

Ellen G. White 1868 Manuscripts

Ms 1, 1868

Testimony Regarding Brother Dennis

Watrousville, Michigan

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I was shown the case of Brother Dennis. His experience in connection with this work has been superficial. He has never yet seen the sinfulness of sin. I was shown that it would have been far better for the cause of present truth had he never professed to believe it, had he never joined the ranks of Sabbathkeeping Adventists. He has been considered as a sample of the people who believe the truths which are peculiar in this degenerate age. The natural heart will turn from the truth and catch hold of any excuse at hand to ease the conscience and resist the convictions of the Spirit of God. Oh, what a miserable representative of the truth has been the life of Brother Dennis! His name is a byword in the mouths of those who love not the cross of Christ, and some honest souls really think that the ranks of Sabbathkeepers are made up of material like this man.

Satan was willing he should in name and profession become a Sabbathkeeper, while no reformation was wrought in his character. He pushes such unworthy, unconsecrated ones into the ranks of Sabbathkeepers to keep conscientious, worthy persons out. As such are convicted of the truth and are weighing evidence, Satan is at hand to lead those who are decidedly opposed to the truth, and who have no sympathy for Sabbathkeeping Adventists, to bring up the cases of these unconverted, unconsecrated men and women and say, "There is such a one, a Sabbathkeeper; look at his course. All of them are made up of just such people. Look at Dennis. You know he is not an honest, honorable man. He is a rascal; and if you know when you are well off, keep out of such company. You had better save your good name and have nothing to do with this strange people." Thus has this man Dennis been a reproach to the cause of God, a stumbling block to sinners, a disgrace to the truth.

I was shown that God, who never slumbers and sleeps, has a faithful record of the lives of all men. Angels are upon their track and follow them in their acts of life, and nothing escapes their notice. Everything is open to their scrutinizing gaze. I was shown that the education of this man has been sadly deficient. His life has been marked with loose, lax morals. He has considered any course that he might pursue to advantage himself, even at the disadvantage of others—by prevaricating, by deceiving, by false statements—and yet bear a passably fair character before his fellow men that he is a smart fellow, a shrewd man. His name was presented before me by the recording angel, all covered with spots as black as ink. "These things," says the angel, "have not been seen in their true hideousness. His character is all full of deformity and he sees it not. These things have become second nature. He has thought to depart from rectitude in this, that,

and the other in order to be advantaged, that he would obtain some good to himself.” Thus Satan leads souls on to sin that by so doing they can gain some coveted object. Oh what a deception! The desired thing, when gained, proves to be like the apples of Sodom—fair and beautiful without, but when opened is found to contain nothing but ashes.

I was pointed to his marriage and the separation from his wife. He was wrong in marrying the woman. He loved her not, but her little means was a bait, a temptation not to be resisted. He married the woman for her money, and his marriage relation was unhappy indeed. This woman was not a prudent, cautious woman. She was infatuated, and was persistent to marry the man of her choice. She sacrificed her own happiness and that of her children at the altar of blind passion. She awoke from her deception, and her love—so strong—grew cold. She said many bitter things, irritating in their nature, which made the gulf of separation wider and wider. The love of money led to all this unhappiness. Brother Dennis, the love of money is the root of all evil. How much have you sacrificed to this love? Your benevolence and your manhood. What have you gained? The apples of Sodom. God’s curse has been resting upon you and His prospering hand has not attended your course in life. Does it pay to sacrifice so much for a life of sin, of error and wrong, when the wages is death?

Your wife—who has left you—was in fault, as well as yourself. Yet your course evidenced to all who understood the matter that her money was the motive of your marriage. You did not love her or her children. You took the responsibility upon you of supporting all, both mother and children, but just as long as you were aware of the fact that there was a fund of surplus means, you did not see the necessity of earnestness, industry, and perseverance to live without this means and reserve this to the ones to whom it belonged—the mother and children, especially the latter. You were restless, dissatisfied, unhappy, because of this money. It was the apple of discord. At length she felt that your marriage with her was for her money and she appealed for help to her friends, who gave it to her, and then gave notoriety to your course.

