

I have been trying to find time to write to you for some days, but there is so much to be done I cannot do half I wish to. [Cf: 5MR378.03] p. 1, Para. 1, [1864MS].

Adelia and the children have been examined today. The doctor pronounces Adelia sick. We shall have their written prescriptions this week, then you can know more in regard to them. . . . [Cf: 5MR379.01] p. 1, Para. 2, [1864MS].

They have all styles of dress here. Some are very becoming, if not so short. We shall get patterns from this place and I think we can get out a style of dress more healthful than we now wear and yet not be bloomer or the American costume. Our dresses according to my idea should be from four to six inches shorter than now worn and should in no case reach lower than the top of the heel of the shoe and could be a little shorter even than this with all modesty. I am going to get up a style of dress on my own hook which will accord perfectly with that which has been shown me. Health demands it. Our feeble women must dispense with heavy skirts and tight waists if they value health. [Cf: 5MR379.02] p. 1, Para. 3, [1864MS].

Brother Lockwood, don't groan now. I am not going to extremes, but conscience and health requires a reform. [Cf: 5MR379.03] p. 1, Para. 4, [1864MS].

We shall never imitate Miss Dr. Austin or Mrs. Dr. York. They dress very much like men. We shall imitate or follow no fashion we have ever yet seen. We shall institute a fashion which will be both economical and healthful. [Cf: 5MR379.04] p. 1, Para. 5, [1864MS].

You may ask what we think of this institution. Some things are excellent. Some things are not good. Their views and teachings in regard to health are, I think, correct. But Dr. Jackson mixes up his theology too much with health questions which theology to us is certainly objectionable. He deems it necessary for the health of his patients to let them have pleasurable excitement to keep their spirits up. They play cards for amusements, have a dance once a week and seem to mix these things up with religion. [Cf: 5MR379.05] p. 1, Para. 6, [1864MS].

These things of course, we should not countenance, yet, when I view the matter from another standpoint, I am led to inquire, What better can be done for the feeble sick who have no hope of heaven, no consolation received by the Christian? Their sources of enjoyment must be derived from a different source; while the Christian has the elevating influence of the power of grace, the sinner must draw from another source his enjoyments. If ever I prize Christ and the Christian hope, it is here, while looking upon poor invalids with but little prospect before them of ever recovering their health and having no hope for a better life. Dr. Jackson carries out his principles in regard to diet to the letter. He places no butter or salt upon his table, no meat or any kind of grease. But he sets a liberal table. Waiters are constantly in attendance and if a dish is getting low they remove it and replenish. The food I call liberal and good. All the difficulty is, there is danger of eating too much. All our food is eaten with a keen relish. If anyone requires a little salt they have it supplied for the

asking. A little bell sits by their plate, which they use to call the waiter, who provides them what they ask. [Cf: 5MR380.01] p. 1, Para. 7, [1864MS].

From 12 o'clock to quarter before two are resting hours. Everything is quiet. All undress and go to bed. But I forgot to state at half past ten comes the taking of baths. All patients who take treatment enter a large carpeted room with stove in it. All around the room are hooks. Upon these hooks are the sheets of the patients. Each has their particular hook and their number over the hook. [Cf: 5MR380.02] p. 2, Para. 1, [1864MS].

Upon entering this room, the one who undresses first, wraps a sheet about her and signifies her readiness for a bath. By removing a tin from a hook painted on the back side with brown paint, they hold that tin until the bath-tending women ask, What does No. 1 want? She then tells them either sitz bath, half bath, or dry rubbing according to their prescription. They say, All ready. Then the patient turns this tin brown-side-out and goes to her bath. This saves all confusion, for it is known when all are served. [Cf: 5MR381.01] p. 2, Para. 2, [1864MS].

The bath women put on old duds reaching to the knees, are barefooted and bare-legged and look bad. Yet their manner of dress is according to their work. [Cf: 5MR381.02] p. 2, Para. 3, [1864MS].

I do think we should have an institution in Michigan to which our Sabbathkeeping invalids can resort. Dr. Lay is doing well. He is in the very best place he could be in to learn. He is studying all his leisure moments and is coming out a thorough convert. His wife is doing well. She is gaining, walks well for her. She is one hundred percent better than when she came here. Dr. Lay is respected in this institution. He ranks among their physicians. I think they [would] be unwilling to have them leave. Dr. Lay thinks some of going to New York City to Dr. Trall's college to attend lectures, obtain a diploma, and come out a regular M.D. I believe the Lord's hand is in our coming to this place. We shall learn all we can and try to make a right use of it. [Cf: 5MR381.03] p. 2, Para. 4, [1864MS].

Yesterday we attended the celebration of a wedding conducted in style, worthy of imitation. Dr.'s only son, James, was married to Miss Katie Johnson. They were married in their father's cottage and then came to the hall where all the patients were congregated and all the members of the household, also sick patients confined to their rooms were brought out, laid upon sofas and placed in rocking chairs upon the large platform occupied by those who lecture. Some were cripples, some diseased in various ways. The hall was decorated in tasteful style, nothing superfluous or silly. After the bridegroom and bride walked in, then Mrs. Dr. York conducted us to them and gave all who desired an introduction to them. There was a long table arranged with food which was placed upon plates and passed around to each one. Then waiters were constantly passing around with a supply if any more was required. Grapes were passed around in abundance. Everything was liberal, yet plain. They did not even on this occasion depart from their principles of diet, which made the thing consistent and admirable. They had extras, graham pudding with dates in it, gems mixed with raisins, custard, apple pie and baked apples, a few other simple things. Nothing

like fine flour was seen, even upon this extra occasion. [Cf: 5MR381.04] p. 2, Para. 5, [1864MS].

I am afraid as a people we should not carry out our principles as well. After we had eaten, Mr. Clark, a great musician, sang and played upon an instrument of music, cabinet organ. His song was very amusing, but enough of this. [Cf: 5MR382.01] p. 3, Para. 1, [1864MS].

I don't know when you will get another letter. I meant to send the price of those shoes so if any wanted cheap shoes they could get them for their children. But there are so many hands and so many different prices and kinds of shoes that I think it would be impossible to tell you so that you could understand in regards to them. They had better remain until we return, I think. [Cf: 5MR382.02] p. 3, Para. 2, [1864MS].

