to throw a peculiar charm upon those who eagerly sought it. Many who sought this earthly crown were professed Christians. Some of them seemed to have a little light. They would look wishfully upon the heavenly crown, and often seemed charmed with its beauty, yet could obtain no true sense of its value and glory. While one hand was reaching forth languidly for the heavenly, the other was reached eagerly for the earthly, determined to possess that, and in their earnest pursuit for the earthly, they lost sight of the heavenly. They were left in darkness, yet they were anxiously groping about to secure the earthly crown. Some became disgusted with the company who sought it so eagerly, and they seemed to have a sense of their danger, and turned from it, and earnestly sought for the heavenly crown. The countenances of such soon changed from dark to light, from gloom to cheerfulness and holy joy. [Cf: RH 05-20-62 para. 3] p. 29, Para. 1, [1862MS].

A company I then saw pressing through the crowds of people with their eyes intently fixed upon the heavenly crown. As they earnestly urged their way through the disorderly crowd, angels attended them, and made room through the dense throng for them to advance. As they neared the heavenly crown, the light emanating from it shone upon them, and around them, dispelling their darkness, and growing clearer and brighter, until they seemed to be transformed, and resembled the angels. They cast not one lingering look upon the earthly crown. Those who were in pursuit of the earthly, mocked them, and threw black balls after them, which did them no injury while their eyes were fixed upon the heavenly crown. But those who turned their attention to the black balls were stained with them. The following scripture was presented before me: [Cf: RH 05-20-62 para. 4] p. 29, Para. 2, [1862MS].

Matt. vii, 19-21: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also. [Cf: RH 05-20-62 para. 5] p. 29, Para. 3, [1862MS].

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters; for he will either hate the one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." [Cf: RH 05-20-62 para. 6] p. 29, Para. 4, [1862MS].

Then that which I had seen was explained to me as follows: The multitude which were shown me, who were so eagerly striving for the earthly crown, were those who love this world's treasure, and are deceived and flattered with its short-lived attractions. Some I saw who professed to be the followers of Jesus, are so ambitious to obtain earthly treasures, that they lose their love for heaven, act like the world, and are accounted of Heaven as of the world. They profess to be seeking an immortal crown, a treasure in the heavens; but their

interest and principal study is to acquire earthly treasures. Those who have their treasures in this world, and love their riches, cannot love Jesus They may think that they are right, and, although they cling to what they have, with a miser's grasp, you cannot make them see it, or feel that they love money more than the cause of truth, or the heavenly treasure. [Cf: RH 05-20-62 para. 7] p. 29, Para. 5, [1862MS].

"If the light that is in thee be darkness, how great is that darkness," There was a point of time in the experience of such, when the light given them was not cherished, and it became darkness. Said the angel, "Ye cannot love and worship the treasures of earth, and have the true riches." [Cf: RH 05-20-62 para. 8] p. 30, Para. 1, [1862MS].

The young man came to Jesus and said unto him [Matt. xix], "Good Master, what good thing shall I do, that I may have eternal life?" Jesus gave him his choice, to part with his possessions and have eternal life, or retain them, and lose it. His riches were of greater value to him than the heavenly treasure. The condition, that he must part with his treasures, and give to the poor, in order to be a follower of Christ, and have eternal life, chilled his desire, and he went away sorrowful. [Cf: RH 05-20-62 para. 9] p. 30, Para. 2, [1862MS].

Those who were shown me clamorous for the earthly crown, were those who will resort to any means to acquire property. They become insane upon that point. Their whole thoughts and energies are directed for earthly riches. They trample upon the rights of others, and oppress the poor, and the hireling in his wages. If they can take advantage of those who are less shrewd, and poorer than they, and manage to increase their riches, they will not hesitate a moment to oppress them, and even see them brought to beggary. [Cf: RH 05-20-62 para. 10] p. 30, Para. 3, [1862MS].

The men whose heads were white with age, and their faces furrowed with care, who were eagerly grasping the treasures within the crown, were the aged who have but a few years before them. Yet they were eager to secure their earthly treasures. The nearer they came to the grave, the more anxious they were to cling to them. Their own relatives were not benefited. The members of their own families were permitted to labor beyond their strength to save a little money. They did not use it for others' good, or for their own. It was enough for them to know that they had it. When their duty to the poor, and the wants of God's cause are presented before them, they are sorrowful. They would gladly accept the gift of everlasting life, but are not willing that it should cost them any thing. The conditions are too hard. But Abraham would not withhold his only son. He could sacrifice this child of promise to obey God more easily than many would sacrifice some of their earthly possessions. [Cf: RH 05-20-62 para. 11] p. 30, Para. 4, [1862MS].