She did not awake any too soon. The demon had taken possession of you because there was money within your reach, which you could not fully command. The love of money is the root of all evil. The course the mother pursued in separating from you, was right. If then she had devoted herself to her children, and carried out habits of economy and industry, she would have secured to herself a measure of happiness. But her lack of discernment of character has again brought her into trouble where her marriage relation sets upon her as fetters.

If, when you professed to believe the truth, you had been sanctified through the truth, you would have seen the sinfulness of your past life and would have felt thoroughly humbled and confessed your wrongs to her who was once your wife, and made thorough work in undoing your past wrongs. But instead of this you excused yourself, sin did not appear exceeding sinful, and you passed over sins of magnitude as small items not worth noticing. In seeking to obtain the heart of your present wife you deceived her—made her think you were a worthy man and had been abused. The sister you married made a sad mistake. It would have been better had she never married you.

You misrepresented the facts in regard to your case to the ministers preaching present truth, and then made what you could of their counsel gained by your prevarication. You have linked a precious child of God to your side. Yet, since her marriage, her zeal for God and her devotion to Him have greatly lessened. She has been separating, in her affections and union, from the people of God. She has entertained the idea that her husband has been dealt with too severely, and that he has not been regarded in the right light; that he was not as wrong as many of his brethren supposed. There she has deceived her own soul. The brethren could only view him from the things developed in his character. Much they know nothing about; but God, whose eyes are too pure to look upon and sanction iniquity, has written in His book the true character which is hidden from the eyes of short-sighted mortals. This sister must possess her soul in patience, cling to God, devote to Him the wealth of her affections, and she will never here be disappointed, never be turned away.

I was shown that a great work was before Brother Dennis. He has felt very bitterly toward those who have in the fear of God stood separate from him and have felt that they could not cover up his wrongs. He has had hatred in his heart, and possesses a revengeful spirit towards those who oppose instead of justifying his course. Oh, if he could once view his character and life as God views it, he would not consider his lifetime any too long to repent of the past events of his life. It is not duty now to separate from his present wife, but to live with her and seek to make her happy. She must draw nigh to God and He will draw nigh to her.

Brother Dennis, wherein you have appropriated to your own benefit means which belonged to your wife divorced, it should be restored as soon as you can do so and not bring your own family to actual want. More than this, in your past life where you have played the gouge game and, through wrong means or false pretenses, deprived others of that which was their right, if it is possible, restore; and if this shall be out of your power, write or acknowledge the wrong and seek to make all right with God and man. Your character must be entirely reformed. There must be a transformation of the mind. A thorough conversion is needed, an entire change of life.

If this change takes place, then may he yet gain a good character for heaven. I fear that the necessity for this thorough reformation will never be seen by him. He can yet be saved if he will take the necessary steps required for a transformation of life that Jesus may be formed in him, the hope of glory. Every defect in his character will have to be remedied, be refined as gold seven times purified. If he sees the deception of the heart, that the heart is deceitful above all things and desperately wicked, and becomes jealous of himself, conscientious, he may yet become an heir of immortality.

My fears are that he will never make thorough work and that he will be found wanting in the day of God, his character all spotted over with imperfections, sin, and corruptions. His only hope is in humble, thorough repentance and humility. Let him die to self, be crucified to self. Let the life show that the truth has accomplished a good work for him, then can he exemplify the truth to others by his consistent life and godly conversation. He can be an honor to the cause of present truth if he takes hold of the work. Light is for him if he will come to the light.

But I fear, through what I have seen, that he loves darkness rather than light, and that his sensibilities are so benumbed by sin and wrong that they are blunted, his conscience seared, and sacred things are dragged down to a level with common things.