We hope you will enjoy yourselves well in our absence. By cheerful, above all things be happy. Look on the bright side and may the blessing of God rest upon you in rich abundance.--Letter 6, 1864. (To Brother and Sister Lockwood, September 1864.) [Cf: 5MR383.01] p. 3, Para. 3, [1864MS].

There is a work of reform to be carried on in your family. Your children need to be taught lessons of self-denial. They are feeble children. They have [not] much constitution to draw upon; therefore the greatest pains should be taken with their diet. They should eat the simplest food at regular intervals. Their appetites and taste should not be consulted at the injury of their stomachs. This has been done too much, and they have been made more nervous and have had less patience and self-control. Their stomachs should be consulted instead of their taste. Digestive organs should not be overtaxed, for they have but little force of constitution to draw upon. Nature should be left unburdened to carry on her work. [Cf: 5MR384.04] p. 3, Para. 4, [1864MS].

Laura consults the taste, the appetite, more than the stomach, the digestive organs. A simple, wholesome diet should be allowed the children and that only at regular intervals, not oftener than three times a day, and less would be better.--Letter 17, 1864. (To Brother and Sister Kellogg, circa 1864.) [Cf: 5MR385.01] p. 3, Para. 5, [1864MS].

In the vision given me at Roosevelt, [Aug 3, 1861] I was shown that your moving to New York City was wrong. You followed your own judgment. You looked with suspicion upon the very ones in whom you should safely confide and whose judgment would benefit you. . . . [Cf: 6MR189.01] p. 3, Para. 6, [1864MS].

There were those in New York City who had not the least foresight or judgment, who were not capable of taking care of themselves. Brother Wilcox was ready to advise you and lead you on to venture out and plan for you to advantage himself with the little means you had. . . . [Cf: 6MR189.02] p. 3, Para. 7, [1864MS].

Brother C. you do not have discernment of character. You confide in some you should not because they manifest zeal and are ready to venture in any new enterprise, while those whom you could safely confide in,

you do not appreciate, because they do not enter zealously into all your plans. [Cf: 6MR189.03] p. 3, Para. 8, [1864MS].

It was not the place for you in that city. It was very expensive for you to live. Money must be paid for everything necessary to support a family. Your own lack of judgment with poor calculations and miserable counselors to help you, consumed means which would have made your family comfortable elsewhere, and saved you from much suffering and privation. [Cf: 6MR189.04] p. 4, Para. 1, [1864MS].

Dear Brother, you make too many calculations that you can never carry out. If you should attempt to follow your own plans, you would make a failure which would drive you to discouragement, and instead of censuring yourself, you would be tempted by the enemy to blame and censure your brethren because they did not engage with you in your enterprise. You have many temptations in regard to your brethren. You must resist them or the enemy will make you weak and overthrow you. It is your duty to do what good you can as God opens the way before you. You are constantly trying to open some way for yourself. If you continue to plan and follow your judgment, you will burden your brethren and exhaust their patience. [Cf: 6MR189.05] p. 4, Para. 2, [1864MS].

I was shown that individuals would present inducements to tempt you. They will represent that the Seventh-day people do not appreciate your talents, and that you could accomplish a far greater and more useful work to leave them. Those who would thus deceive you are Satan's agents. You will be tempted to break away from this people where you can be pushed forward to do a great work. [Cf: 6MR190.01] p. 4, Para. 3, [1864MS].

I was shown if individuals could obtain their object and estrange your heart from this people, they would engage with you in your plans, raise your hopes, and then their interest in you would die when they could serve themselves of you no longer. They would leave you saying they were disappointed in you, and you and your family would suffer. [Cf: 6MR190.02] p. 4, Para. 4, [1864MS].

Your being a learned man does not qualify you for a leader or efficient laborer in this work. If you had much less learning than you have and could speak English readily, you would be more useful in this work. Your zeal is good. You are ambitious to see the work moving forward. You are conscientious and perfectly honest before God. [Cf: 6MR190.03] p. 4, Para. 5, [1864MS].

I saw you looking anxiously forward to a field of labor. You are absent from your country and cannot expect to labor in your favorite sphere. Your following the light which God has given you while in foreign countries, has cost you much suffering, much persecution and your views now differ so widely from theirs, your liberty and life would be in danger. [You would be in danger] of falling a sacrifice to a superstitious people. Do all you can where you are. Hold yourself ready to follow the opening Providence of God, but you should not mark out a course for yourself. [Cf: 6MR190.04] p. 4, Para. 6, [1864MS].

You are very sensitive. You possess fine feelings, but if you are not careful, the enemy will take advantage of your sensitiveness.

Disappointment throws you upon the battlefield of the enemy. To avoid disappointment move cautiously and sure. Counsel with experienced brethren. . . . [Cf: 6MR191.01] p. 4, Para. 7, [1864MS].

Dear Brother, you must lean upon the judgment of those who have experience. They must be your anchor to steady your course or you will drift in confusion anywhere and will be of no use in this last great work of preparation of God's people. . . . [Cf: 6MR191.02] p. 5, Para. 1, [1864MS].

If God has a special important work for you to accomplish, He will open the way before you and not only teach you your duty in the matter, but instruct the church, lay the burdens upon them to assist you by their prayers and aid you with their means. . . . [Cf: 6MR191.03] p. 5, Para. 2, [1864MS].

Brother C. must not be deceived and think his labors more valuable than they really are. Brother C. must exercise judgment and economy in using means. Brethren work hard for their means and while they see so little accomplished in the field by Brother C. they are in trial. Brother C. must remember the brethren have cause for trial on account of his lack of judgment and use of means. He must be willing to be instructed by his brethren where he lacks judgment and not suffer jealousy to come into his heart against them who would labor for his interest. In love, Ellen G. White.--Letter 3, 1864, pp. 2-7. (To Brother Czechowski, circa 1864.) [Cf: 6MR191.04] p. 5, Para. 3, [1864MS].

I have been trying to find time to write to you for some days but there is so much to be done I cannot do half I wish to. [Cf: 6MR345.01] p. 5, Para. 4, [1864MS].

