

Legally Divorced yet Married in God's Sight-- A woman may be legally divorced from her husband by the laws of the land, and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God. [Cf: 1MR159.03] p. 1, Para. 1, [1863MS].

I saw that Sister _____, as yet, has no right to marry another man, but if she, or any other woman, should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses. Ms. 2, 1863, p. 4. ("Testimony to Monterey Church," June 6, 1863.) [Cf: 1MR159.04] p. 1, Para. 2, [1863MS].

I was shown some things in regard to you. I saw that you have something to do. You believe the truth, but you get fanciful views of Scripture and talk out these ideas which your mind has run upon, which have injured your efforts in the Sabbath school. You must restrain your mind upon this point. The plain chain of truth has been dug out and presented in publications and from the desk. In reading and studying the Scriptures you are in danger of getting a fanciful understanding of them--original views of your own which do not harmonize with the faith of the body. In reading and explaining the Scriptures you should be very careful not to depart from the expressed and established views which have been given by those in the faith who have sought for truth as for hid treasure, who have endured any labor and spared no expense, who have in the fear of God presented a harmonious chain of truth. [Cf: 3MR260.01] p. 1, Para. 3, [1863MS].

I saw, Brother Sawyer, that your inclinations to be rather fanatical injured your usefulness and placed you where it was unsafe for you to bear any great responsibility in the church. [Cf: 3MR260.02] p. 1, Para. 4, [1863MS].

I saw that you are in danger and must guard yourself on every side or the enemy will take great advantage of you. You feel a zeal for the truth, and there would not be any special danger in this zeal if you did not let it carry you too far. You get some fanciful views and interpretations of Scripture and get very animated upon them and lead minds in the wrong direction. There is enough plain Scripture truth for young and old to safely dwell upon with profit and you should more closely confine yourself to the explanation of those scriptures which have been dug out, and the body settled upon their meaning, and then you will not raise a controversy or cause a jangle in the feelings of your brethren. [Cf: 3MR260.03] p. 1, Para. 5, [1863MS].

You must restrain the disposition within you of being original. You must lean upon the faith of the body or you will mar the work of God, and injure the truth. No new views should be advocated by preachers or people upon their own responsibility. All new ideas should be thoroughly investigated and decided upon. If there is any weight in them they should be adopted by the body; if not, rejected. Unless there is order in these things there would soon be great confusion in our ranks. It is not in the order of God for one to feel at liberty to express his views independent of the body, another express his, and so

on. If such a course should be taken we should not all speak the same things and with one mind glorify God. All of us have a part to act, but it is in union with the body. You could be of use in the church if you would get rid of the tendency there is in you to be a little fanatical, to let your mind run too much to the fanciful.--Letter 8, 1863, pp. 1, 2. (To "Dear Brother Sawyer," undated.) [Cf: 3MR261.01] p. 1, Para. 6, [1863MS].

I saw that now we should take special care of the health God has given us, for our work was not yet done. Our testimony must yet be borne and would have influence. I saw that I had spent too much time and strength in sewing and waiting upon and entertaining company. I saw that home cares should be thrown off. The preparing of garments is a snare; others can do that. God has not given me strength for such labor. We should preserve our strength to labor in His cause, and bear our testimony when it is needed. I saw that we should be careful of our strength and not take upon ourselves burdens that others can and should bear. [Cf: 5MR104.01] p. 2, Para. 1, [1863MS].

I saw that we should encourage a cheerful, hopeful, peaceful frame of mind, for our health depends upon our doing this. I saw that it was duty for everyone to have a care for his health, but especially should we turn our attention to our health, and take time to devote to our health that we may in a degree recover from the effects of overdoing and overtaxing the mind. The work God requires of us will not shut us away from caring for our health. The more perfect our health, the more perfect will be our labor. [Cf: 5MR104.02] p. 2, Para. 2, [1863MS].

I saw that when we tax our strength, overlabor, and weary ourselves much, then we take colds and at such times are in danger of diseases taking a dangerous form. We must not leave the care of ourselves for God to see to and to take care of that which He has left for us to watch and care for. It is not safe or pleasing to God to violate the laws of health and then ask Him to take care of our health and keep us from disease when we are living directly contrary to our prayers. I saw that it was a sacred duty to attend to our health, and arouse others to their duty, and yet not take the burden of their case upon us. Yet we have a duty to speak, to come out against intemperance of every kind--intemperance in working, in eating, in drinking, and in drugging--and then point them to God's great medicine, water, pure soft water, for diseases, for health, for cleanliness, and for a luxury. [Cf: 5MR104.03] p. 2, Para. 3, [1863MS].

I saw that my husband should not suffer his mind to dwell upon the wrong side--the dark, gloomy side. He should put from him saddening thoughts and saddening subjects, and be cheerful, happy, grateful, and should have a firm reliance upon God and an unshaken confidence and trust in Him. His health will be much better if he can control his mind. I saw that of all others my husband should have all the rest he can get [on] Sabbath when not preaching. He should not carry into the Sabbath his weekly occupation, that writing he has been doing through the week. [Cf: 5MR105.01] p. 2, Para. 4, [1863MS].

I saw that we should not be silent upon the subject of health, but should wake up minds to the subject.--Ms 1, 1863, pp. 5, 6. (Testimony regarding James and Ellen White, 1863, vision given on Sabbath, June 6, 1863.) [Cf: 5MR105.02] p. 2, Para. 5, [1863MS].

Organization is to bring into agreement and union individuals who will pledge themselves to have a care for each other, to advise with and counsel each other. Elders, local and traveling, are appointed by the church and by the Lord to oversee the church, to reprove, exhort, and rebuke the unruly and to comfort the feebleminded. There is no higher tribunal upon earth than the church of God. And if the members of the church will not submit to the decision of the church, and will not be counseled and advised by it, they cannot be helped. If one and then another think they know best and choose their own judgment instead of the judgment of the church, what kind of a church would we have? What would be the use of a church if each one is permitted to choose his own course of action? Everything would be in the greatest confusion; there would be no harmony, no union. [Cf: 5MR295.01] p. 3, Para. 1, [1863MS].

I was referred to Hebrews 13:17: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account." 1 Thessalonians 5:12, 13: "And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." Matthew 18:15-18: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." [Cf: 5MR295.02] p. 3, Para. 2, [1863MS].

God has bestowed power on the church and the ministers of the church, and it is not a light matter to resist the authority and despise the judgment of God's ministers. . . . You should have submitted to the judgment of the church. If they decided wrong, God could take hold of this matter in His own time and vindicate the right. He does not lay upon you the responsibility of keeping the church in order.--Letter 5, 1863, pp. 1-3. (To Brother and Sister Scott, July 6, 1863.) [Cf: 5MR296.01] p. 3, Para. 3, [1863MS].

We left Topsham the fifteenth, complying with the urgent request of the church in this place. We traveled day and night, near one thousand miles; left Topsham Tuesday arriving at Battle Creek Thursday about four o'clock p.m. We lived on our simple fare of crackers and apples until we sat down at our own table in our own home. I did not feel justified to pay fifty cents apiece for eating at the places of refreshments when we could just as well take our simple fare and lunch it on the road. We tasted nothing warm from the commencement of the journey to the close.--Letter 10, 1863. (To Sister Cornell, December 22, 1863.) [Cf: 5MR385.02] p. 3, Para. 4, [1863MS].

I saw in my last vision that Waukon was not the place for John. . . . I saw that he had been in perfect bondage to his uncles and had tried in every way to please them. A continual fear of his uncles has been upon him. . . . I saw again that it was not safe for John to be in Waukon for other reasons. . . . I saw that John should not go to Waukon to remain there.--Letter 2, 1863. (To Brother Cornell, June 20, 1863.)

[Cf: 5MR435.01] p. 3, Para. 5, [1863MS].

I was shown that Brethren Loughborough, [Moses] Hull, and [J.N.] Andrews have been greedy for too many books. They have read and studied more than they can retain, and I was shown that much study is a weariness of the flesh (Ecclesiastes 12:12). They have not given the mind time to rest, and the mind affects the body. Weary the mind and the body suffers. It is injured. They have taken upon the mind more than they can use to any advantage, and then they injure the work, injure the effect of the truth that they would advocate, by crowding into one discourse so much and making so many points that minds cannot always appreciate or follow them. More success would attend their labors if they riveted one or two points in the minds of the hearers and make these points of vital importance, press them home and urge upon them the danger of rejecting the light upon those points. Let the minds of the hearers distinctly understand the bearing of every point and then urge to a decision. [Cf: 9MR206.01] p. 4, Para. 1, [1863MS].