That which ye sow, that ye shall reap. The harvest is sure, an abundant crop you will have. You are sure of a crop. No frost shall blight, no mildew blast it, no palmerworm devour it.

He will reap that which he has sown. A terrible harvest awaits him. Affliction's bitter cup he will drink. Now there is an opportunity for wrongs to be righted, sins to be repented of. Humble confessions now should be made and he be reconciled, as far as lies in his power, to his fellow men.

Salvation and immortality are granted the faithful overcomer, those who by patient continuance in well doing sought for glory, honor, immortality, eternal life. This is worth a lifelong effort.

Ms 2, 1868

Testimony to Washington N. H. Brethren

Your case, Brother Ball, was shown me in connection with the church at Washington two years ago. The vision related to the past, present, and future. As I stand before the people in different places as we travel, the Spirit of the Lord brings before me clearly the cases I have been shown, reviving the matter previously given me. I was shown you as receiving the Sabbath while you stood opposed to important truths connected with the Sabbath. You were not fortified with all the truth. I then saw your mind directed in the wrong channel, in the channel of unbelief, of doubt, distrust, and seeking for to obtain those things to strengthen unbelief and darkness. Instead of searching for evidence for to strengthen faith you took the opposite course and Satan directed your mind in a channel to suit his own purposes. You love to combat, and when you enter this field of battle you know not when to lay down your arms. You love to argue, and have indulged in this until it has led you from the light, led you from the truth, led you from God, where you have been enshrouded in darkness, and dark unbelief has taken possession of your mind. You have been blinded by Satan.

You have, like faithless Thomas, considered it a virtue to doubt unless you could have unmistakable evidence removing all cause from your mind for doubting. Did Jesus commend the unbelieving Thomas? As He granted him the evidence he had declared he would have before he believed, He said unto him, "Be not faithless, but believing." Thomas answered, "My Lord and my God." He is now compelled to believe. There is no room to doubt. Jesus said unto him, Thomas, because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet have believed. [John 20:27-29.] You were represented to me as uniting your efforts with the rebel leader and his host to annoy, perplex, dishearten, discourage and overthrow those who are battling for the right, who are standing under the blood-stained banner of Prince Immanuel. Your influence, I was shown, has turned souls from keeping the

Sabbath of the fourth commandment. You have employed your talents, your skill, to manufacture weapons to place in the hands of the enemies of God to fight those who are trying to obey God in keeping His commandments. While angels have been commissioned to strengthen the things that remain, to withstand and counteract your influence, they have looked with the deepest grief upon your work to dishearten and destroy. You have caused pure, sinless, holy angels to weep.

Those who are living amid the perils of the last days, which are characterized by the masses turning from the truth of God to fables, will have close work to turn from the fables which are prepared for them on every hand, and have an appetite to feast upon unpopular truth. Those who turn from these fables to truth are despised, hated, and persecuted by those who are presenting fables to the people for their reception. Satan is at war with the remnant who are endeavoring to keep the commandments of God and the testimony of Jesus. Evil angels are commissioned to employ agents who are men upon the earth who can the most successfully exert their influence to make Satan's attacks effective against the remnant whom God calls "a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." [1 Peter 2:9.] This, Satan is determined to hinder. He will employ everyone who will engage in his service to hinder the chosen people of God from shewing forth the praises of Him who has called them from darkness into His marvelous light. To hide, to cover up this light, to cause people to distrust it, to disbelieve it, is the work of the great rebel and his host.

While Jesus is purifying His people unto Himself, redeeming them from all iniquity, Satan will employ his forces, his power, to hinder the work and prevent the perfection of the saints. Those who are all covered up and walled in by fables and error, and who make no effort to receive and obey the truth, Satan does not feel so anxious about them. He knows he is sure of them. But those who are seeking for truth, that they may obey it in the love of it, are the ones who excite his malice and stir his ire. He is so gratified, so pleased, when he can lead them from right in a course of disobedience, because he can never weaken them while they keep close to Jesus.