Adelia and the children have been examined today. The doctor pronounces Adelia sick. We shall have their written prescriptions this week, then you can know more in regard to them. I think Dr. Jackson gave an accurate account of the disposition and organization of our children. He pronounces Willie's head to be one of the best that has ever come under his observation. He gave a good description of Edson's character and peculiarities. He enjoined upon him outdoor exercise and not much study. I think this examination will be worth everything to Edson.--Letter 6, 1864, p.1. (To Brother and Sister Lockwood, September, 1864.) [Cf: 6MR345.02] p. 5, Para. 5, [1864MS].

In the vision given me at Roosevelt I was shown something in regard to your case. I saw that your moving to New York was wrong. There were those in N. York ready to counsel you, who had not the least foresight or judgment, and who were not capable of taking care of themselves. And again it was very expensive for you to live in a city where the money must be paid for everything necessary to support a family. Your own lack of judgment, with poor calculation and miserable counselors to help you, consumed much means, which would have made your family comfortable and saved you from much suffering and privation. [Cf: 8MR72.01] p. 5, Para. 6, [1864MS].

Dear Bro. I was shown that you make too many high and large calculations that you can never carry out. If you should attempt to follow your own plans you would make a total failure and would be

driven to discouragement. You are not free from temptations and you feel very uneasy, because you cannot be doing some great work. Your mind is constantly upon the reach to engage in some work which you will certainly fail of accomplishing. [Cf: 8MR72.02] p. 5, Para. 7, [1864MS].

It is your duty to be more easy, quiet and be contented to do what little good you can as providence opens the way for you. You are constantly trying to open some way for yourself and if you continue to plan and make so large calculations you will greatly burden your brethren, exhaust their patience and Satan will tempt you. Individuals will present inducements to you and represent that this people do not appreciate your talents, etc. You will be tempted to break away from this people where you can be pushed forward to do more. But Bro. Czechowski, I was shown that if individuals could obtain their object and cause you to leave this people and carry out their plans, their interest in you would soon die. Without God you could accomplish nothing, and they would be disappointed in you and would have no further care for your family. [Cf: 8MR72.03] p. 6, Para. 1, [1864MS].

Your being a learned man does not benefit you much in this work. If you had acquired not half the learning you have, you would be far more useful in this work. Your zeal is good, your spirit God loves, but your labors cannot accomplish what you anticipate. Should you visit other countries, your way is hedged up, your preaching the truths you hold would cost you your liberty and finally your life. [Cf: 8MR73.01] p. 6, Para. 2, [1864MS].

You could be of far more use to make up your mind contentedly to do what you can as Providence opens the way, and in doing this can be of far greater use than to push your own way forward and lose your liberty and your helpless family be left without a protector. Your children need a father. You should teach your children habits of industry. You are not willing they should learn the power of endurance. Useful employment would keep your oldest son out of evil habits. If you cannot teach him to labor you should put him in the care of a judicious man who could teach him to be useful. You have a work to do here right in your own family. [Cf: 8MR73.02] p. 6, Para. 3, [1864MS].

Bro. C. you reach too high to be of essential service in this cause. You must lean upon the judgment of those who have experience. They must be your anchor or you will drift anywhere, and be of no use in this last great work of preparation for God's people.--Letter 3a, 1864. (To Brother Czechowski, circa 1864.) [Cf: 8MR73.03] p. 6, Para. 4, [1864MS].

In the vision given me at Roosevelt, [August 3, 1861,] I was shown that your moving to New York City was wrong. You followed your own judgment. You looked with suspicion upon the very ones in whom you should safely confide and whose judgment would benefit you. The enemy tempted you in regard to Brethren Whipple and Taylor. You were shown to me looking upon them and their families with suspicion and distrust. You misjudged them. These brethren are conscientious and would do their duty if they knew what it was. They are experienced. God loves them. Brother Taylor's spirit is precious in the sight of the Lord. [Cf: 8MR414.01] p. 6, Para. 5, [1864MS].

Your French brethren in that section are not refined and intelligent and because Brethren Taylor's and Whipple's families do not come right down to them to make much of them and supply their wants, they become jealous and dissatisfied and think themselves misused. If Brethren Taylor and Whipple should take the whole burden of these brethren upon themselves, their own families must be neglected and suffer, while they would only hurt the French people. If they should be helped, they would only look for more help from the same direction and would not depend upon their own efforts. God does not require this church to take the charge of every poor family who shall embrace the message. If they should do this, the work of the messengers to enter new fields must cease for the fund would be exhausted. Many are poor from their own lack of diligence and economy and they know not how to use means aright. If they should be helped, it would only hurt them. Poor people choose to raise large families when they know they have nothing to support them and worse than this, no family government leave their children to come up to ruin. Who must be the sufferers in this case? Must the cause of God be sapped and the treasury in different places exhausted to take care of these large families of (the) poor? No, the parents must suffer. They will suffer no more after they embrace the Sabbath than they suffered before. [Cf: 8MR414.02] p. 6, Para. 6, [1864MS].

There were those in New York City who had not the least foresight or judgment, who were not capable of taking care of themselves. Brother Wilcox was ready to advise you and lead you on to venture out and plan for you to advantage himself with the little means you had. He was poor and did not love to labor. Wished to obtain a living in an easy way without suffering much fatigue or hardship. Such men have no right to marry and have the charge of a family. If they choose to venture, they must bear it and suffer. Brother Wilcox has not been diligent and judicious, but has looked upon his brethren who were better situated than he in regard to the things of this world, and felt tried with them if they did not favor him and impart of their substance to him, when God did not require them to do this. He has been the instigator of much of the difficulty in New York. He has felt tried and had bitter feelings against Brother Andrew's family because they have not taken hold to help him and follow out the plans he has suggested. They had no confidence in his judgment or his diligence. [Cf: 8MR415.01] p. 7, Para. 1, [1864MS].

He has related things to different individuals in regard to Brother Andrews and wife and created prejudice in their minds that could not be readily effaced. He has had views and feelings like this, that if his brethren were better off than he in any respect, he was entitled to a share. If he needed, he had a right to it, yet he would not consent to labor as hard as his brethren to acquire the means they possessed. His views and feelings in regard to these things have been carried out and he has not been honest, but appropriated means to his own use which did not belong to him. I saw that he had taken from the treasury of God and through his calculations and contrivance, led Brother Czechowski into difficulty and suffering and distress, and brought discouragement upon the church in regard to helping Brother C. again. I saw that the Lord required Brother Wilcox to replace the means he had been the means of sinking which had come from this treasury. [Cf: 8MR415.02] p. 7, Para. 2, [1864MS].