I was shown that the time that is consumed in so much reading and study is often worse than thrown away. A large portion of the time spent over books and in studying should be spent before God imploring Him for heavenly wisdom and for strength and power to let the truth which they do fully understand shine out before the people in its clearness and harmonious beauty. There is too little time spent in secret prayer and in sacred meditation. The cry of God's servants should be for the holy unction and to be clothed with salvation, that what they preach may reach hearts. Time is so short and ministers of these last days are so few that they should throw all their energies into the work, and should be in close connection with God and holy angels, that a tremendous power may be in their preaching--a compelling power, to draw every soul who is honest and loves the truth right along to embrace it. [Cf: 9MR206.02] p. 4, Para. 2, [1863MS].

A mere theory of the truth is powerless. It needs the heavenly endorsement, the finish that God alone can give it. Every petition put up in faith is lodged in heaven and will not be neglected, but will bring precious returns. I saw that there was too little praying, too little humbling the soul before God, too little laying hold above and importuning and earnest wrestling with God that He may make His truth like a sharp, two-edged sword, to cut every way. There has been more trusting in reading and studying than in the power of God. A Paul may plant and an Apollos water, but God giveth the increase (1 Corinthians 3:6,7). God's ministers have more knowledge than living faith and godliness. These treasures all should seek after earnestly. Then will they exercise temperance in reading, in studying. They will depend more on the Spirit of God and His power to set home the truth to the hearts of the hearers than upon knowledge obtained from much reading. The theory of truth without the power of God will produce but little effect. [Cf: 9MR207.01] p. 4, Para. 3, [1863MS].

More could be accomplished at the present time.-- *Manuscript 7, 1863, pp. 1,2.* ("For Ministers," cir. 1863.) [Cf: 9MR207.02] p. 4, Para. 4, [1863MS].

James White Suffers Unpleasant Memories, Must Delegate Responsibilities--Sabbath, June 6, 1863, I was shown some things in regard to my husband and myself. I saw that Satan was persevering in

his efforts to destroy our usefulness. I saw that we neither understood the depth and keenness of the heart trials of the other. Each heart was peculiarly sensitive, therefore each should be especially careful not to cause the other one shade of sadness or trial. Trials without will come, but strong in each other's love, each deeply sympathizing with the other, united in the work of God, [we] can stand nobly, faithfully together, and every trial will only work for good if well borne.... I saw that my husband had expected others to carry out things just as they were in his mind, just as he would carry them out. When they fail to do this, it annoys him, his peace is destroyed. He can see and take in readily at a glance more than some can see or comprehend with some study. This has troubled him, because others could not carry out his mind and views of order and perfection in their work. Therefore he has felt he must see to this and that, fearing it will be done wrong. Even if it was done wrong a few times, he should not perplex his mind and take the burden of overseeing these things. Let those who labor in the Office learn, let them practice and study and perplex their own brains, make a failure, correct it, and try again, avoiding their former mistakes. In this way they will learn to bear burdens and responsibilities and can take that care which it is their duty to take. [Cf: 10MR23.02] p. 4, Para. 5, [1863MS].

My husband must take time to do those things which his judgment tells him will preserve his health. He has thought that he must throw off the burdens which were upon him and leave the Office and throw off responsibilities and cares, or his mind would be a wreck. I saw that when the Lord released him from his position, He would give him just a clear evidence of his release as He gave him when He laid the burden of the work upon him. But I saw that he had borne too many burdens and his ministering brethren have let him bear them. They have stood back and excused themselves while he was weighed down, crushed beneath censure until God vindicated His cause. If they had taken their share of the burdens it would have eased him greatly, but instead of this there have been more burdens caused by the course pursued by the ministers than by all the people. The shepherds have been unwise and the poor sheep have suffered from unwise, as well as from false, shepherds.--Ms. 1, 1863, pp. 1, 4-5. ("Testimony Regarding James and Ellen White.") [Cf: 10MR24.01] p. 5, Para. 1, [1863MS].

In [Testimony] No. 9, you will see a note in regard to the East. I was shown that, as God revived His work, those who had formerly been in fanaticism would be in danger of crediting their impressions and feelings, and the devil would use them to push poor souls into the fire. Satan uses some as long as he can push souls into the waters (into cold formality), and then when he has accomplished all he wishes in that direction, he will give them a blind zeal and lead them to be moved by feelings and impressions, and through them will push souls into the fire to be consumed by fanaticism. The Paris people have been first pushed into the fire, next into the water, now again into the fire. [Cf: 11MR352.01] p. 5, Para. 2, [1863MS].

My soul is sick and discouraged in regard to those who have been so long rebellious in Waukon. "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. 15:23). Souls in Waukon have rebelled and stood fast in their rebellion, and very recently they have professed to see themselves, and their stubbornness is changed to a spirit of witchcraft or divination. I call upon all who

have the cause of God one particle at heart to rise in the name of the Lord and put down the manifestations among them. [Cf: 11MR352.02] p. 5, Para. 3, [1863MS].

In the last vision I was shown that some in Waukon were just beginning to see themselves, but they had been in the snare of the devil so long, and been influenced by evil angels so many years to resist the testimonies God had sent them, that they could not recover themselves from Satan's snare at once; and that such ones would have to walk in deep humility, and live a life of continual repentance before they could redeem the past. I saw that their former experience has been so dark and evil that they had not discernment enough to know the work and spirit of Satan. They would as soon call darkness and error light, and reject the true light and think themselves very near to God, when Satan was controlling them. Therefore it was not safe for them to follow their own judgment or to attempt to lead or dictate in the least; but they must submit to do what their stubbornness has made exceeding difficult for them to do--be led by the judgment of others who have been true to the cause of God. . . . [Cf: 11MR352.03] p. 6, Para. 1, [1863MS].

This work which you think may be of God is directly from evil angels. Beware of it. Resist it. Be afraid of it as you would of a rattlesnake. We will not give it the least quarter. . . . [Cf: 11MR353.01] p. 6, Para. 2, [1863MS].

I have written in great haste, in great earnestness, for I feel that the case demands a speedy and severe remedy. Be assured that God will not use individuals who have traveled much in darkness to direct and teach His children. These are perilous times. God works through those who have walked carefully and in humility before Him; those who have been true; those who have moved understandingly and in His fear.--Letter 2, 1863, pp. 1,2,4. (To a leading worker, June 20, 1863.) [Cf: 11MR353.02] p. 6, Para. 3, [1863MS].

Church to Take Responsibility--It was your duty to lay your case in the hands of the church. Let them bear the responsibility. If they err, you are clear. They are accountable and not you.--Letter 5, 1863, pp. 2-3. (Written July 6, 1863, from Battle Creek, Michigan, to Brother and Sister Scott.) [Cf: 15MR125.01] p. 6, Para. 4, [1863MS].

Deal Differently With Offenders--We must bear with one another, remembering our failings. With some have compassion, making a difference; others save with fear, pulling them out of the fire. All cannot bear the same rigid discipline. All cannot be brought up to just another's ideas of duty. Allowance must be made for different temperaments and different minds. God knows how to deal with us. But my heart has been sick as I have seen brother deal with brother and the disposition to catch another in his words, and to make a man an offender for a word. . . . [Cf: 15MR125.02] p. 6, Para. 5, [1863MS].

I saw that all who profess the truth should unite together to walk in church capacity, to be a mutual strength and help to each other. None should seek or dare to lord it over God's heritage or dare to hold off and reject any one of their brethren without sufficient cause, but should labor with them and bear with them as long as Jesus has borne with them.--Letter 12, 1863, pp. 2, 4. (Written February 18, 1863, from

Battle Creek, Michigan, to Dear Friends at Hanover, N.H.) [Cf: 15MR125.03] p. 7, Para. 1, [1863MS].

(Written June 6, 1863, from Otsego, Michigan.)--Last evening while engaged in family prayer at Brother Hilliard's, the blessing of the Lord rested upon us and I was taken off in vision. I was shown some things relating to the church at Monterey. It is Satan's object to divide and scatter them, and make them a proverb of reproach. [Cf: 17MR153.01] p. 7, Para. 2, [1863MS].

I was shown that Brother Day is walking blindly; his feet are stumbling. He must make "straight paths" for his feet, lest the "lame be turned out of the way" [Heb. 12:13]. I was shown that Brother Day had manifested too much interest in the case of Sister Johnson. Many eyes are upon them. Brother Albert has not understood himself. He has not moved according to his usual good judgment and prudence. He has trusted too much to his own judgment, and already he has unwittingly injured the cause of truth which he has loved. [Cf: 17MR153.02] p. 7, Para. 3, [1863MS].

I was pointed back to the testimony given for Brother Albert some years since. I was then shown that Satan and those who despised our faith were watching, ready to exult over his downfall. I saw, Brother Albert, should you follow in the course upon which you have started, the triumph of unbelievers would be complete and your influence would be ruined. Already you have hurt the cause of truth. Already many are looking upon you with suspicion. [Cf: 17MR153.03] p. 7, Para. 4, [1863MS].