When we disobey and sin against God there is a disposition to fall behind a day's journey from Jesus; [we seek to separate from] His company because [it is] distasteful, for every ray of light from His divine presence points to the sin, the wrong, we have been guilty of. Satan exults over the errors and wrongs he has induced souls to commit, then he takes all these failures and sins and wrongs and makes the most of them. He rehearses them to the angels of God and taunts them with these weaknesses and failures. He is in every sense of the word an accuser of the brethren and exults over every sin and wrong God's people are deceived and beguiled to commit.

You, Brother Ball, have been engaged in this same work to quite an extent. You have taken the things which you have called wrongs, weaknesses which have appeared to you like errors in the ranks of Sabbath-keeping Adventists, and have brought them to the notice of the enemies of our faith, who were warring against that company whom angels of heaven were ministering

unto and Jesus their advocate pleading their cause before His Father. He cries, "Spare them, Father, spare them, the purchase of My blood," and lifts to His Father His wounded hands. You have been guilty before God of a great sin. You have been taking advantage of those things which grieve, which bring anguish upon the people of God as they see some of their numbers unconsecrated and frequently overcome by Satan. Instead of aiding in the work to help these erring souls get right, you have triumphantly made their errors conspicuous to those who hated them because they professed to keep the commandments of God and the faith of Jesus. You have made it very hard for those who were engaged in the work of saving the erring, hunting up the lost sheep of the house of Israel.

I was pointed back to the history of ancient Israel. For their disobedience and departure from God, He suffered them to be brought into close places, and adversity to come upon them, their enemies to make war with them, to humble them and lead them to seek God in their trouble and distress. "Then came Amalek and fought with Israel in Rephidim." [Exodus 17:8.] This took place directly after the children of Israel had given themselves up to their rebellious murmurings and unjust, unreasonable complaints against their leaders whom God had qualified and appointed to lead His people through the wilderness to the land of Canaan.

The Lord directed their course where there was no water purposely, to prove them, to see, after they had received so many evidences of His power, if they had learned to turn to Him in their affliction and had repented of their past rebellious murmurings against Him, by charging Moses and Aaron with selfish motives in bringing them from Egypt to kill them and their children with hunger, that they might be enriched with their possessions. In doing this they ascribed to man that which they had received unmistakable evidence was from God alone, whose power is unlimited. These wonderful manifestations of the power of God He would have them ascribe to Him alone, and magnify His name upon the earth. The Lord brought them over the same ground of trial repeatedly to prove them, to try them, if they had yet learned His dealings and repented of their sinful disobedience and rebellious murmurings.

In Rephidim, when the people wanted for water, they were again proved, and again showed that they yet possessed an evil heart of unbelief, of murmuring, of rebellion, which revealed that it would not yet be safe to establish them in the land of Canaan, for if they would not glorify God in their trials and adversity in their travels through the wilderness to the Canaan in prospect, while God was continually giving them unmistakable evidence of His power, His care for them and His glory, they would not magnify His name and glorify Him when established in the land of Canaan surrounded with blessings and prosperity. Because the people thirsted for water they were provoked so that Moses feared for his life.

When assailed by the Amalekites Moses gave Joshua directions to fight with their enemies while he would stand with the rod of God in his hand, with his hand raised toward heaven in the sight of the people, showing rebellious, murmuring Israel [that] their strength and power was in God. He was their might and the source of their strength. There was no power in that rod. God wrought through Moses. Moses had to receive all his strength from above. When

Moses held up his hands, Israel prevailed; when he let down his hands, Amalek prevailed. When Moses became weary, preparations were needful to keep his weary hands continually raised toward heaven. Aaron and Hur prepared a seat for Moses to sit upon, and then both engaged in holding up his weary hands until the going down of the sun. These men in thus doing shewed to Israel their work to sustain Moses in his arduous work, while he should receive the word from God to be spoken to them, also to shew Israel that God alone held their destiny in His hands, that He was their acknowledged leader.