Brother C. you do not have discernment of character. You confide in some you should not because they manifest zeal and are ready to venture in any new enterprise, while those whom you could safely confide in, you do not appreciate, because they do not enter zealously into all your plans. [Cf: 8MR416.01] p. 7, Para. 3, [1864MS].

It was not the place for you in that city. It was very expensive for you to live. Money must be paid for everything necessary to support a family. Your own lack of judgment with poor calculations and miserable counselors to help you, consumed means which would have made your family comfortable elsewhere, and saved you from much suffering and privation. [Cf: 8MR416.02] p. 8, Para. 1, [1864MS].

Dear Brother, you make too many calculations that you can never carry out. If you should attempt to follow your own plans, you would make a failure which would drive you to discouragement and instead of censuring your self, you would be tempted by the enemy to blame and censure your brethren because they did not engage with you in your enterprise. You have many temptations in regard to your brethren. You must resist them or the enemy will make you weak and overthrow you. It is your duty to do what good you can as God opens the way before you. You are constantly trying to open some way for yourself. If you continue to plan and follow your judgment, you will burden your brethren and exhaust their patience. [Cf: 8MR416.03] p. 8, Para. 2, [1864MS].

I was shown that individuals would present inducements to tempt you. They will represent that the Seventh-day people do not appreciate your talents, that you could accomplish a far greater and more useful work to leave them. Those who would thus deceive you are Satan's agents. You will be tempted to break away from this people where you can be pushed forward to do a great work. [Cf: 8MR417.01] p. 8, Para. 3, [1864MS].

I was shown, if individuals could obtain their object and estrange your heart from this people, they would engage with you in your plans, raise your hopes, and then their interest in you would die when they could serve themselves of you no longer. They would leave you saying they were disappointed in you, and you and your family would suffer. [Cf: 8MR417.02] p. 8, Para. 4, [1864MS].

Your being a learned man does not qualify you for a leader or efficient laborers in this work. If you had much less learning than you have and could speak English readily, you would be more useful in this work. Your zeal is good. You are ambitious to see the work moving forward. You are conscientious and perfectly honest before God. [Cf: 8MR417.03] p. 8, Para. 5, [1864MS].

I saw you looking anxiously forward to a field of labor. You are absent from your country and cannot expect to labor in your favorite sphere. Your following the light which God has given you while in foreign countries, has cost you much suffering, much persecution and your views now differ so widely from theirs, your liberty and life would be in danger of falling a sacrifice to a superstitious people. Do all you can where you are, Hold yourself ready to follow the opening Providence of God, but you should not mark out a course for yourself. [Cf: 8MR417.04] p. 8, Para. 6, [1864MS].

You are very sensitive. You possess fine feelings, but if you are not careful, the enemy will take advantage of your sensitiveness. Disappointment throws you upon the battlefield of the enemy. To avoid disappointment move cautiously and sure. Counsel with experienced brethren. The Lord has blessed the Brethren Bourdeaus with judgment and experience, God will make them a blessing to you. They seek to move cautiously. Counsel with them. [Cf: 8MR418.01] p. 8, Para. 7, [1864MS].

You would be of far greater use to control your mind, restrain it and not suffer it to be on the constant reach to engage in some great work. Content yourself to do what good God would have you to do. Follow His opening providence. In thus doing, you can be of far greater use than to urge your own way forward and endanger your liberty and life and your helpless family be left without a protector. [Cf: 8MR418.02] p. 9, Para. 1, [1864MS].

Your children need a father's care. Teach them habits of industry. Be not too careful to shield them from hardship. Teach them the power of endurance. Teach them as much as possible to be useful, especially your eldest son. If you cannot be with him to instruct him to useful employment, which will prevent evil habits from taking root, it would be wise to have a judicious person take charge of him who could love him and yet teach him industry, light labor or [that] which will not tax the constitution. Such a course would be for the interest of your child. [Cf: 8MR418.03] p. 9, Para. 2, [1864MS].

Dear Brother, you must lean upon the judgment of those who have experience. They must be your anchor to steady your course or you will drift in confusion anywhere and will be of no use in this last great work of preparation of God's people. [Cf: 8MR418.04] p. 9, Para. 3, [1864MS].

Brother C. must learn as he passes along by the things he suffers. I saw that God loved Brother C. The loss of means in New York City rests heavily on Brother Wilcox. He is much more to blame than Brother C. I saw Brother C., if you should follow out all your plans, it would require an inexhaustible fund to support your plans that would accomplish nothing in the end. Brother C. the same means which you have expended would have kept a successful laborer in the gospel field. If Brother Taylor had received half this means, he could have left home free and have accomplished much more than has been accomplished by Brother C. Brother C.'s life has been such, he has not valued money. He is very free, openhearted and confiding and has not discernment of character. He must value means more. The brethren work hard and some suffer privations to put money into the treasury, and then when they see it foolishly wasted for want of judgment, it saddens them and also discourages those who have used their influence to call out means from their brethren. [Cf: 8MR419.01] p. 9, Para. 4, [1864MS].

If God has a special important work for you to accomplish, He will open the way before you and not only teach you your duty in the matter, but instruct the church, lay the burdens upon them to assist you by their prayers and aid you with their means. [Cf: 8MR419.02] p. 9, Para. 5, [1864MS].

I was shown that Brother C.'s family must not be left to suffer. There

is no need of this. If all the churches in Vermont and Canada do a very little each while Brother C. is with them, they would scarcely feel it, and at the same time, Brother C.'s family would be comfortable. This burden must not rest upon any one individual. God loves Brother C. His eye is upon him and his family, and He will bless those who will kindly care for them and aid with their sympathy and substance. Brother C. suffers much in mind. His trials are peculiar to himself, and his family has known what pinching want is. Sister C. suffers from poor health yet she tries to do her duty to rightly care for her little family. I was shown that none should oppress them, but do them good; yet Brother C. must be willing to be corrected and reprov'd and must reform where he fails. Yet Brother C. must not be deceived and think his labors more valuable than they really are. Brother C. must exercise judgment and economy in using means. Brethren work hard for their means and, while they see so little accomplished in the field by Brother C., they are in trial. Brother C. must remember the brethren have cause for trial on account of his lack of judgment and use of means. He must be willing to be instructed by his brethren where he lacks judgment and not suffer jealousy to come into his heart against them who would labor for his interest. In love, [Signed] Ellen G. White. [Cf: 8MR419.03] p. 9, Para. 6, [1864MS].