It was painful to see those, who should be ripening for glory, and daily fitting for immortality, exerting all their strength to keep their earthly treasures. Such, I saw, could not value the heavenly treasure. Their strong affections for the earthly, cause them to show by their works that they do not esteem the heavenly inheritance enough to make any sacrifice for it. [Cf: RH 05-20-62 para. 12] p. 31, Para. 1, [1862MS].

The "young man" manifested a willingness to keep the commandments, yet our Lord told him that he lacked one thing. He desired eternal life, but loved his possessions more. Many are self-deceived. They have not sought for truth as for hid treasures. Their energies and powers are not put to the best account. Their minds, which might be illuminated with heaven's light, are perplexed and troubled. Mark iv, 19. "The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." "Such," said the angel, "are without excuse." I saw the light waning away from them. They did not desire to understand the solemn, important truths for this time, and they thought they were well off without understanding them. Their light went out, and they were groping in darkness. [Cf: RH 05-20-62 para. 13] p. 31, Para. 2, [1862MS].

The multitude of deformed and sickly, pressing for the earthly crown, are those whose interests and treasures are in this world, and, although they are disappointed on every side, they will not place their affections on heaven, and secure to themselves a treasure and home there. They fail of the earthly, yet while in pursuit of it, lose the heavenly. Notwithstanding the disappointment, and unhappy life, and death, of those who were wholly bent upon obtaining earthly riches, others follow the same course in their pursuit for earthly treasures. They rush madly on, disregarding the miserable end of those whose example they are following. [Cf: RH 05-20-62 para. 14] p. 31, Para. 3, [1862MS].

All those who reached the crown, and possessed a share in it, and who were applauded, are those who obtained that which was the whole aim of their life,--riches. And they received that honor which the world bestows upon those who are rich. They have influence in the world. Satan and his evil angels are satisfied. They know that such are surely theirs, and while they are living in rebellion against God, they are Satan's powerful agents. [Cf: RH 05-20-62 para. 15] p. 31, Para. 4, [1862MS].

Those who became disgusted with the company clamoring for the earthly crown, are those who have marked the life and end of those striving for earthly riches, and have seen they were never satisfied, that they were unhappy, and they became alarmed, and separated themselves from that unhappy class, and sought the true and durable riches. [Cf: RH 05-20-62 para. 16] p. 31, Para. 5, [1862MS].

Those who were urging their way through the crowd for the heavenly crown, attended by holy angels, were shown me to be God's faithful people. Angels led them on, and they were inspired with zeal to press forward for the heavenly treasure. [Cf: RH 05-20-62 para. 17] p. 32, Para. 1, [1862MS].

The black balls which were shown me thrown after the saints, were the reproachful falsehoods put in circulation concerning God's people, by those who love and make a lie. The greatest care should be taken to live a blameless life, and abstain from all appearance of evil, and then move boldly forward, and pay no regard to the reproachful falsehoods of the wicked. While the eyes of the righteous are fixed upon the heavenly, priceless treasure, they will be more and more like Christ, and will be transformed, and fitted for translation. Ellen G. White. [Cf: RH 05-20-62 para. 18] p. 32, Para. 2, [1862MS].

At the transfiguration Jesus was glorified by his Father. We hear him say, "Now is the Son of man glorified, and God is glorified in him." Thus before his betrayal and crucifixion he was strengthened for his last dreadful sufferings. [Cf: RH 05-27-62 para. 1] p. 32, Para. 3, [1862MS].

As the members of the body of Christ approach the period of their last conflict, "the time of Jacob's trouble," they will grow up into Christ, and will partake largely of his Spirit. As the third message swells to a loud cry, and as great power and glory attends the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel. [Cf: RH 05-27-62 para. 2] p. 32, Para. 4, [1862MS].

I saw that God would in a wonderful manner preserve his people through the time of trouble. As Jesus poured out his soul in agony in the garden, they will earnestly cry and agonize with him day and night for deliverance. The decree will go forth that they must disregard the Sabbath of the fourth commandment, and honor the first day, or lose their lives; but they will not yield, and trample under their feet the Sabbath of the Lord, and honor an institution of the Papacy. Satan's host, and wicked men, will surround them, and exult over them, because there will seem to be no way of escape for them. But in the midst of their revelry and triumph, there is peal upon peal of the loudest thunder. The heavens have gathered blackness, and are only illuminated by the blazing light and terrible glory from heaven, as God utters his voice from his holy habitation. [Cf: RH 05-27-62 para. 3] p. 32, Para. 5, [1862MS].