“And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of the people, for I will utterly put out the remembrance of Amalek from under heaven. ... For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.” [Verses 14-16.] “Remember what Amalek did unto thee by the way when ye were come forth out of Egypt: how he met thee by the way, even all that were feeble behind thee when thou wast faint and weary: and he feared not God. Therefore it shall be when the Lord thy God hath given thee rest from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven: thou shalt not forget it.” [Deuteronomy 25:17-19.]

As the angel of God presented these facts in the travels and experience of the children of Israel, I was deeply impressed with the especial regard that God had for His people, notwithstanding their errors, their disobedience, and their rebellion. They were God’s chosen people that He had especially honored by coming down from His holy habitation upon Mount Sinai, and in majesty and glory and awful grandeur spoke the ten commandments in the audience of all the people, and wrote them with His own finger in the tables of stone. The Lord says of His people Israel, “For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself above all people upon the face of the earth. The Lord did not set His love upon you nor choose you because ye were more in number than any people: for ye were the fewest of all people; but because the Lord loved you and because He would keep the oath which He had sworn unto your fathers.” [Deuteronomy 7:6-8.]

I was shown that those who are trying to obey God and purify their souls through obedience to the truth are God’s chosen people, modern Israel. God says of them through Peter, “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people: that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.” [1 Peter 2:9.]

As it was a crime for Amalek to take advantage of the children of Israel in their weakness, their weariness, and he annoyed them, perplexed them, discouraged them, so it was no small sin for you to be closely watching for to discover the weakness, the haltings, the errors, and sins of God’s afflicted people, and expose the same to their enemies. You were doing Satan’s work, not the work of God.

Sabbath-keeping Adventists in Washington [N. H.] have been, many of them, very weak. They have been miserable representatives of the truth. They have not been an honor to the cause of present truth and the cause would have been better off without them. You have taken the unconsecrated lives of Sabbath-keepers as an excuse for your occupying the position of doubt and unbelief. It has also stood in your way to see that these unconsecrated ones were, some of them, professing strong faith in the visions, vindicating them when opposed and defending them with warmth. While at the same time they professed so much zeal, they were disregarding the teachings given through vision and were going directly contrary to them. In this respect they were stumbling blocks to Brother Ball, and were by their course bringing the visions into disrepute.

Brother Ball, I was shown that you had a proud heart, and when you thought your writings at the Review office were slighted, your pride was touched and you commenced a warfare which has been like Paul's kicking against the pricks. You have joined hands with those who turn the truth of God into a lie. You have strengthened the hands of sinners, opposed the counsel of God against your own soul. You have been warring against that which you had no knowledge of. You have not known what work you were doing. I saw your wife wrestling with God in prayer, with her faith firmly grasping you and at the same time fixed upon the throne, pleading the never-failing promises of God. Her heart has ached as she has seen you persisting in your warfare against the truth. I was shown that you were doing this ignorantly, blinded by Satan. While engaged in this warfare you were not increasing in spirituality and devotion to God. You had not the witness that your ways pleased God. You had a zeal but not according to knowledge. You had no experience in my calling, had scarcely seen me, and had no knowledge of my work.

You possess, Brother Ball, qualifications which would make you of special service in the church at Washington, or in any other church, were your talents devoted to the upbuilding of the cause of God. I saw your children were now in a state to be impressed with the truth, and Jesus was pleading for you, Brother Ball, "Spare him a little longer." I was shown that if Brother Ball was converted to the truth, he would make a pillar in the church and could honor God by his influence, sanctified through the truth.