Some in Vermont are deceived in regard to Brother Buck. God does not acknowledge him as his servant to labor for the salvation of his fellowmen. He has long been a hindrance to the cause of God by his lack of consecration. He has so long suffered self to rule and has been controlled by a passionate and willful spirit that he is weak, too weak to help others. Unless there is a thorough reform on his part, God will not use him in His cause. His life has not been elevated, his expressions have been rough and unbecoming a Christian. His influence has not been good. He has been too ready to dictate. He has been making efforts to reform yet he has not taken all the stumbling blocks out of the way. He has spoken against this matter and that, and expressed himself very hard against them, and has not made thorough work to undo what he has done. When he makes clean work in the sight of God, then the church will know it. God sees not as man seeth. Only those who are holy without spot, or wrinkle, or any such thing, will Jesus present to His Father. God's work requires clean instruments, pure vessels. "Be ye clean that bear the vessels of the Lord" (Isa 52:11).--Letter 3, 1864. (To Brother Czechowski, circa 1864.) [Cf: 8MR420.01] p. 10, Para. 1, [1864MS].

Mutual Trust Needed Between Husband and Wife--I was shown that although a couple were married, gave themselves to each other by a most solemn vow in the sight of heaven and holy angels, and the two were one, yet each had a separate identity which the marriage covenant could not destroy. Although bound to one another, yet each has an influence to exert in the world and they should not be so selfishly engrossed with each other as to shut themselves away from society and bury up their usefulness and influence.... [Cf: 10MR24.02] p. 10, Para. 2, [1864MS].

Many cases have been shown me in vision where the first evil seed sown in the family was an expression, look, or act of doubt on the part of the wife in regard to her husband's love or his attentions. Nothing can wound a man of integrity like this--to know that she who has given him her hand and has given her life's happiness into his keeping distrusts

him, that he has not her entire confidence; that his words, his goings out and his comings in are watched with uneasiness and jealousy; that he cannot act without restraint in the society of friends who visit him; that he cannot be cheerful, happy, or social with his friends; that an eye is upon him and he must act guardedly and restrained. A barrier is soon formed between the two who should have perfect trust in each other; then coldness and neglect follow, and the husband is driven by the jealousy of his wife to find in other society that which he cannot find at home with his wife and children.--Letter 9, 1864, p. 2. (To Sister Howland, March 20, 1864.) [Cf: 10MR25.01] p. 10, Para. 3, [1864MS].

"*Guilty Love*" *Rebuked*--I hear you have said, "I love B." What business have you to love B, when he belongs to another? Will you ruin and break an innocent wife's heart for the sake of gratifying your guilty love? [Cf: 10MR25.02] p. 11, Para. 1, [1864MS].

What family is safe if others pursue the Heaven-daring course you have? They might just as properly enter into my family, insinuate themselves into my husband's affections and then tear him from me to satisfy their guilty love. Again I ask you, Are you so hardened that you have no fear of God, of His fierce anger, which will soon come upon the sinner unmixed with mercy? You are willing to sell your soul cheap, disgrace your children, to satisfy your lustful heart. [Cf: 10MR25.03] p. 11, Para. 2, [1864MS].

After you have gotten B, what then? You have a man who fears not to break God's law, who fears not to break the heart of a kind wife who has borne him many children and laid them in the grave--a wife who has given him the warmth of her affections in youth--a wife he has lived with until they are on the decline of life! Think you after you get this B for yourself entirely, after you steal him from the wife of his youth, he will ever remain constant and true to you, who have accomplished so much evil to satisfy your guilty love? The truth found B a hard case. It was done everything for him. Now he has no fear of God, no fear of transgressing His law, evil angels take charge of his mind and yours, and then how constant and true and even will your love run? You have sowed to yourself misery, misery. Ever more will a guilty conscience haunt you. Is it possible now for you to retrace your steps? Is it possible that a merciful God would pity you yet? [Cf: 10MR26.01] p. 11, Para. 3, [1864MS].

How dare you love B and add to your sin that of breaking his wife's heart? Oh, you have sold heaven very cheap. You have shown what is your choice. Your life has marked your choice, that of being outside the city with dogs, sorcerers, adulterers, whoremongers, and those who love and make a lie.--Letter 12, 1864, pp. 2-3. [Cf: 10MR26.02] p. 11, Para. 4, [1864MS].

[We give the following letters, first, because of their value in instruction and interest; and second, because they shed light upon the fact that Eld. Hull has been a subject of affectionate and faithful labor for more than a year. The first communication was addressed to him Nov. 6, 1862; the second in June, 1863,--Ed.] [Cf: RH 01-19-64 para. 1] p. 11, Para. 5, [1864MS].

"Nov. 5, 1862, I was shown the condition of Bro. Hull. He was in an

alarming state. His lack of consecration and vital piety, left him subject to Satan's suggestions. He has relied upon his own strength, instead of the strong arm of the Lord, and that mighty arm has been partially removed. [Cf: RH 01-19-64 para. 2] p. 11, Para. 6, [1864MS].

"I was shown that the most alarming feature in the case of Bro. Hull is, he is asleep to his danger. He feels no alarm, feels perfectly secure, and at rest, while Satan and his angels are exulting over their conquest. Just as long as Bro. Hull maintained a conflict, his mind was reined up, and there was a collision of spirits. He has now ceased the conflict, and the collision ceases. His mind is at rest, and Satan lets him have peace. Oh, how dangerous was the position in which he was shown me! His case is nearly hopeless, because he makes no effort to resist Satan, and extricate himself from his dreadful snare. [Cf: RH 01-19-64 para. 3] p. 12, Para. 1, [1864MS].