The foundations of the earth shake, buildings totter and fall with a terrible crash. The sea boils like a pot, and the whole earth is in terrible commotion. The captivity of the righteous is turned, and with sweet and solemn whisperings they say to each other, "We are delivered. It is the voice of God." With solemn awe they listen to the words of the voice. The wicked hear, but understand not the words of the voice of God. They fear and tremble, while the saints rejoice. Satan and his angels, and wicked men, who had been exulting that the people of God were in their power, that they might destroy them from off the earth, witness the glory conferred upon those who have honored the holy law of God. They behold the faces of the righteous lighted up, and reflecting the image of Jesus. Those who were so eager to destroy the saints could not endure the glory resting upon the delivered ones, and they fell like dead men to the earth. Satan and evil angels fled from the presence of the saints glorified. Their power to annoy them was gone forever. Ellen G. White. [Cf: RH 05-27-62 para. 4] p. 32, Para. 6, [1862MS].

Bro. Shortridge: October 25, I was shown in vision that the truth had not had its sanctifying influence upon your heart, and there has not been that reform in you which was necessary in order for you to be a successful laborer in the gospel field. It is a most solemn, important work, to present the last message of mercy to the world, and bear a testimony which is to prove a savor of life unto life or of death unto death. I was shown that it was of the highest importance for those who

bear this message to be right, and to be ensamples to the flock. [Cf: RH 08-00-62 para. 1] p. 33, Para. 1, [1862MS].

In the first vision given me for you before I had seen you, I was shown that you were capable of doing good; but you had much to learn, and if thoroughly converted to the truth you could present the arguments of our position in a clear, pointed manner. I was shown that there was much chaff introduced into your preaching that God had nothing to do with, and which grieved his Holy Spirit. You must be as I expressed to you, "torn all to pieces, and made over new;" for that preaching which was acceptable in your former labors, would not be acceptable to God, or do good in this last solemn message. Your trifling expressions and gestures must be entirely put away, and you realize the tendency and evil of them, or your labors will prove a curse instead of a blessing. [Cf: RH 08-00-62 para. 2] p. 33, Para. 2, [1862MS].

In the last vision given October 25, I saw that your labors, your life and conversation, have not taken that elevated character which is in keeping with the message you bear. You put on a dignity which is not objectionable, if you would carry it out in your life, and maintain a true, godly dignity, especially in the pulpit. Many of your expressions, figures and gestures, are not dignified in the sight of heaven, of angels, or of Christ's devoted followers. With some you excite mirthfulness, and disgust with others. If deep conviction of truth rests upon minds, and they feel that vital importance is attached to the decisions they make, your presenting solemn truths in such a trifling manner banishes the solemn impressions the truth has made, and the scale turns, and decisions are made on the wrong side. Angels are grieved and turn from you in displeasure and the record is made in heaven of your sin; for thus heaven regards it. [Cf: RH 08-00-62 para. 3] p. 33, Para. 3, [1862MS].

God requires his servants who labor for the salvation of souls, to be ensamples to the flock; and unfaithfulness on their part is regarded by heaven as a high crime, and will be visited with God's anger. Earthly conflicts and battles were presented before me. No one is allowed to fill the place of officer unless he has been proved, and confidence could be placed in his integrity, his skill, bearing and ability. He must lead the company placed under his command, and by his own example inspire them with the same spirit which animates him. Should these officers be detected in unfaithfulness, if they do not suffer death, they are immediately removed, and another is placed in their stead. Then I saw how much more important were the battles in which we are engaged. And the burden of this work is committed to ministers; they are overseers of the flock. Please read Acts xx, 28. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." [Cf: RH 08-00-62 para. 4] p. 33, Para. 4, [1862MS].