I was pointed back and shown the interest which you have manifested for Sister Johnson. It was, I saw, greater interest than you should have taken in her case or in any other one situated as she was. In the divorce your influence was too great. These things have injured you. Yet, if you had not taken the unwise course you have of late, unbelievers would not have looked with so much suspicion upon your past interest which you have manifested. You have had thoughts of making Sister Johnson your wife. If you should do this, you give the death blow to all the influence you have tried to exert in Monterey. [Cf: 17MR153.04] p. 7, Para. 5, [1863MS].

You have moved blindly, very blindly. If you should follow your own mind and purpose in this matter instead of being happy in your marriage relation, you would be miserable. God's blessing would not attend you. You would forfeit the confidence of your brethren. A few view matters as you do, but they are as blind as yourself, and all of them are not reliable. [Cf: 17MR154.01] p. 7, Para. 6, [1863MS].

I saw that Victor Johnson has dreadfully fallen, but I have seen that if even now he humbly repents he may return to God. Yet I doubt whether he ever will come into a position where God can acknowledge him as His. [Cf: 17MR154.02] p. 7, Para. 7, [1863MS].

Years ago I was shown that God had pitied Victor. His love of drink is constitutional; that is why the habit is so strong and so hard to overcome. This accursed habit of using tobacco has led him to the old irresistible hankering for strong drink. I saw that his wife had suffered much on his account, yet she has not always done as she should

and helped him as she should. She has been fretful, complaining, faultfinding, finding fault with the brethren, telling her trials to him who had all that he could do, with her help and the help of his brethren, to overcome an appetite almost as strong as death. She has failed, greatly failed, at times. [Cf: 17MR154.03] p. 8, Para. 1, [1863MS].

If she could ever have been that help to him she should have been, and reformed him, she would have saved her husband, and hers would have been a glorious reward; but she often had a set will of her own, a purpose to carry out of her own. She was not yielding, and pressed him often with her will and desire to do thus and so, when she might have yielded as well as not. She is not clear in the sight of heaven. [Cf: 17MR154.04] p. 8, Para. 2, [1863MS].

Brother Day, you were not as careful as you should have been to abstain from all appearance of evil before Sister Johnson left her husband. You were in her company, often alone in conversation with her. However pure your motives, you have been judged, and now, especially since the death of your wife, unbelievers put their own construction on the matter; and if you should make her your wife you would bring a reproach upon yourself and the cause that your whole future life could not wipe away. You would give the enemies of our faith cause to blaspheme. [Cf: 17MR155.01] p. 8, Para. 3, [1863MS].

Sister Johnson is not clear in this matter. She has not been right or felt right. God's Spirit has not guided you or her in this matter. You have prayed over it, Brother Albert, but your desire and wish to follow in a certain course has led you to take for light and evidence that which is no light and evidence, and the enemy has wrought here greatly to your disadvantage but to his own great advantage. [Cf: 17MR155.02] p. 8, Para. 4, [1863MS].

It is not safe, I saw, for you, or any other one in a case like this, to mark out his own course, to take his cause in his own hand, run his own risk, and trust to his own judgment, however good that judgment might have been previously. A desire to take a certain course may lead the person to take for evidences that he is right, that which is no evidence. His will is not in subjection to the will of God, and the enemy often has much to do with controlling the will and desire of the person. [Cf: 17MR155.03] p. 8, Para. 5, [1863MS].

A responsibility rests upon you, Brother Albert. You have been converted to the truth, have felt its saving power. You belong to the church of the living God, belong to your brethren. You are united to them by high and holy ties. You are not your own. It is a matter of vital importance to the church what course you take, and the church should have a right to speak in this matter when their prosperity and influence are so nearly concerned. [Cf: 17MR155.04] p. 8, Para. 6, [1863MS].

And again I saw, Brother Day, that the church [at Monterey] has not taken the right view of scripture. A woman may be legally divorced from her husband by the laws of the land and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the

laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God. [Cf: 17MR156.01] p. 8, Para. 7, [1863MS].

I saw that Sister Johnson as yet has no right to marry another man, but if she or any other woman should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses. [Cf: 17MR156.02] p. 9, Para. 1, [1863MS].

I saw that Sister Johnson was not free to marry again. [Cf: 17MR156.03] p. 9, Para. 2, [1863MS].

Then the matter was presented in another light. If there were no difficulties and Albert could marry her according to the laws of the land and not violate God's law, yet he ought not to do so if by so doing he injures the cause of present truth. That cause should be dearer to him than life itself; and if by marrying he should bring one stain upon the cause of God, his wife is dearly purchased, and he cannot be happy, for God's blessing will not attend him. [Cf: 17MR156.04] p. 9, Para. 3, [1863MS].

I saw that Brother Albert has highly regarded the truth; he has sacrificed for the truth. Now he can make a sacrifice which comes closer than his possessions. He must die to self. Self must be sacrificed. Self is touched. His own will must be yielded and be brought into subjection to the will of God. [Cf: 17MR156.05] p. 9, Para. 4, [1863MS].

I saw that the church at Monterey should learn wisdom. Some have made matters a great deal worse by going to extremes. Brother David Rumsey has been too fast and acted unwisely. He has taken advantage of Brother Albert's failings to build himself up. There is cause for deep humility on his part, and to consider himself lest he stumble and be overthrown. Some who have had but little or no influence for good have been free to talk to this matter and to exaggerate. That which they did not know, they have surmised and guessed at. Such mouths should be stopped; they are a curse to the church. [Cf: 17MR157.01] p. 9, Para. 5, [1863MS].

Brother Albert Day, I was pointed back and shown some things in the past. I was shown that you had moved injudiciously while your wife lived, in frequently visiting Sister Johnson. There was a wrong in this matter, and these things caused your wife much secret sorrow and sadness. She had the utmost confidence in your integrity, yet she did not feel at ease. The appearance was evil. You have been infatuated with Sister Johnson. She has insinuated herself into your favor. She was not right; her heart was not right; her thoughts were not right. [Cf: 17MR157.02] p. 9, Para. 6, [1863MS].

There is a sacred circle around every family relation that never should be overstepped. No other one has the least right within that sacred circle. You moved unwisely in interesting yourself so much in the case of Sister Johnson. You were stepping over that sacred circle which should debar you from the family of Sister Johnson and preserve you exclusively to your own family. Your sympathy and interest have been enlisted, and that to your own hurt. [Cf: 17MR157.03] p. 9, Para. 7, [1863MS].

Sister Johnson had no right to enlist your sympathy as she has. She is more at fault than yourself in going to you with her family troubles. You have placed too much confidence in her. You have [a] too exalted opinion of her. She does not bear all the Christian graces you think she does. And for months her mind has been directed in the wrong channel. Satan has poisoned her mind, her thoughts, and she has had a powerful influence upon you, Brother Albert, and you have not known what you were doing. [Cf: 17MR157.04] p. 10, Para. 1, [1863MS].

It is time for you to arouse if you have any regard for your future prosperity and your eternal interest. The conversations you have had together for months past have been displeasing to God and have injured you both. Satan, I saw, had managed this matter to suit himself. And he has been triumphing in his success. I saw that you are greatly entangled, but that you should at once make decided efforts to clear yourself at once and finally from Sister Johnson. [Cf: 17MR158.01] p. 10, Para. 2, [1863MS].

Brother Carl Russman has not viewed matters right. He has taken for granted things which he should not without positive evidence, and established things in his own mind without sufficient foundation. [Cf: 17MR158.02] p. 10, Para. 3, [1863MS].

For some length of time Sister Johnson's affections were weaned from her husband and transferred to another. Brother Albert has thought that she would make a good mother to his children. He is mistaken. She is not a woman with a hopeful turn of mind. She walks in a shadow, lacks patience, is fretful and peevish, often to her own child, and she could not begin to fill the place that one should in that family. That stricken flock need one with amiable traits of character, hopeful, cheerful, forgiving, with a great fount of affection; one who will form their characters not for the world but for heaven. [Cf: 17MR158.03] p. 10, Para. 4, [1863MS].

Sister Johnson has ever loved you too well, and you have been unwise and shown a preference for her, which has brought you in a position where for a time your influence is gone. It is now only by humility and devotion to God that you can regain the confidence you have lost. It will take time to heal the wound that you have brought upon the cause of God. You have hurt yourself greatly. It will take time to do away the effect of the wrong course you have pursued. I saw that it was perfectly natural for Victor to feel very bitter toward you. You have said and done much of late in regard to him which he feels is cruel. You have something to do to take back things which you have said and done in order to get Victor away from the place. You should make things as straight with him as you can, that your skirts may be clean from his blood. [Cf: 17MR158.04] p. 10, Para. 5, [1863MS].