I saw angels of mercy hovering about Brother Ball. I was shown that he was deceived greatly in the moral worth and standing before God of that class who have withdrawn from the body. A few honest ones are among them; these will be rescued, but the most of them have long been in heart unconsecrated, and the close testimonies have been in their way, a yoke of bondage to them. They have thrown off the yoke and retained their corrupt ways. God calls upon you to separate from them, cut loose from these whose delight it is to war against the truth of God. A little from this, their true character will be developed. They are of that class who loveth and maketh a lie.

If your whole interest is in the truth and the preparatory work for this time, you will be sanctified through the truth and receive a fitness for immortality. You are in danger of being

too exacting with your children, not as patient as is necessary. The thorough work of preparation must go on with all who profess the truth until we stand before the throne of God without fault, without spot or wrinkle or any such thing. God will cleanse you if you will submit to the purifying process.

I was shown the case of Brother William Farnsworth. He was shown me enshrouded in darkness, which darkness was not relieved by rays of light from Jesus. He did not seem sensible of his darkness, but was in a state of listless indifference, unfeeling and unconcerned. I enquired the cause of this much-to-be-dreaded condition, and was pointed back for years, and shown that Brother Farnsworth had not, since he embraced the truth, been sanctified through the truth. He has been selfish, gratified his appetite, his lustful passions, to the destruction of his own spirituality. I was shown that God had given light through the gifts placed in the church which would instruct, counsel, guide, reprove and warn. These testimonies which he has professed to believe were direct from God, he has not regarded or lived according unto. To disregard light is to reject it. The rejection of light leaves men captives, bound about by chains of darkness and unbelief.

I was shown that you have increased your family without realizing the responsibility you were bringing upon yourself. It has been impossible for you to do justice by your companion or by your children. Your first wife ought not to have died, but you brought upon her cares and burdens which ended in the sacrifice of her life. You have, by increasing your family so rapidly, been kept in a state of poverty, and the mother who has been engaged in rearing the younger members of your family has not had a fair chance for her life. She has nursed her children under the most unfavorable circumstances. When heated over the cook stove, and a child in her arms almost all the time, she could not instruct them as she should and regulate their habits of eating and working.

The result of eating food not the most healthy, and by violating the laws which God has established in our being, has brought disease and premature death upon the elder class of your children. Disease has been transmitted to your off-spring and the eating largely of flesh meats has increased the difficulty. The eating of pork has awakened and strengthened a most deadly humor in the system. Your offspring are robbed of vitality before they are born. You have not added to virtue knowledge, and your children have not been instructed how to preserve themselves in the best condition of health. Never should one morsel of swine's flesh be placed upon your table.

Your children have come up, instead of being brought up and educated to the end that they might become Christians. Your cattle have received in many respects better treatment than your children. Your wife now living has a hard lot. Her vitality is nearly exhausted. You have not done your duty to your children. You have left them to grow up in ignorance. [You] have not realized [that] if you took upon yourself the responsibility of bringing into the world so numerous a flock you were accountable in a great measure for their salvation. You cannot throw off this responsibility.

You have robbed your children of their rights by not interesting yourself in their education and instructing them patiently, faithfully in regard to forming characters for heaven. Your course has destroyed the confidence of your children in you. You are exacting, overbearing, tyrannical, fret and scold and censure, wean the affections of your children from you. [You] treat them as though they had not just rights, but as though they were machines to turn in your hands according to your pleasure. You provoke them to wrath and often discourage them. You do not give them love and affection. Love begets love, affection begets affection. The spirit you manifest toward your children will be reflected back upon you.

You are in a critical condition and have no realizing sense of it. It is impossible for an intemperate man to be a patient man. First temperance, then patience. You have so long lived for self and followed the imagination of your own heart that you cannot discern sacred things. Your lustful appetite has controlled you, your lustful passions have controlled you. The higher order of the mental organs have been weakened and controlled by the lower base organs. The animal propensities have been gaining strength. You have corrupted your ways before the Lord. You have given loose rein to your appetite and have not restrained the animal passions until you are debased in the sight of a holy God.