The people look to the ministers and imitate their example and they are responsible to God for the influence they exert. They must render an account to God for their words and acts. If they are unskillful workmen, they have mistaken their calling. The lives of the holy apostles were presented before me. They were ensamples, and it was safe for the flock to follow them. I was shown that while you could present

some points of truth clearly, you lack personal piety and humility. Your former associations and labors have led you to rely upon your own sufficiency instead of depending at all times upon God for strength. Since you embraced the third angel's message, you have not realized that unless God's special power attends this message, your labors are vain. You have too exalted an opinion of yourself. The success of this message does not depend upon those who are called smart men. God can raise up men and fit them to carry this message in the power and the Spirit. Although they are lowly, yet in humble obedience they will learn of God and receive counsel of him. I was shown that you have but little experience in this your new work. In your former manner of preaching you could pass along with a superficial work, and it would pass off well. Not so in this solemn message. God requires of his ministers purity of soul, holiness of heart and life, constant watchfulness, and almost unceasing prayer. All your boasting, jesting, joking, and foolish talking must be laid aside, and you earnestly seek the grace of God that you may overcome these evils which destroy your influence. God will not bear with your folly. Unless you can exert a holy influence and be a living example to those for whom you labor, you had better cease laboring to win souls to Christ; for they follow your example, and entirely fail to come up to God's requirements. You feel that your testimony is crippled that your brethren take too rigid a course with you; but when you are converted to this message you will be a free man in the pulpit,--you will not feel under restraint. From the cleansed fountain will proceed only pure, sweet water. Your brethren are none too particular. God is particular, and his angels who are sent forth to do his will are grieved with your lack of spirituality, pureness, and godliness. You must bring yourself under strict discipline, and reform in life, or your labors will prove a curse instead of a blessing. [Cf: RH 08-00-62 para. 5] p. 34, Para. 1, [1862MS].

You have been at fault in being too familiar with females; and if your past life in this respect is to be a sample of your future course, you will not be the least benefit in this great work. Your past course has lacked in many respects, and evil reports have followed you. You have not abstained from all appearance of evil. Said the angel as he pointed to you, "Be ye clean that bear the vessels of the Lord." We are a sect everywhere spoken against, and we are accounted as the offscouring of all things. Caution and discretion should mark all your moves. It is a great thing to stand between the living and the dead, and be mouthpiece for God. Satan and evil angels are watching for your downfall; they are seeking to direct your course. I saw that you grieved much that reproach has followed you, but you are not altogether clear in this matter,--you have given occasion by your folly. I was cited to this Scripture, 1 Pet. ii, 19, 20: "For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, is, 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." [Cf: RH 08-00-62 para. 6] p. 35, Para. 1, [1862MS].

I was shown that those who have but recently commenced to labor in this message should not move without counsel from those who have an experience in this message, and they should not dictate as to the arrangements and best manner of carrying forward this message, for they would be in danger of making decisions which, if carried out, would

prove an entire failure. [Cf: RH 08-00-62 para. 7] p. 35, Para. 2, [1862MS].

I was shown that your feelings toward Bro. Waggoner are unjust, and you have enlisted the sympathies of others, to the injury of Bro. Waggoner. They look upon you as abused, when it is not the case. Bro. Waggoner was grieved with your weaving into your discourses that which injured your testimony. He labored for your good. I saw that you draw largely upon the sympathies of some who are young in the truth. I saw them looking toward Bro. W. with suspicion and jealousy. They know not what they are doing. They are inexperienced, and need that one should teach them. [Cf: RH 08-00-62 para. 8] p. 35, Para. 3, [1862MS].

I saw that you are lifted up in your own eyes, are boastful, and God does not approbate your labors. You and your family overreach in making efforts to keep up appearances, which is a snare to you, and had led to unfaithfulness on your part, in regard to the means raised by the church for a specified object, and entrusted to you to be devoted to that object. You have broken upon that means to apply to your own wants, as though it were your own, earned by your faithful labor among us. It was not your own. You had no right, according to the light given me, to touch that means, or to use it for any purpose except for the one for which it was raised. [Cf: RH 08-00-62 para. 9] p. 35, Para. 4, [1862MS].

Bro. S., your family is proud. They know not the first principles of the third angel's message. They are in the downward road, and should be brought under a more saving influence. These influences affect you and make you weak. You have not ruled well your own house, and while you lack so much at home, you cannot be entrusted to dictate important and responsible matters in the church. This scripture was presented before me; "One that ruleth well his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how shall he take care of the church of God?" [Cf: RH 08-00-62 para. 10] p. 36, Para. 1, [1862MS].

Bro. S., I was shown that you must take hold of this work aright, or your labors are vain. You need the influence of the Spirit of God. When you are converted, then you can strengthen your brethren. You feel too sufficient of yourself. I was then referred to the learned and eloquent Paul. Although he had a thorough knowledge of the ways and works of God, and was divinely instructed of him, and was a mighty laborer in word and doctrine, yet his course was marked with humility and fear in regard to himself. [Cf: RH 08-00-62 para. 11] p. 36, Para. 2, [1862MS].