"Bro. Hull has been dealt with faithfully. He has felt himself too much restrained. He could not act out his nature; and yet, while the power of the truth, with all its force influenced him, he was comparatively safe. But break the force and power of truth upon the mind, and there is no restraint, no bounds. The natural propensities take the lead, and there is no end, no stopping place. He has become tired of the conflict, and has for some length of time wished he could more freely act himself, and has felt hurt at the reproofs of his brethren. He was presented to me as standing upon an awful gulf, ready to leap. If he takes a leap, it will be final. His eternal destiny will be fixed. He is doing work, and making decisions for eternity. The work of God is not dependent upon Bro. Hull. If he leaves the ranks of those who bear the bloodstained banner of Prince Immanuel, and joins the company who bear the black banner, it will be his own loss, his own eternal destruction. [Cf: RH 01-19-64 para. 4] p. 12, Para. 2, [1864MS].

"I saw that those who wish, can have plenty of room to doubt the inspiration and truths of God's word. God compels none to believe. They can choose to rely upon the evidences he has been pleased to give, or doubt and perish. It is life or death with you, Bro. Hull. Already I saw a cloud of evil angels surrounding you, and you at perfect ease among them. Satan has been telling you a pleasing story about an easier way than to be in constant warfare with conflicting spirits; but choose that way, and in the end you will find that you will have a heavy and fearful toll to pay. [Cf: RH 01-19-64 para. 5] p. 12, Para. 3, [1864MS].

"I saw that you have felt strong in yourself, that you had arguments which could not be gainsayed, and you have not relied upon the strength of the Lord. You have too often rushed upon Satan's ground to meet an opponent. You have not waited until you knew that the truth, or cause of God demanded a discussion; but you have engaged with opponents where with a little forethought you would have decided that the truth could not be advanced, or the cause of God benefited. Precious time has thus been spent. [Cf: RH 01-19-64 para. 6] p. 12, Para. 4, [1864MS].

"Satan has looked on and witnessed the heavy blow Bro. Hull has dealt to Spiritualism in Battle Creek. Spiritualists have understood his organization, and felt assured it would not be in vain to make a determined effort to overthrow him who injured their cause so much. In

discussing with Spiritualists you have not merely to meet the man and his arguments, but Satan and his angels. And never should merely one man be sent forth alone to engage with a Spiritualist. If the cause of God really demands that Satan and his host be confronted through a spiritual medium, if enough is at stake to call for such a discussion, then one should never go forth alone, but several together, that with prayer and faith the host of darkness may be driven back, and the speaker shielded by angels that excel in strength. [Cf: RH 01-19-64 para. 7] p. 12, Para. 5, [1864MS].

"Bro. Hull, you was shown me under the soothing influence of a fascination which will prove fatal, unless the spell is broken. You have parleyed with Satan, and reasoned with him, and tarried upon forbidden ground, and have exercised your mind in things which were too great for you, and by indulging in doubts and unbelief, have attracted evil angels around you, and driven from you the holy and pure angels of God. If you had steadfastly resisted Satan's suggestions, and had sought strength from God with a determined effort, you would have broken every fetter, and driven back your spiritual foe, and come closer and nearer to God, and triumphed in his name. I saw that it was presumption in you to go forth to meet a Spiritualist when you were enshrouded in clouds of unbelief, and bewildered. You went to battle with Satan and his host without an armor, and have been grievously wounded, and are insensible to your wound. I fear, greatly fear, that the thunders and lightnings of Sinai would fail to move you. You are in Satan's easy chair, and do not see your fearful condition and make any effort. If you do not arouse, and recover yourself from the snare of the Devil, you must perish. The brethren and sisters would save you, but I saw that they could not. You have something to do. You have a desperate effort to make, or you are lost. I saw that those who were under the bewitching influence of Spiritualism, know it not. You have been charmed, and mesmerized, and yet know it not, and do not make the least effort to come to the light. [Cf: RH 01-19-64 para. 8] p. 13, Para. 1, [1864MS].

"I saw that we are now in the shaking time. Satan is working with all his power to wrest souls from the hand of Christ, and cause them to trample under foot the Son of God. 'An angel repeated slowly and emphatically these words: 'Of how much sorer punishment, suppose ye, shall he be thought worthy who has trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the spirit of grace?' Character is being developed. Angels of God are weighing moral worth. God is testing and proving his people. These words were presented to me by the angel: 'Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the *beginning of our confidence steadfast unto the end.*' God is displeased that any of his people who have known the power of his grace, should talk their doubts, and by thus doing make themselves a channel for Satan to transmit his suggestions to other minds. A seed of unbelief and evil sown, is not readily rooted up. Satan nourishes it every hour, and it grows strong and flourishes. A good seed sown, needs to be nourished, watered, and tenderly cared for; because every poisonous influence is thrown about it to hinder its growth, and cause it to die. [Cf: RH 01-19-64 para. 9] p. 13, Para. 2, [1864MS].

"Satan's efforts are more powerful now than ever before; for he knows that his time to deceive is short. Bro. Hull, I saw that you had injured yourself greatly by exposing your weakness, and telling your doubts to those who are Satan's agents. By soft words and fair speeches you have been deceived, and exposed yourself in a most reckless manner to the attacks of Satan. How could you do so? How could you wound yourself, and reproach God's word in the manner you have? You have recklessly rushed upon the Devil's battleground, and it is no marvel that your mind is so stupid and unfeeling. Already has Satan through his agents poisoned the atmosphere you breathe; already have evil angels telegraphed to his agents upon earth in regard to the course to be pursued toward you. And this is one whom God has called to stand between the living and the dead; this is one of the watchmen upon the walls of Zion to tell the people the time of night. A heavy responsibility rests upon you. If you go down, you will not go alone; for Satan will employ you as his agent to lead souls to death. [Cf: RH 01-19-64 para. 10] p. 14, Para. 1, [1864MS].

"I saw that angels of God were looking sorrowfully toward you. They had left your side, and were turning mournfully away, while Satan and his angels were grinning in exultation over you. If you had battled with your doubts yourself, and not encouraged the Devil to tempt you, by talking out your unbelief, and loving to dwell upon it, you would not have attracted the fallen angels about you in such numbers. But you chose to talk your darkness; you chose to dwell upon it; and the more you talk and dwell upon it, the darker and darker you grow. You are shutting out every ray of Heaven's light from you; and a great gulf is coming between you and those only that can help you. If you proceed in the way you have started, misery and woe are before you. God's hand will arrest you in a manner that will not suit you. His wrath will not slumber. [Cf: RH 01-19-64 para. 11] p. 14, Para. 2, [1864MS].