When reason is left to be controlled by appetite, the high sense of sacred things is not discerned, the mind is debased, the affections are unsanctified. The heart testifies what is therein by the mouth and the acts. God has been displeased and dishonored by your conversation and deportment. Your words have not been select and well chosen, but low, vulgar conversation comes naturally to your lips in the presence of children and youth. Your influence in this respect has been bad. Your example has not been right, and you have stood directly in the way of your own children seeking the Lord, and the children of Sabbath-keepers in Washington [N. H.].

Your course in this respect cannot be too severely censured. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of his heart bringeth forth good things. An evil man out of the evil treasure of his heart bringeth forth evil things. For I say unto you that every idle word that men shall speak they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified and by thy words thou shalt be condemned." [Matthew 12:34-37.] Your heart needs to be purified, cleansed, sanctified, through obedience of the truth. Nothing can save you but a thorough conversion, a true sense of your sinful ways, and a thorough transformation by the renewing of your mind.

In your profession you have been very zealous to plead the necessity of not denying our faith by our works, and have made your faith an excuse for not granting your children the privilege of obtaining an education in even the common branches. Knowledge is what you need in regard to yourself, and you will yet have to see the necessity of obtaining [it]. Knowledge is what your children need, but do not have the privilege of obtaining. With this great lack, your children cannot be useful members of society and will be deficient in their religious education. A

weighty responsibility rests at your door. You are shortening the life of your wife. How can she glorify God in her body and spirit, which is God's?

God has given you light, brought knowledge direct to you which you have professed to believe came direct from Him, to deny your appetite. [You know] that the use of swine's flesh was in disregard to His express commands, not because He wished to especially show His authority, but because its use was injurious to those who should eat it. The blood would become impure, humors and scrofula would corrupt the system, and the whole organism would suffer. Especially would the fine, sensitive nerves of the brain become enfeebled and so beclouded that sacred things would not be discerned, but placed upon the low level with common things. Light has come in regard to disease caused by using this gross article of food. Have you heeded the light?

You have gone directly contrary to the light God has been pleased to give in regard to the use of tobacco, yet the indulgence of your appetite has eclipsed the light given of heaven and you have made a god of this hurtful indulgence. It is your idol. You have bowed to this instead of to God, at the same time professing great faith in the visions and acting entirely contrary to them.

You have not advanced one step in divine life for years, but have been growing weaker and weaker, darker and darker. You have felt sadly afflicted over the course Brother Ball has pursued in opposing the truth as he has done. You have ascribed the weak, discouraged state of the church to the opposition of Brother Ball. Brother Ball has been a great hindrance to the advancement of the cause of God in Washington, but the course you have pursued, Brother Farnsworth, who had professed to know the truth and to have an experience in the cause of God, has been a greater hindrance than Brother Ball. If you had stood in the counsel of God and been sanctified through the truth you professed to believe, Brother Ball would not have had all the doubts he has had. Brother Farnsworth's position as a defender of the visions, has been a stumbling block to those who were not believing.

I was shown that Brother Cyrus Farnsworth tried to stand up under the heavy burdens which the sad condition of the church brought upon him until he nearly fell under the weight he was bearing, and left for his life. I saw that God's care was over Brother and Sister Farnsworth. If their faith was unwavering they would yet see the salvation of God in their own house and in the church.

I was shown the case of dear Brother and Sister Mead. They had been passing through the dark waters, the billows had nearly gone over their heads, yet God loved them, and if they would only trust their ways to Him, He would bring them forth from the furnace of affliction purified. Brother Mead has looked upon the dark side, doubted whether he was a child of God, doubted his salvation. I saw that he should not labor too hard to believe, just trust in God as a child would confide in its parents. He worries too much, worries himself out of the arms of Jesus, and gives the enemy a chance to tempt and annoy him. God knows the feebleness of the body and of the mind, and will require no more of Brother Mead than with the requirement He will give

him strength to perform. He has tried to be faithful [and] true to his profession. He has failed in his life in a number of things, all ignorantly. In regard to the discipline of his children [he] has considered it his duty to be severe and has carried this discipline to rigor, and has treated small offenses with too great a degree of severity. This has had an influence to wean in a degree the affection of the son somewhat from the father.