Please read 2 Cor. ii, 15, 16. "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. To the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?" [Cf: RH 08-00-62 para. 12] p. 36, Para. 3, [1862MS].

Chap. iii, 5, 6. "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the New Testament." [Cf: RH 08-00-62 para. 13] p. 36, Para. 4, [1862MS].

Chap. vi, 3, 4. "Giving no offense in anything, that the ministry be not blamed; but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses." [Cf: RH 08-00-62 para. 14] p. 36, Para. 5, [1862MS].

1 Thess. ii, 4. "But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus sake." [Cf: RH 08-00-62 para. 15] p. 36, Para. 6, [1862MS].

1 Cor. iv, 9. "For we are made a spectacle unto the world, to angels, and to men." [Cf: RH 08-00-62 para. 16] p. 36, Para. 7, [1862MS].

May God help you to see these things as they are, that you may be a skillful workman that needeth not to be ashamed. Ellen G. White. *Battle Creek, Mich., Nov. 22, 1861.* [Cf: RH 08-00-62 para. 17] p. 36, Para. 8, [1862MS].

You speak of living among secesh. I am sorry that it is so. It is so strange that Northern men can sympathize with this terrible rebellion and the institution of slavery. [Cf: RH 09-16-62 para. 1] p. 36, Para. 9, [1862MS].

But have you never considered that there is a greater rebellion against God's government by the inhabitants of the earth, which is winked at? Satan was the first rebel. He is the great leader of all rebellions. He rebelled against the laws of God's government, framed by God himself, which were afterward written with his own finger upon tables of stone. Nearly all the human family have proved disloyal to the higher law, the ten commandments. We are laboring with all our energies to show the transgressors of God's law their danger, and bring them back to their allegiance to the higher constitution and laws. The world is given to idolatry, and they have forgotten God, their Maker and Preserver. They openly transgress his law, trample on the Sabbath, and in thus doing break the fourth commandment of the decalogue. Instead of keeping God's own rest day, which he sanctified after he had rested upon it, and set it apart for man to observe and reverence, they honor a Papal institution. Oh, how the God of heaven has been insulted and despised. I pity the Sabbath breaker who has soon to meet God over his broken law. No excuse will avail the transgressor then, for with the Bible and the almanac, every person of common abilities can tell just what day God sanctified and commanded him to observe, and when that day comes. [Cf: RH 09-16-62 para. 2] p. 37, Para. 1, [1862MS].

We have now an exhibition in our land of how serious a matter it is to lightly esteem, or rise up against, and prove disloyal to, the government or constitution of our land. And then consider how high a crime it must be to trample upon and despise the laws of God's government, and bow to, and reverence, an institution of the Papacy, framed by the Man of Sin, who exalted himself above God, and who is the great enemy of God. Is not this the highest and most heaven daring rebellion? Does it not deserve the highest punishment? Will God take to heaven, and into his own glorious presence, those who are living in open violation of one of the plainest precepts of the decalogue? No, no. It can never be that he will take those who are living in rebellion

to his holy law to heaven, among pure angels who delight to do his will, and obey the laws of his righteous government, for there would be a second rebellion in heaven. The indignation of heaven is aroused at man's open and daring rebellion against God's holy law. [Cf: RH 09-16-62 para. 3] p. 37, Para. 2, [1862MS].

The signs are fulfilling which give us unmistakable evidence that Christ is at the door. And just before he shall come in his majesty and glory to take vengeance on the rebellious, that all may be left without excuse, he will cause a proclamation of his law to go forth that every disloyal subject may return to their allegiance to his government and laws. If they continue in their rebellion they can find no more place in heaven than Satan found after he rebelled. [Cf: RH 09-16-62 para. 4] p. 37, Para. 3, [1862MS].

You may plead that you cannot keep the Sabbath because your friends do not keep it. Such an excuse you will not dare to plead before Him who suffered so much to redeem you. Matt. x 36. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth after me is not worthy of me." [Cf: RH 09-16-62 para. 5] p. 37, Para. 4, [1862MS].

Luke xiv, 26. "If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." [Cf: RH 09-16-62 para. 6] p. 38, Para. 1, [1862MS].