"But now he invites you. Now, just now, he calls upon you without delay to return unto him, and he will graciously pardon, and heal all your backslidings. God is leading out a people who are peculiar. He will purify them, he will cleanse them, and fit them for translation. Every carnal thing will be separated from God's peculiar treasure, until they stand out, each one like gold seven times purified. [Cf: RH 01-19-64 para. 12] p. 14, Para. 3, [1864MS].

"I saw that it was a cruel position for Brn. Waggoner and Frisbie to be in, serving the purposes of Satan by suffering their minds to run just as he would lead them in the channel of unbelief. Their greatest sin was in talking out these dark doubts and midnight unbelief, and drawing other minds into the dark channel their own minds were in. [Cf: RH 01-19-64 para. 13] p. 14, Para. 4, [1864MS].

"God's people will be sifted even as corn is sifted in a sieve, until all the chaff is separated from the pure kernels of grain. We are to look to Christ for an example, and imitate the humble pattern. You do not feel reconciled to the discipline you need, and do not exercise and practice that self-denial which Christ requires of those who are truly heirs of salvation. Those who are engaged in the work of saving souls, are co-workers with Christ. His was a work of disinterested benevolence; of constant, self-sacrifice. Those who have had so great a sacrifice made for them, that they might be made partakers of his

heavenly grace, should in their turn sacrifice and deny self, to aid in the great work of bringing others to the knowledge of the truth. Self-interest should be laid aside. Selfish desires and self-comfort should not now stand in the way of God's work in saving souls. God's ministers are laboring in Christ's stead. They are his ambassadors. They are not to study their ease, comfort, pleasure, desires, or convenience. They must suffer for Christ, be crucified with him, and rejoice that they can in every sense of the word, know the fellowship of the sufferings of Christ. [Cf: RH 01-19-64 para. 14] p. 15, Para. 1, [1864MS].

"I saw that ministers who labored in word and doctrine have a great work before them, and a heavy responsibility rests upon them. I saw that when they labor they do not come close enough to hearts. Their work is too general, and often too scattered. Their labor must be concentrated to the very ones they are laboring for. When they are preaching in the desk, their work is only commenced. They must then live out their preaching, ever guard themselves, that they bring not a reproach upon the cause of God. They should illustrate by example the life of Christ. 1 Cor. iii, 9. 'For we are laborers together with God.' 2 Cor. vi, 1. 'We then as workers together with him beseech you also that ye receive not the grace of God in vain.' The minister's work is not done when he leaves the desk. He should not then throw off the burden and occupy his mind with reading or writing, unless it is actually necessary; but should follow up his public labors by private efforts--laboring personally for souls whenever an opportunity presents--conversing around the fireside, beseeching and entreating souls in Christ's stead to be reconciled to God. Our work here is soon to close, 'and every man will receive his own reward according to his own labor.' [Cf: RH 01-19-64 para. 15] p. 15, Para. 2, [1864MS].

"I was shown the saints' reward, the immortal inheritance. Then I was shown how much God's people had endured for the truth's sake, and that they would count Heaven cheap enough. They reckoned that the sufferings of this present time were not worthy to be compared with the glory which should be revealed in them. And the people of God in these last days will be tried. Soon their last trial will come, and then they receive the gift of eternal life. [Cf: RH 01-19-64 para. 16] p. 15, Para. 3, [1864MS].

"You, Bro. Hull, have suffered reproach for the truth's sake. You have felt the power of the truth, and of an endless life. You have had God's Spirit witness with yours that you was owned and accepted of him. I saw if you resist the Devil and gird on your armor anew, and stand at your post, and fight manfully the battles of the Lord, you will be victorious, and you will soon lay off your armor and wear a victorious crown. Oh, is not the inheritance rich enough? Did it not cost a dear price, the agony and blood of the Son of God? I call upon you in the name of the Lord to awake. Rush from the awful deception Satan has thrown over you. Lay hold on everlasting life. Resist the Devil. Evil angels are around you, whispering in your ears, visiting you with lying dreams, and you listen to them and are pleased. Oh, for the sake of Christ, for your own soul's sake, tear away from this dreadful influence before you grieve God's Spirit entirely from you. *E. G. W.* "Battle Creek, Nov. 6, 1862." [Cf: RH 01-19-64 para. 17] p. 16, Para. 1, [1864MS].

"Bro. Hull: Sabbath, June 6, 1863, I was shown in regard to the work

of God, and the spread of the truth. Preachers and people have too little faith, too little devotion and true godliness. The people imitate the preacher, and the preacher has a very great influence upon the people. [Cf: RH 01-19-64 para. 18] p. 16, Para. 2, [1864MS].

"Bro. Hull, God wants you to come nearer to him, where you can take hold of his strength, and by living faith claim his salvation, and be a strong man. If you were a devotional, godly man in the pulpit and out, a mighty influence would attend your preaching. You do not closely search your own heart. You have studied many works to make your discourses thorough, able, and pleasing. But the greatest and most necessary study you have neglected--the study of yourself. A thorough knowledge of yourself, meditation and prayer, have been neglected by you too much. They have come in as secondary things. Your success as a minister depends upon your keeping your own heart. You will receive more strength by spending one hour each day in meditation, and mourning over your failings and heart corruptions, and pleading for God's pardoning love, and the assurance of sins forgiven, than you would by spending many hours and days in studying the most able authors, and making yourself acquainted with every objection to our faith, and the most powerful evidences in favor of our faith. [Cf: RH 01-19-64 para. 19] p. 16, Para. 3, [1864MS].

"Why our preachers do so little is because they do not walk with God. God is a day's journey from most of them. The closer you watch your own heart, the more watchful and guarded you will be, lest by your words or acts you dishonor the truth, and give occasion for the tongue of slander to follow you and the truth, and souls be lost through your neglect of self-examination, of heart study, and of vital godliness. The deportment of the minister of Christ should be holy, and a rebuke to vain, frothy professors. The beams of truth and holiness shining from your serious, heavenly conversation, will convict and lead others to the truth, and will compel those around you to say, God is with these men, of a truth. It is the carelessness and looseness of professed ministers of Christ that give them so little influence. [Cf: RH 01-19-64 para. 20] p. 16, Para. 4, [1864MS].