You have, Brother Albert, offended your brethren. This is a sin in the sight of heaven. They were jealous for the cause of God. You spurned their fears. Your judgment was perverted, and they now have to suffer on your account. I have seen, Brother Albert, that you have been imprudent, and Victor has noticed things which have cast a sad gloom upon his spirits. You have manifested a preference for the society of Sister Johnson which has been noticed and caused unbelievers to make remarks. These things have hurt your influence. It is not safe for two families to be so closely united as your two families have been. By so

doing the shield which should guard the privacy and sacredness of every family is broken down and Satan leads on to take a course to injure and ruin the cause of God and one another. [Cf: 17MR159.01] p. 11, Para. 1, [1863MS].

Brother Albert, I have tried to shield you before the church and before those who love to talk. I hope I have not carried the matter too far in trying to shield you. I fear I have. I fear that the course I have taken will cause some to doubt the truthfulness of the visions and think me partial. I was shown that many were jealous of you, and this is one apology for my doing as I have done. But now as I speak directly to you I dare not spare you. Your imprudence has been highly censurable in the sight of God. May the Lord tear off the veil which has blinded you and let you see all things clearly. [Cf: 17MR159.02] p. 11, Para. 2, [1863MS].

You have been infatuated. You have exalted Sister Johnson in your mind far higher than she deserved. She has not, in her troubles, made God her strength and burden bearer. She has fled to human aid which could not avail her. She is not devotional or a godly woman. She lacks humility, religion, and a spirit of perseverance, and is not a person who can exert a correct religious influence upon your children and take care or manage with calmness when placed in disadvantageous circumstances. [Cf: 17MR160.01] p. 11, Para. 3, [1863MS].

She is easily fretted, easily irritated, looks upon the gloomy side, and lays much of this to her troubles; but she could, if she had let her troubles drive her to God, have borne her troubles with more of a Christian spirit, and would have had a saving influence on her husband. She has reproached him too much when he had but little or no confidence in himself, was staggering, ready to fall through very weakness. She has been fretful, [and] accused him of many things. I have heard many conversations in vision which had an awfully discouraging tendency upon him. Brother Albert, as I write I feel astonished that you have been so deceived and blinded. [Cf: 17MR160.02] p. 11, Para. 4, [1863MS].

For years Victor has noticed your preference for his wife's society, and it has had a tendency to discourage him and drive him to his old habits. God's eye is upon all this matter. He is acquainted with it all; every word and act is known to Him, and in order for you to recover yourself from the snare Satan has set for you, you must make straight and thorough work. [Cf: 17MR160.03] p. 11, Para. 5, [1863MS].

Brother Albert, God has designed you should be a pillar in the church, a strength to the weak. Satan has said from the first he would overthrow you. He has led you in your unconverted life to be exacting and to overreach, and as you have seen the sin of this and have been reforming, you have established a character. All have had unmistakable proofs of the work of reform. The truth has wrought for you, and Satan knows that if you follow on and are a thorough overcomer, the sins he led you to commit fall on his own head. He is not willing to lose you. He is constantly at work to devise some means to overthrow you, that your transgressions may finally rest upon your own head. [Cf: 17MR160.04] p. 11, Para. 6, [1863MS].

God will help you if you take the right course. But you have deeply grieved some of the best of God's children, and angels have been

watching you with the deepest solicitude, seeking to turn your mind in a different channel from that in which it was running. [Cf: 17MR161.01] p. 12, Para. 1, [1863MS].

I saw that it was your duty to take every occasion [for stumbling] out of the way of others. Free yourself now and forever from Sister Johnson. Let not your affection linger there for a moment. It is not justifiable in the sight of God. [Cf: 17MR161.02] p. 12, Para. 2, [1863MS].

I was shown that Victor Johnson has truly loved his wife. She was dearer to him than any other one upon earth. When the divorce was in progress, his feelings were intense. He besought his wife to defer the matter. He promised amendment; promised to not trouble her, but go away and reform. She should have eagerly grasped at even that feeble hope that it was possible he might amend, and even if she had to suffer some time longer, given him another chance. There was an error in still pressing matters forward. Although those who were engaged in the matter thought they were taking the best course, yet they did not exercise the pitying love toward Victor that Jesus has shown them, and they should have considered that "with what measure ye mete" to others, "it shall be measured to you" again.--Manuscript 2, 1863. [Cf: 17MR161.03] p. 12, Para. 3, [1863MS].

(Written June 12, 1863, from Monterey, Michigan, to "Dear Friends at Home.") We arrived here safe the same evening we left home. A part of the road was very rough, and where it was sandy it was as good as it ever was. But the journey nearly used me up. James stood it well and attended meeting the same evening. Preached twice yesterday. We meant to stop at Otsego, but we feared a storm. The next day we expected to stop at the doctor's, but they had all left for the meeting, so we did not stop anywhere until we arrived at Monterey. At noon we stopped in the old spot to feed the horses and to eat our lunch. Sabbath morning I was lame and sick with cold. Sister Jones packed me, and I felt better and went to meeting. There is quite an interest here, but Brother Lay is waiting for this letter and I must draw to a close. [Cf: 20MR145.01] p. 12, Para. 4, [1863MS].

Lucinda, I forgot to tell you when at home not to sew. You can't do the housework and run the machine without overdoing, and just let the things go. They will none of them suffer till I get home. Don't try to do too much, I beg of you. Take good care of the children. Help them all you can to watch. Encourage them and lead them along. I think more of this than all the work you can do. Just let Sister Hewett have the boys' pants, if they really need them, to take home and make. Don't tax your strength too much, but care above all things for the eternal interest of my boys. [Cf: 20MR145.02] p. 12, Para. 5, [1863MS].

I left some lozenges in a napkin upstairs on the table. I want them much. Please send them. And if the boys have eaten any of them, please look in that black trunk and get a few more and put up for me. They are in a black tin trunk of mine. Please send my boots and my cape and Willie's little sack that you colored for Frankie Jones. [Cf: 20MR145.03] p. 13, Para. 1, [1863MS].

I will write the boys and all of you when I have time. Love to them, Lucia, and William, and yourself.--Letter 1, 1863. [Cf: 20MR145.04] p.

13, Para. 2, [1863MS].

(Written May, 1863, from Battle Creek, Michigan.) I have been shown some things in regard to Ohio. First I was shown the great importance of ministers who profess the truth being especially led and counseled of God, that in all their efforts they may advanced and build up the cause of God, and in order to do this they must be free in God themselves. They must not move from impulse but from principle and sound judgment, and by faithful labor and example lead on the church for whose benefit they are laboring to disinterested benevolence, brotherly love, devotedness to God, self-forgetfulness, and holiness. [Cf: 21MR260.01] p. 13, Para. 3, [1863MS].

Some who have labored in Ohio have not studied as they should their moves and the influence of the course they were pursuing. Ministers will be held accountable for the part they have acted in placing the cause in its present weak condition in Ohio. These ministers did not all design to move wrong, but they did not feel the burden of their work as God designs every minister should. They did not depend upon God but trusted too much to their own strength. They did not feel that a great weight was attached to every move and action of theirs in the church. They did not with earnestness and wrestling prayer seek the special wisdom and direction from One who never errs. Self was too prominent in their labors, and as the result many mismoves were made. [Cf: 21MR260.02] p. 13, Para. 4, [1863MS].

I was shown that the success and progress of a church depend very much upon the first impressions they receive and the first instruction given them by the ministers who labor among them. Ohio has been unfortunate. Men professing to be sent of God, whom God never sent, have had influence among them, and their influence has cursed the cause of God in other places. When they had destroyed their influence in one State, they would leave the field they had desolated for a new field where their course had not been known and where for this reason they could do the most harm. Such have been the labors of S. W. Rhodes and G. W. Holt in Ohio. The instruction given by them was perfectly calculated to lead the people in Ohio to extremes. [Cf: 21MR260.03] p. 13, Para. 5, [1863MS].

S. W. Rhodes was severe, exacting, and his teachings and example led the people of God to look more to each other than to look to God, and to watch the failings of their brethren and sisters. He was censorious, peevish, fretful, and in a high degree abusive. He abused the kindness of his brethren, and instead of teaching the commandments of God in a humble spirit as Christ's ambassador and letting the truth do its work, he mixed up with these commandments his own overbearing commands, which caused some to be disgusted and turn away from the truth altogether, and others to be thrown into a state of fear that they could not please God if they would, for their minds were in constant agitation. His influence led the people of God to errors in judgment and faith, the result of which cannot yet be understood or fully known. [Cf: 21MR260.04] p. 13, Para. 6, [1863MS].