Verse 33. "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Many more passages of scripture I might refer you to, but you are acquainted with them. How many as they read these plain, close words of our Saviour, will pass them by unheeded! Others will look at them doubtfully, and turn away, saying, These are hard sayings; who can obey them? Did not our Saviour know that many would not obey his requirements? Did he who so loved us as to give his life for us, leave us any requirements or conditions of salvation which we could not obey? Oh, no, all his requirements are reasonable and just, and we can obey them. [Cf: RH 09-16-62 para. 7] p. 38, Para. 2, [1862MS].

Hate referred to in Luke xiv, 26, means a less degree of love. We are to have supreme love to God, and our friends are to be loved secondarily. Our love for husband, wife, brother, sisters, father, or mother, must be inferior to our love to God. Our love for these dear relatives must not be blind and selfish, and cause us to forget God. When these ties of relationship lead us to prefer their favor by disregarding the truth, we love them more than we love Jesus, and are not worthy of him. In that fearful time when we need an arm to protect and shield us, stronger than any human arm, stronger than the arm of father, brother, or husband, and shall call upon him that is mighty to save, he will not hear us. He will bid us to lean upon those whom we preferred before him, whom we loved above him, whom we would not forsake for him. He will say, Let them deliver you, let them save you. I gave you proof of my love. I left the glory of my Father, and all my majesty and splendor, and came into a world cursed with sin and pollution. For your sakes I became poor, that you through my poverty might be made rich. I bore insult and mockery, and died a shameful

death upon the cross, to save you from hopeless misery and death. Yet this did not excite your love enough to obey me, and lead you to prefer my favor above the favor of earthly friends, who have given you but feeble proofs of their love. I know you not; depart from me. [Cf: RH 09-16-62 para. 8] p. 38, Para. 3, [1862MS].

God will test and prove his people. One sacred truth after another will be brought to bear upon their hearts, close and cutting, until their faith will be purified and tried like gold, until all their dross will be purged away, and Jesus will present them unto his Father without spot, or wrinkle, or any such thing. We must overcome through trials and sufferings, as Jesus overcame. We must not shun the cross or the suffering part of religion. The language of the heart should be, Let me know the fellowship of the sufferings of Christ. Let me suffer with him that I may reign with him. Ellen G. White. [Cf: RH 09-16-62 para. 9] p. 38, Para. 4, [1862MS].

I wish to say that none of the friends who so liberally donated for E. W. S. have accepted my offer to return to them the amount of their donations. Fearing that a burden would fall upon me in this matter, friends have sent to me the sum of ten dollars to assist me in refunding what might be called for. The following is from the church at Grass River, St. Law. Co., N.Y.: [Cf: RH 09-23-62 para. 1] p. 39, Para. 1, [1862MS].

"Whereas, Sister White, in her love to God's cause and his servants, has done what she could to procure a home for E. W. Shortridge, and [Cf: RH 09-23-62 para. 2] p. 39, Para. 2, [1862MS].

"Whereas, Said E. W. S. has proved himself unworthy of such help, which has thrown a heavy trial upon sister W., therefore, [Cf: RH 09-23-62 para. 3] p. 39, Para. 3, [1862MS].

"Resolved, That we as a church do deeply sympathize with sister W. in this additional trial, and we do hereby promise, if sister W. shall have to refund the sums paid to her for E. W. S., to pay our share of the whole amount to her again. [Cf: RH 09-23-62 para. 4] p. 39, Para. 4, [1862MS].

"After reading the Supplement, I drew up the preceding preamble and resolution, and presented them to the church in this place at our church meeting last Tuesday night, when they were unanimously adopted. It was also voted to send \$5 in advance to you. [Cf: RH 09-23-62 para. 5] p. 39, Para. 5, [1862MS].

"Your unworthy brother. H. G. Buck." [Cf: RH 09-23-62 para. 6] p. 39, Para. 6, [1862MS].

I would express my thanks to the liberal friends of the cause of truth, who have manifested so much sympathy and liberality in assisting me to bear the burden of this unpleasant affair. The ten dollars sent to me I shall apply to the Association. [Cf: RH 09-23-62 para. 7] p. 39, Para. 7, [1862MS].

It is a painful reflection that those who wish to honor the Lord with their substance, cannot assist those who appear to be true objects of Christian liberality without, in at least three cases out of four,

being stung with proofs that it is unworthily applied. These things should teach us all caution for time to come. Ellen G. White. [Cf: RH 09-23-62 para. 8] p. 39, Para. 8, [1862MS].