"There are many professors, but few praying men. If our preachers were men who prayed more in secret, who carried their preaching into practice in their families, who ruled their houses with dignity and gravity, their light would indeed shine to others around them. [Cf: RH 01-19-64 para. 21] p. 17, Para. 1, [1864MS].

"Bro. Hull, I have been shown if you would dedicate yourself to God, hold communion with him, meditate much, watch your failings, mourn and lament before the Lord in the deepest humility on account of them, relying upon him for strength, you would be in the most profitable business in which you ever were engaged; for you would be as though drinking at a living fountain, and then giving others to drink from that same fountain which revives and strengthens you. [Cf: RH 01-19-64 para. 22] p. 17, Para. 2, [1864MS].

"Dear brother, unless there is a change in your Christian character, you will fail of everlasting life; for our busy foe will lay his snares, and you not being nigh to God, will fall into the net he has prepared for you. You feel restless and uneasy, and study is your element; but you fail sometimes in the subject. When you should be

studying yourself, your own heart, you are engaged in reading books. When you should by faith be drawing yourself to Christ, you are studying books; and I saw all your study will be of no use to you unless you study faithfully yourself. You are not acquainted with yourself. Your mind dwells but little upon God. Self-confident, you pass along without knowing that self must die if you would be a successful minister of Christ. You lack sobriety and gravity out of the pulpit. These things counteract your pulpit labor. [Cf: RH 01-19-64 para. 23] p. 17, Para. 3, [1864MS].

"Ever since your case was first presented to me in vision, I have seen a lack in you. Your mind was not elevated. You would stand in the desk, and handle the most holy, sacred, elevating truths in an able manner, but when treating upon the most solemn subjects, you often mix in something comical, to create a smile, which has often destroyed the force of your whole discourse. You handle solemn truths with ease, but do not live them. You do not carry them out, and that is the reason the heavenly endorsement is lacking. Many whose ears you have pleased, will talk of the smart discourse, the able preacher, but are no more impressed with the necessity of obeying the truth, than before they listened to it. They go on just the same, transgressing God's law as before. It was the minister that pleased them, not the truths that he uttered. You remain at such a distance from God that his power does not set home the truth. You must live religion in your family, which will have an influence to elevate your family, to elevate your wife. When at home you throw off restraint and act like a boy, and the weight of the truth, and the burden of the work, do not rest upon you. You are not choice of your words, or of your example. [Cf: RH 01-19-64 para. 24] p. 17, Para. 4, [1864MS].

"Your only safety is in studying yourself, your weakness and failings. Do not cease to guard yourself. Watch yourself at home more closely. Watch yourself when away from home. You neglect your closet duties, and lay off your armor, give up to a spirit of recklessness that drives angels from your family, and from you. Do not neglect to search your own heart at home. Lavish not all your affections upon your family. Preserve your heart's best affections to devote to Jesus, who has redeemed you by his blood. When at home, be fitting up all the time for your Master's business when you shall be away from home. If you do this, you will have the armor on every moment. Your soul's highest desire will be to glorify God, to do his will upon earth, and you will have sweet confidence and trust in him. You will not feel so restless, but will have a constant theme for meditation, devotion, and holiness. I was referred to 1 Cor. ix, 27, 'But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.' Here is a work for you, to understand yourself, and not be flattered with any remarks which unwise and foolish brethren may make of your efforts. They may praise your preaching, but let it not elate you. If God's blessing attends your labors, fruits will be seen. Your preaching will not merely please, but will gather in souls. [Cf: RH 01-19-64 para. 25] p. 18, Para. 1, [1864MS].

"Bro. Hull, you must be guarded on every side. I saw that whatever divides the affections, or takes away from the heart the supreme love of God, or prevents unlimited confidence and entire trust in him, assumes the character, and takes the form, of an idol in our hearts. I

was pointed to the first great commandment: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.' There is no separation allowed here in our affections from God. Nothing is here allowed to divide our supreme love or delight in him. Your will, wishes, plans, desires, and pleasures, must all be in subjection. You have something to learn, to exalt the Lord God in your heart, in your conversation, in all your acts; and then Jesus can teach you, and help you, as you cast your net on the right side of the ship, to bring it to shore full of fishes. Without the help of Christ in casting your net, you may toil weeks, months, and years, without seeing much fruit of your labor. [Cf: RH 01-19-64 para. 26] p. 18, Para. 2, [1864MS].

"I saw that you would be tempted that your brethren want to gauge you. You will feel that they put too much restraint upon you. Your brethren only want to gauge you to live according to God's word, to carry out the instructions there given, and God wishes to bring you there, and angels are watching you with the deepest solicitude, knowing that you must come there and conform your life to the word of God, that you may be blessed and strengthened of God, or you will fall out by the way. While you preach to others, you yourself will be a castaway. You may be an overcomer, you may win eternal life. You are recovering yourself from the snare of the Devil. [Cf: RH 01-19-64 para. 27] p. 18, Para. 3, [1864MS].

"But other snares the enemy is preparing for you. God will help and strengthen you, if you seek him earnestly. But study yourself. Try every motive. Let not your aim be in your discourses to preach smart, to exhibit Moses Hull; but let it be to exhibit Christ. Simplify the truth to your hearers, that small minds may comprehend it. Make your discourses plain, pointed, and solemn. Bring the people to a decision. Make them feel the vital force of truth. If any speak one word of flattery to you, rebuke them sharply. Tell them Satan has troubled you with that for some time, and they need not help the Devil in his work. [Cf: RH 01-19-64 para. 28] p. 19, Para. 1, [1864MS].

"When among the sisters, be reserved. No matter if they think you lack courtesy. If a married or unmarried sister shows any familiarity, repulse them. Be abrupt and decided, that they may ever understand that you give no countenance to such weakness. When before the young, and at all times, be grave, be solemn. I saw that if Bro. Loughborough and yourself make God your strength, a work will be accomplished by you for his poor people, for two can be a host. Come close to each other, pray together and separately, be free with each other. Bro. Hull should confide in Bro. Loughborough's judgment, and listen to his counsel and advice. E. G. W. "Battle Creek, June, 1863." [Cf: RH 01-19-64 para. 29] p. 19, Para. 2, [1864MS].