The course of G. Holt was even more injurious than that of Brother Rhodes. His family were a source of trouble and vexation everywhere they lived. His children were low, depraved, and ungovernable. Reproofs had been repeatedly given in Connecticut, but on every occasion when

reproved through vision, instead of receiving it and acting on the light God had given him, his feelings rebelled against it, and he acted out his rebellious feelings, refused to do anything, acted stubborn and willful. He did not reform, and therefore his family grew worse and worse, chose their own ways, and were a reproach to the cause of God in Connecticut and New York. He moved to Ohio and carried the curse along with him. Again he was reproved through vision, and he rose up against it and tried in every way to destroy the influence of my husband. [Four pages missing here.]... [Cf: 21MR261.01] p. 14, Para. 1, [1863MS].

I was pointed to different things which have occurred but ought not to have been, which have injured the confidence of the brethren in Ohio in their ministers. Brother Loughborough sought hard to help the churches in Ohio. Sending for his wife and Carrie Carpenter was a mistake and hurt his influence. Had he sent for his wife alone the case would have been far better, but as it was it gave an occasion for surmisings and lowered him in the estimation of those whom he wished to help. [Cf: 21MR261.02] p. 14, Para. 2, [1863MS].

I saw that Brother Loughborough's anxiety to meet the wishes of his wife and please her has often led him astray. He has often been called from the work which God would have him do to attend to some wish or desire of his wife, which she would not have had if she had been consecrated to God. She had a will which was strong as a lion within her, which led her to feel that she had rather die than not follow out this will and have her desires gratified. [Cf: 21MR261.03] p. 14, Para. 3, [1863MS].

Ministers professing to be servants of Jesus Christ will have to learn not to be servants of their companions at home. God's work comes first, and they are not to be called from it on any account, whether the wife submits to it or not. Satan often makes the wife an agent to make the husband unfaithful to his Master's calling. [Cf: 21MR261.04] p. 14, Para. 4, [1863MS].

Brother Cornell and wife visited Ohio, and Brother Cornell did a strange and sad work--he spoke against Brother Loughborough. His old jealous feelings led him to speak of Brother Loughborough in a manner calculated to prejudice the churches against him. That was a miserable, despicable work. God left Brother Cornell to take his own course and follow his imperfect judgment, and stirring appeals were made to the church and they handed out their means liberally to him. They thought he would use it to spread the truth, but he forfeited their confidence, which they had reposed in him, by hastening and spending the means in a wrong manner, publishing charts, which was all wrong. Brother Cornell had first preached the truth to many of them and they had so much confidence in him that when he erred it nearly ruined them. [Cf: 21MR262.01] p. 14, Para. 5, [1863MS].

I saw that Brother Cornell was premature in organization, and he placed men to lead in the church who were in no way calculated to fill the office. Such moves should be made with the greatest caution, but Brother Cornell trusted too much to his own judgment. It is always best to wait a little until character is developed before putting [persons into office] in the church, unless all are thoroughly acquainted with the persons elected and know them to be fit to act in the capacity in which they are chosen to act. [Cf: 21MR262.02] p. 15, Para. 1,

[1863MS].

In the apostles' day there were no hasty movements in regard to their selection of men to important church duties. It was with much trembling and fear that they moved. Although these very men who were to choose others to an important office were men of faith and full of the Holy Spirit, men who had healed the sick and done many mighty miracles, yet it was with much prayer and reliance upon God that they chose those who should bear the burdens of the church. I was shown that the men who act in the church are all out of their place. The church cannot progress with such ones to act for them. The church would be far better off without anyone to lead than the ones who act as leaders, for then all would feel a measure of responsibility. [Cf: 21MR262.03] p. 15, Para. 2, [1863MS].

I was shown that ministers should pray more and rely upon God for heavenly wisdom, then there would not be so many mismoves. [Cf: 21MR262.04] p. 15, Para. 3, [1863MS].

I was shown that Brethren Waggoner and Loughborough did not at first see the necessity of one system being adopted and carried out. This led to wrong results, and the censure was suffered to rest on Brother Butler, which did not wholly belong there. [Cf: 21MR262.05] p. 15, Para. 4, [1863MS].

Brother Waggoner went to Ohio and took his wife, a body of death and darkness. He was a deceived man. God marked such inconsistencies. Repeatedly he had been reproved for being affected by the influence of his wife, for Satan was using her as an agent to destroy him and get him down from the work. Yet to please her he took the body of darkness with him. He did not believe the vision which had been related to him; if he had he would have acted out his faith. Had another taken the course he had taken, he would have censured him severely. He had had much light but did not follow it. [Cf: 21MR262.06] p. 15, Para. 5, [1863MS].

I saw that he was unmerciful in his dealing with the church in Iowa. He bore down upon them in a tyrannical manner, yet in the sight of God their sin was of far less magnitude than his, for they never had the light he had had in regard to the visions. I saw that God could not let His especial strength and blessing rest upon such ministers who follow Him so heedlessly. Then again the course Brother Waggoner pursued to throw out hints and talk in a mysterious manner in regard to my husband and some of the ministering brethren was highly displeasing to God, and cast an influence which is not yet fully done away. [Cf: 21MR263.01] p. 15, Para. 6, [1863MS].

Brother T. J. Butler [*(See RH March 11, 1862, P. 117; June 18, 1872, p. 6)] has had occasion to feel himself injured. Brother Dudley used him wrong. The church in Ohio had lost confidence in the ministers of Battle Creek and in the leaders of this work. An array of circumstances had occurred by which Satan had figured to destroy the people of God in Ohio. In order to do so he must commence with the ministers, and he succeeded too well. [Cf: 21MR263.02] p. 15, Para. 7, [1863MS].

At the time of organization, the churches in Ohio, especially at Gilboa, held back and began to watch and criticize and find fault.

Brother Butler and the church viewed things in the wrong light, and he wrote out the minds of the church. He had in honesty done his part to bring them to that state of mind, but when he spoke he spoke the minds of the church. When the matter was presented as it really was, all should have been convinced that the enemy had presented the matter to them in an exaggerated form. Brother Butler manifested too much stubbornness and the church did not do him justice. They stepped back and threw all the blame upon Brother Butler. This was wrong. [Cf: 21MR263.03] p. 16, Para. 1, [1863MS].

Brother [Joseph] Dudley erred greatly. He felt hard, bitter feelings towards Brother Butler. His feelings were unreasonable and unchristian. The church, failing to do their duty to Brother Butler and leaving him to suffer censure alone, which belonged to them, first discouraged him, then embittered his feelings. He felt that he had been unjustly used by those who should have helped him. He looked back at the conference at Battle Creek and thought that an honest course had not been taken. He was mistaken. [Cf: 21MR263.04] p. 16, Para. 2, [1863MS].

Satan meant that mistake should ruin him. His brethren were of the same mind as he in regard to the name. But God ruled in that meeting [*(See RH Oct. 23, 1860, P. 179. Also 1T 224.)] notwithstanding some confusion and the holding back of those who should have acted and let their influence tell on the right side. God's angels were ministering in the meeting, and when "Church of God" was to be the name of His commandmentkeepers, the angels directed the mind of my husband and one or two others in another channel and to fasten upon another name which was expressive of their faith and which was appropriate for His people. [Cf: 21MR264.01] p. 16, Para. 3, [1863MS].

Brother [T. J.) Butler did not understand this change, and Satan has been troubling him with it ever since; and Brother Butler, being naturally stubborn and feeling the injustice of his brethren, became more and more tempted until he yielded the Sabbath and withdrew his interest from Sabbathkeepers. He felt bitter, very bitter. But I saw that God still pitied him and angels were seeking to win him to God and the truth again. I saw that those who have injured Brother Butler should confess where they had suffered him to suffer their wrongs, and they should take everything out of his way.--Ms 8, 1863. [Cf: 21MR264.02] p. 16, Para. 4, [1863MS].

At the Conference at Battle Creek, May 27th, 1856, I was shown in vision some things that concern the church generally. The glory and majesty of God was made to pass before me. Said the angel, "He is terrible in his majesty, yet ye realize it not; terrible in his anger, yet ye offend him daily. Strive to enter in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way that leadeth unto life, and few there be that find it." These roads I saw were distinct, separate, in opposite directions. One leads to eternal life, the other to death, eternal death. I saw the distinction in these roads, also the distinction between the companies traveling these roads. The roads are opposite; one is broad and smooth; the other narrow and rugged. So the parties that travel these roads are opposite in character, in life, in dress, and conversation. [Cf: RH 01-06-63 para. 1] p. 16, Para. 5, [1863MS].

Those traveling in the narrow way are talking of the joy and happiness they will have at the end of the journey. Their countenances are often sad, yet often beam with holy, sacred joy. They do not dress like the company in the broad road, or talk like them, or act like them. A Pattern has been given them. A Man of sorrows and acquainted with grief opened that road for them, and traveled that road himself. His followers see his footsteps and are comforted and cheered. He went through safely, so can they, if they follow his footsteps. [Cf: RH 01-06-63 para. 2] p. 17, Para. 1, [1863MS].

In the broad road all are occupied with their persons, their dress, and the pleasures in the way. Hilarity and glee they fully indulge in, and think not of their journey's end, of the certain destruction at the end of the path. Every day they approach nearer their destruction, yet they madly rush on faster and faster. Oh! how dreadful this looked to me. [Cf: RH 01-06-63 para. 3] p. 17, Para. 2, [1863MS].

I saw many traveling in this broad road who had written upon them, "Dead to the world, The end of all things is at hand, Be ye also ready." They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like the gay, thoughtless ones around them; but they would occasionally point to the letters on their garments with great satisfaction, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, "There is no distinction between us; we are all alike; we dress and talk and act alike." [Cf: RH 01-06-63 para. 4] p. 17, Para. 3, [1863MS].

Then I was pointed back to the years 1843 and 1844. There was a spirit of consecration then, that there is not now. What has come over the professed peculiar people of God? I saw the conformity to the world, the unwillingness to suffer for the truth's sake. I saw a great lack of submission to the will of God. I was pointed back to the children of Israel after they left Egypt. God in mercy called them out from the Egyptians that they might worship him without hindrance or restraint. He wrought for them in the way by miracles, he proved them, he tried them by bringing them into straight places. After the wonderful dealings of God, and their deliverance so many times, when tried or proved by God, they murmured. Their language was, "Would to God we had died by the hand of the Lord in the land of Egypt." They lusted for the leeks and onions there. [Cf: RH 01-06-63 para. 5] p. 17, Para. 4, [1863MS].

I saw many who profess to believe the truth for these last days, think it strange that the children of Israel murmured as they journeyed, and after the wonderful dealings of God to them, should be so ungrateful, and forget what God had done for them. Said the angel, "Ye have done worse than they." I saw that God has given his servants the truth so clear, so plain, that it cannot be resisted. Every where they go they have certain victory. The enemies cannot get round the convincing truth. Light has been shed so clear that the servants of God can stand up anywhere and let truth, clear and connected, bear away the victory. This great blessing has not been prized, has not been realized. If any trial arises, some begin to look back and think, they have a hard time. Some of the professed servants of God do not know what purifying trials

are. They make trials sometimes for themselves, imagine trials, and are so easily discouraged, so easily hurt, self-dignity is so quick to feel, that they injure themselves, injure others, and the cause. Satan magnifies and puts things into the mind that if given way to will destroy the usefulness and influence of such. [Cf: RH 01-06-63 para. 6] p. 18, Para. 1, [1863MS].

I saw that some had felt tempted to take themselves from the work, to labor with their hands. I saw that if the hand of God should be taken from them, and they left subject to disease and death, then such would know what trouble is. It is a fearful thing to murmur against God. They do not bear in mind that the way they are traveling in is a rugged, self-denying, self-crucifying way, and they must not expect everything to move on as smoothly as though they were traveling in the broad road. [Cf: RH 01-06-63 para. 7] p. 18, Para. 2, [1863MS].

I saw that some of the servants of God, even messengers, are so easily discouraged, self is so quickly hurt, that they imagine themselves slighted and injured when it is not so. They think their lot hard. Such realize not how they would feel should the sustaining hand of God be withdrawn, and they pass through anguish of soul. Their lot they then would see would be tenfold harder than it was before, while they were employed in the labor of God, suffering trials and privations, yet withal having the approbation of God. Some that are laboring in the cause of God know not when they do have an easy time. They have had so few privations, have hardly known anything of want or wearing, labor or burden of soul, that when they have an easy time, their lives almost entirely free from anguish of spirit, are favored of God, they know it not, and think their trials great. I saw that unless such have a spirit of self-sacrifice, and are ready to labor cheerfully, not sparing themselves, God will release them. He will not acknowledge them as his self-sacrificing servants; but will raise up those who will labor, not slothfully, but in earnest, and will know when they have an easy time. God's servants must feel the burden for souls, and weep between the porch and the altar, and cry, "Spare thy people, Lord." [Cf: RH 01-06-63 para. 8] p. 18, Para. 3, [1863MS].

Some of the servants of God have given up their lives, to spend and be spent, for the cause of God, until their constitutions are gone, and they are almost worn out with mental labor, incessant care, toil and privations, while others have not had, and would not take, the burden upon them. Yet just such ones think they have a hard time, because they never have experienced hardships. They never have been baptized into the suffering part, and never will be, as long as they manifest so much weakness, and so little fortitude, and love their ease so well. From what God has shown me, there needs to be a scourging among the messengers, and the slothful, and dilatory, and self-caring ones, scourged out, and have a pure, faithful, and self-sacrificing company that will not study their ease, but minister faithfully in word and doctrine, that are willing to suffer and endure all things for Christ's sake, and to save those for whom he died. Let these servants feel the woe upon them if they preach not the gospel, and it will be enough; but all do not feel this. [Cf: RH 01-06-63 para. 9] p. 19, Para. 1, [1863MS].

I was shown the conformity of some professed Sabbathkeepers to the world. Oh, I saw it was a disgrace to their profession, a disgrace to

the cause of God. They give the lie to their profession. They think they are not like the world, but they are so near like them in dress, in conversation, and actions, that there is no distinction. I saw them decorating their poor mortal bodies, which are liable any moment to be touched by the finger of God, and laid upon a bed of anguish. Oh, then, as they approach their last change, mortal anguish racks their frames, and the great inquiry then is, "Am I prepared to die? prepared to appear before God in judgment, and stand the grand review?" Ask them then how they feel about decorating their bodies, and if they have any sense of what it is to be prepared to appear before God, they will tell you that if they could take back and live over the past, they would correct their lives, shun the follies of the world, its vanity, its pride, and would adorn the body with modest apparel, and set an example to others around them. They would live to the glory of God. Why is it so hard to lead a self-denying, humble life? Because professed Christians are not dead to the world. It is easy living after we are dead. But there is a hankering after the leeks and onions of Egypt. They have a disposition to dress and act as much like the world as possible, and yet go to heaven. Such climb up some other way. They do not enter through the narrow way and straight gate. [Cf: RH 01-06-63 para. 10] p. 19, Para. 2, [1863MS].

Such will have no excuse. Many, I saw, dressed like the world to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions should tell for God. Then a holy influence will be shed upon all, and all will take knowledge of them that they have been with Jesus, and unbelievers will see that the truth we profess has a holy influence, and that faith in Christ's coming affects the character of the man or woman. If any wish to have their influence tell in favor of truth, let them live it out, and imitate the humble Pattern. [Cf: RH 01-06-63 para. 11] p. 19, Para. 3, [1863MS].

I saw that God hates pride, and that all the proud, and all that do wickedly, shall be stubble, and the day that cometh shall burn them up. I saw that the third angel's message must yet work like leaven upon many minds that profess to believe it, and purge away their pride, selfishness, covetousness, and love of the world. [Cf: RH 01-06-63 para. 12] p. 20, Para. 1, [1863MS].

Jesus is coming, and will he find a people conformed to the world? and will he acknowledge them as his people that he has purified unto himself? Oh, no. None but the pure and holy will he acknowledge as his. Those that have been purified and made bright through suffering, and have kept themselves separate, unspotted from the world, he will own as his. [Cf: RH 01-06-63 para. 13] p. 20, Para. 2, [1863MS].

As I saw the dreadful fact that God's people were conformed to the world, with no distinction, only in name, between many of the professed disciples of the meek and lowly Jesus, and unbelievers, my soul felt deep anguish. I saw that Jesus was wounded and put to an open shame. Said the angel, as with sorrow he saw the professed people of God loving the world, partaking of the spirit of the world, and following its fashions, "Cut loose! Cut loose!" lest he appoint thee thy portion with hypocrites and unbelievers outside the city. Thy profession will

only cause thee greater anguish, and thy punishment will be greater, because ye knew his will, but did it not." [Cf: RH 01-06-63 para. 14] p. 20, Para. 3, [1863MS].

I saw that those who profess to believe the third angel's message, often wound the cause of God by lightness, joking, and trifling. This evil, I was shown, was all through our ranks. I saw that there should be an humbling before God, and that the Israel of God should rend the heart and not the garment. Childlike simplicity is rarely seen; the approbation of man is more thought of than to fear to displease God. Said the angel, "Set thine heart in order, lest he visit thee in judgment, and the brittle thread of life be cut, and ye lie down in the grave unsheltered, unprepared for the judgment. Or if ye do not make your bed in the grave, unless ye soon make your peace with God, tear yourselves from the world, your hearts will grow harder, and ye will lean upon a false prop, a supposed preparation, and find out your mistake too late to secure a well-grounded hope." [Cf: RH 01-06-63 para. 15] p. 20, Para. 4, [1863MS].

I saw that some professed Sabbathkeepers spend hours that were worse than thrown away, studying this or that fashion, to decorate the poor mortal body. While, you make yourselves appear like the world, and as beautiful as you can, remember that the same body may, in a few days, be food for the worms. And while you fix it up to your taste to please the eye, you are dying spiritually. God hates your vain, wicked pride, and he looks upon you as a whited sepulchre; but within full of corruption and uncleanness. Mothers set the example of pride to their children, and while so doing, sow seed that will spring up and bear fruit. The harvest will be plenteous and sure. That which they sow, they shall reap. There will be no failure in the crop. [Cf: RH 01-06-63 para. 16] p. 20, Para. 5, [1863MS].

I saw, parents, that it is easier for you to learn your children a lesson of pride, than a lesson of humility. And that Satan and his angels stand right by your side to make the act of yours, or the word that you may speak to them, effectual to encourage them to dress, and in their pride to mingle with society that is not holy. Oh, parents, you plant a thorn in your own bosoms that you will often feel in anguish. And when you would counteract the sad lesson you have learned your children, you will find it a hard thing. It is impossible for you to do it. You may deny them things that will gratify their pride, yet that pride lives in the heart, yet longing to be satisfied, and nothing can kill this pride but to have the quick and powerful Spirit of God find way to the heart, and work like leaven there and root it out. E. G. White. [Cf: RH 01-06-63 para. 17] p. 21, Para. 1, [1863MS].

I saw that young and old neglect their Bibles. They do not make that book their study, and the rule of life as they should, especially the young. Most of them are ready, and find plenty of time to read almost any other book. But the word that points to life, eternal life, is not perused and daily studied. That precious, important book, that is to judge them in the last day, is scarcely studied at all. Idle stories have been attentively read, while the Bible has been passed by, neglected. A day is coming, of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the word of God; that they may meekly, yet decidedly, give a reason of their hope. This reason of their hope, I saw, they must have to strengthen

their own souls for the fierce conflict. Without this they are wanting, and cannot have firmness and decision. [Cf: RH 01-13-63 para. 1] p. 21, Para. 2, [1863MS].

Parents had much better burn the idle tales of the day, and the novels as they come into their houses. It would be a mercy to their children. Encourage the reading of these storybooks, and it is like enchantment. It bewilders and poisons the mind. I saw that unless parents awake to the eternal interest of their children, they will surely be lost through their neglect. And the possibility of these unfaithful parents being saved themselves is very small. Parents, I saw, should be exemplary. They should exert a holy influence in their families. They should let their dress be modest, different from the world around them. You should rebuke pride in your children, if you value their eternal interest. Faithfully rebuke this pride, and encourage it not in deed or word. I saw that this pride must be torn out of our families. O, the pride that was shown me of God's professed people. It has increased every year, until it is now impossible to designate professed Advent Sabbathkeepers from all the world around them. Much, I saw, was expended for ribbons and laces for the bonnets, collars, [* The question has often been asked me if I believe it wrong to wear plain linen collars. My answer has always been, No. Some have taken the extreme meaning of what I have written about collars, and have maintained that it was wrong to wear one of any description. I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbath-keepers have worn, and still wear, for the sake of show and fashion. I did not design to be understood, by naming collars, that nothing like a collar should be worn, or by naming ribbons, that no ribbons should be worn.] and other needless articles to decorate the body, while Jesus the King of glory, who gave his life to redeem them wore a crown of thorns. This was the way their Master's sacred head was decorated. He was "a man of sorrows and acquainted with grief." "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed." And yet the very ones that profess to be washed by the blood of Jesus, spilt for them, can dress up, and decorate their poor, mortal bodies, and dare to profess to be the followers of the holy, self-denying, humble Pattern. O, I wish that all could see this in the light that God sees it, and showed it to me. It seemed too much, too much for me to bear, to feel the anguish of soul that I felt as I beheld it. "God's people," said the angel, "are peculiar, such he is purifying unto himself." I saw that the outside appearance was an index to the heart. When hung with ribbons, collars and needless things, it plainly shows that all this is in the heart, and unless that such persons are cleansed from their corruption, they can never see God, for the pure in heart alone will see him. [Cf: RH 01-13-63 para. 2] p. 21, Para. 3, [1863MS].

I saw that the axe must be laid at the root of the tree. Such pride should not be suffered in the church. It is these things that separate God from his people, that shuts the Ark away from them. Israel has been asleep to the pride, and fashions, and conformity to the world, in their very midst. They advance every month in pride, covetousness, and selfishness, and love of the world. When the truth affects the heart, it will cause a death to the world, and the ribbons, laces and collars will be laid aside, and if dead, the laugh, the jeer, and scorn of unbelievers will not move them. They will feel an anxious desire to be

separate from the world, like their Master. They will not imitate its pride, fashions or customs. The noble object will be ever before them, to glorify God, and gain the immortal inheritance. This prospect will swallow up all besides of an earthly nature. God will have a separate and distinct people from the world. And if any have a desire to imitate the fashions of the world, that they do not immediately subdue, just so soon God ceases to acknowledge them as his children. They are the children of the world and darkness. They hanker after the leeks and onions of Egypt, want to be as much like the world as possible; and those who profess to have put on Christ, by thus doing put him off, and show that they are strangers to grace, strangers to the meek and lowly Jesus. If they had acquainted themselves with him, they would walk worthy of him. [Cf: RH 01-13-63 para. 3] p. 22, Para. 1, [1863MS].

I saw that the Israel of God must arise, renew their strength in God by renewing, and keeping their covenant with Him. Covetousness, selfishness, and love of money, and love of the world, are all through the ranks of Sabbathkeepers. These evils are drying up the sacrifice of God's people. Those that have this covetousness in their hearts are not aware of it. It has gained upon them imperceptibly. And unless it is rooted out, their destruction will be as sure as Achan's was. Many have taken the sacrifice from God's altar, and they love the world, love its gain and increase, and unless there is an entire change they will perish with the world. God has lent them means. It is not their own; but God has made them his stewards. And because of this, they call it their own, and hoard it up. But, O, how quick, when the prospering hand of God is removed from them, it is all snatched away in a moment. There must be a sacrificing for God, a denying self for the truth's sake. O, how weak and frail is man. How puny his arm. I saw that soon the loftiness of man is to be brought down, and the pride of man humbled. Kings and nobles, rich and poor, alike shall bow, and the withering plagues from God shall fall upon them. *Ellen G. White*. [Cf: RH 01-13-63 para. 4] p. 23, Para. 1, [1863MS].

I have been shown that while parents who have the fear of God before them restrain their children, they should study their dispositions and temperaments, and should seek to meet their wants. Some parents attend carefully to the temporal wants of their children; if sick, they kindly and faithfully nurse them, and then think their duty done. They mistake here. Their work has but just begun. The wants of the mind should be cared for. It requires skill to apply the proper remedies to cure a wounded mind. Children have trials just as hard to bear, just as grievous in character, as older people. Parents do not always feel alike. Their minds are often perplexed. They labor under mistaken views and feelings. Satan buffets them, and they yield to his temptations. They speak irritably, and in a manner to excite wrath in their children, and are sometimes exacting and fretful. The poor children partake of the same spirit, and the parents are not prepared to help them, for they were the cause of the trouble. Sometimes everything seems to go wrong. It is fretfulness all around, and all have a very miserable, unhappy time of it. The parents lay the wrong upon their poor children, and think them very disobedient and unruly, and the worst children in the world, when the cause of the disturbance is in themselves. In this manner some parents raise many a storm, by their lack of self-control. Instead of kindly asking the children to do this, or that, they are ordered in a scolding tone, and at the same time a censure or reproof is on their lips which the children have not

merited. This course, pursued toward children, destroys their cheerfulness and ambition. They do your bidding, not from love, but because they dare not do otherwise. Their heart is not in the matter. It is a drudgery, instead of a pleasure, which often leads them to forget to follow out all your directions, which increases your irritation, and makes it still worse for the children. The faultfinding is repeated, their bad conduct arrayed before them in glowing colors, until a discouragement comes over the children, and they are not particular whether they please or not. A spirit of "I don't care" seizes them, and they seek that pleasure and enjoyment away from home, away from their parents, which they do not find at home. They mingle with street company, and are soon as corrupt as any of the worst. [Cf: RH 01-20-63 para. 1] p. 23, Para. 2, [1863MS].

Upon whom rests this great sin! If home had been made attractive, had the parents manifested love and affection for their children, and with kindness found employment for them, in love instructed them how to obey their wishes, they would have touched an answering cord in their hearts, and their willing feet, and hands, and hearts, would have all readily obeyed them. Parents, by controlling themselves, and speaking kindly, and praising their children when they try to do right, encourage their right efforts, make them very happy, and throw a charm into the family circle which will chase away every dark shadow, and bring cheerful sunlight in. [Cf: RH 01-20-63 para. 2] p. 24, Para. 1, [1863MS].

Parents sometimes excuse their own wrong course because they do not feel well. They are nervous, and cannot, they think, be patient and calm, and speak pleasantly. They deceive themselves in this thing, and please Satan. He exults that the grace of God is not allowed by them as sufficient to overcome natural infirmities. They can, and should, at all times, control themselves. God requires it of them. They should realize that when they give way to fretfulness and impatience they cause others to suffer. Those around them are affected by the spirit they manifest, and if they in their turn act out the same spirit, the evil is increased, and everything goes wrong. [Cf: RH 01-20-63 para. 3] p. 24, Para. 2, [1863MS].

Parents, when you feel fretful, you should not commit so great a sin as to poison the whole family with this dangerous irritability. At such times set a double watch over yourself, and resolve in your heart not to offend with your lips. Nothing but pleasant, cheerful words should escape from your lips. Say to yourself, "I will not mar the happiness of my children by a fretful word." By thus controlling yourself, you will grow stronger. Your nervous system will not be so sensitive. You will be strengthened by the principles of right. The consciousness in your heart that you are faithfully discharging your duty, will strengthen you. Angels of God will smile upon your efforts, and help you. When you feel impatient, you too often think it is all in your children, and you blame them when they do not deserve it. At another time they might do the very same things, and all be acceptable and right. Children know, and mark, and feel these irregularities, and they are not always alike. Sometimes they are better prepared to meet changeable moods, and at other times they are nervous, and fretful, and cannot bear censure. Their spirit rises up in rebellion against it. Parents want all due allowance made for their state of mind, yet do not always see the necessity of making the same allowance for their poor

children. They excuse in themselves that, which if they see in their children, who have not their years of experience and discipline, they would highly censure. Some parents are of a nervous temperament, and when fatigued with labor or oppressed with care, do not labor to preserve a calm state of mind, but manifest to those who should be dearest to them on earth, fretfulness and lack of forbearance, which displeases God, and brings a cloud over the family. Children, in their troubles, should often be soothed with tender sympathy. Mutual kindness and forbearance will make home a paradise, and attract holy angels into the family circle. [Cf: RH 01-20-63 para. 4] p. 24, Para. 3, [1863MS].

The mother can and should do much toward controlling her nerves and mind when it is depressed; and even when she is sick, she can, if she only schools herself, be pleasant and cheerful, and can bear more of their noise than she would once have thought it possible. If infirmities, or depression of spirits affect the mother, she should not make the children feel her infirmities, and cloud their young, sensitive minds, and cause them to feel that the house is a tomb, and the mother's room the most dismal place in the world. The mind and nerves can gain tone, and strength, by exercising the will. The power of the will in many cases will prove a mighty soother of the nerves. [Cf: RH 01-20-63 para. 5] p. 25, Para. 1, [1863MS].

Do not let your children see you with a clouded brow. If they yield to temptation, and afterwards see and repent of their error, forgive them just as freely as you hope to be forgiven of your Father in heaven. Kindly instruct them, and bind them to your hearts. It is a critical time for children. Influences will be thrown around them to wean them from you, which you must counteract. Teach them to make you their confident. Let them whisper in your ear their trials and joys. By encouraging this, you will save them from many a snare that Satan has prepared for their inexperienced feet. But if you treat your children only with sternness, if you forget your own childhood, and forget that they are but children, and try to make them perfect, and make them men and women in their acts at once, you will close the door of access which you might otherwise have to your children, and you drive them to open a door for injurious influences, to affect their young minds, and before you awake to their danger, their minds have been poisoned by others. [Cf: RH 01-20-63 para. 6] p. 25, Para. 2, [1863MS].

Satan and his host are making most powerful efforts to sway the minds of the children, and they must be treated with candor, Christian tenderness and love. This will give you a strong influence over them, and they will feel that they can repose unlimited confidence in you. Throw around your children charms for home, and your society. If you do this, they will not desire so much the society of other young associates. Satan works through young associates to influence and corrupt the minds of each other. It is the most effectual way he can work. Young associates have a powerful influence over one another. Their conversation is not always choice and elevated. Evil communications will be breathed into the ear, which, if not decidedly resisted, find a lodgment in the heart, take root, and spring up to bear fruit, and corrupt their good manners. Because of the evils now in the world, and the restriction necessary to be placed upon the children, parents should have double care to bind them to their hearts, and let them see they wish to make them happy. [Cf: RH 01-20-63 para. 7] p. 25, Para. 3, [1863MS].

Parents should not forget their childhood years, how much they yearned for sympathy and love, and how unhappy they felt when censured and fretfully chided. They should be young again in their feelings. You should bring your mind down to understand the wants of your children. With firmness, all mixed with love, require your children to obey you. Your word should be implicitly obeyed. [Cf: RH 01-20-63 para. 8] p. 26, Para. 1, [1863MS].

Angels of God are watching the children with the deepest interest, to see what characters they develop. If Christ dealt with us as we often deal with each other and with our children, we should stumble and fall through utter discouragement. I saw that Jesus knows our infirmities, and himself hath felt their experience in all things but in sin, therefore he hath proportioned a way and a path to our strength and capacity, and like Jacob, hath marched softly and in evenness with the children as they were able to endure, that he might entertain us by the comfort of his company, and be to us a perpetual guide. He does not despise, neglect, or leave behind the children of the flock. [Cf: RH 01-20-63 para. 9] p. 26, Para. 2, [1863MS].

He has not bid us to move forward and leave them. He has not traveled so hastily as to leave us with our children behind. O no, but he has evened the path to life, even for children. And parents are required in his name to lead them along the narrow way. God has proportioned a way and a path according to the strength and capacity of children. *Ellen G. White*. [Cf: RH 01-20-63 para. 10] p. 26, Para. 3, [1863MS].

Can Be Restored When Confidence in Him is Regained.--In regard to the case of the injured sister, A.G., we would say in reply to the questions of _____ that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do and are restored to the church, but not till they have merited the confidence of the people of God by unqualified confessions and a period of sincere repentance. This case presents difficulties not found in some, and we would add only the following: [Cf: Unpublished Manuscripts, Volume 2 p. 45 para. 2] p. 26, Para. 4, [1863MS].

1. In cases of the violation of the seventh commandment where the guilty party does not manifest true repentance, if the injured party can obtain a divorce without making their own cases and that of their children, if they have them, worse by so doing, they should be free. [Cf: Unpublished Manuscripts, Volume 2 p. 45 para. 3] p. 26, Para. 5, [1863MS].

2. If they would be liable to place themselves and their children in worse condition by a divorce, we know of no scripture that would make the innocent party guilty by remaining. [Cf: Unpublished Manuscripts, Volume 2 p. 46 para. 1] p. 27, Para. 1, [1863MS].

3. Time and labor and prayer and patience and faith and a godly life might work a reform. To live with one who has broken the marriage vows and is covered all over with the disgrace and shame of guilty love, and realizes it not, is an eating canker to the soul; and yet a divorce is a lifelong, heartfelt sore. God pity the innocent party! Marriage should be considered well before contracted. [Cf: Unpublished

Manuscripts, Volume 2 p. 46 para. 2] p. 27, Para. 2, [1863MS].

4. *Why! Oh, why! will men and women who might be respectable and good and reach heaven at last sell themselves to the devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon the cause, and go to hell at last? God have mercy! Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime and fly to Christ for mercy and heal, as far as possible, the wounds they have made?--(Italics Supplied.) RH March 24, 1868. [Cf: Unpublished Manuscripts, Volume 2 p. 46 para. 3] p. 27, Para. 3, [1863MS].*

It is impossible for E to be fellowshipped by the church of God. He has placed himself where he cannot be helped by the church, where he can have no communion with nor voice in the church. He has placed himself there in the face of light and truth. He has stubbornly chosen his own course, and refused to listen to reproof. He has followed the inclinations of his corrupt heart, has violated the holy law of God, and has disgraced the cause of present truth. If he repents ever so heartily, the church must let his case alone. If he goes to heaven, it must be alone, without the fellowship of the church. A standing rebuke from God and the church must ever rest upon him, that the standard of morality be not lowered to the very dust.--*Testimonies, Vol.1,p.215. [Cf: Unpublished Manuscripts, Volume 2 p. 46 para. 4] p. 27, Para. 4, [1863MS].*

WHEN Divorce is Justified.--There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God. [Cf: Unpublished Manuscripts, Volume 2 p. 47 para. 1] p. 27, Para. 5, [1863MS].

I saw that Sister_____, as yet, has no right to marry another man; but if she, or any other woman, should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses.--*Adventist Home, p.344. (1863.) [Cf: Unpublished Manuscripts, Volume 2 p. 47 para. 2] p. 27, Para. 6, [1863MS].*