During your sickness, Brother Mead, you have had a diseased imagination. Your nervous system has been all deranged and you have thought that your children did not feel for you and love you as they should, but this was the result of disease. Satan wished to destroy you and dishearten and discourage your poor children. But God has not laid this to your charge. Your children have had greater burdens to bear than many that are older than they, and they deserve careful discipline, judicious training mingled with sympathy, love, and great tenderness.

The mother has had especial strength of God and wisdom to encourage and help her husband and yet bind her children to her heart and strengthen their affections for their father and mother and for one another. I saw that angels of mercy were hovering over your family although prospects looked so dark and foreboding.

Those who have had bowels of compassion for Brother Mead will never have cause to regret it. Brother Mead is a child of God, beloved of Him. The depressed state of the church has been very detrimental to Brother Mead's health. I saw Brother Mead looking at the dark side, distrustful of himself, looking down into the grave. He must not dwell upon these things, but look to Jesus, a Pattern that is unerring. He must encourage cheerfulness in God, courage in the Lord. Talk faith, talk hope, rest in God, and not feel that a severe, taxing effort is required on his part. All that God requires is simple trust—to drop into His arms with all his weakness, brokenness, and imperfectness—and Jesus will help the helpless, and strengthen and build up those who feel that they are very weakness itself. God will be glorified in your affliction through the patience, faith, and submission exemplified by you. O, this will prove the power of the truth we profess, its consolation when we need it, its support when every prop of an earthly nature, which has been a measurable support, is removed away.

I was shown the case of Brother Stowell. He has placed himself in a condition of bondage that God did not call him to. God is not pleased with aged fathers placing their stewardship out of their hands into the hands of unconsecrated children, even if they profess the truth. But when these children are enemies to God, to place that which God has trusted to them to these unbelieving children, God is dishonored, for they have placed that which they should retain in the ranks of the Lord into the enemy's ranks.

Again, Brother Stowell has used tobacco and acted a part of deception, [and] would have his brethren think that he did not use this corrupting, hurtful indulgence. I saw that this sin has caused Brother Stowell to make no advancement in the divine life, a work he has to do in his advanced age to abstain from fleshly lusts which war against the soul. Brother Stowell has loved

the truth and has suffered for the truth's sake. Now he should so estimate the eternal reward, the treasure in the heavens, the immortal inheritance, the crown of glory that is unfading, that he can cheerfully sacrifice the gratification of depraved appetite, let the consequences or suffering be ever so great, in order to accomplish the work of purification of the flesh and spirit.

I was shown the daughter-in-law of Brother Stowell, the sister of Brother Mead. She is beloved of God, but held in servile bondage, fearing, trembling, desponding, doubting, very nervous. Now this sister should not feel that she must yield her will to a godless youth who has less years upon his head than herself. She should remember that her marriage does not destroy her individuality. God has claims upon her higher than any earthly claim. Christ has bought her with His own blood, she is not her own. She fails to put her entire trust in God and submits to yield her convictions, her conscience, to an overbearing, tyrannical man fired up by Satan when his satanic majesty can make it effectual to intimidate the trembling, shrinking soul who has so many times been thrown into agitation that her nervous system is torn to pieces and she [is] nearly a wreck.

Is this the work of the Lord, that this sister should be in this state and God robbed of her service? No. Her marriage was a deception of the devil, yet now she should make the best of it, treat her husband with tenderness, make him as happy as she can and not violate her conscience, for if he remains in his rebellion this world is all the heaven he will have. But to deprive herself of the privilege of meetings to please and gratify an overbearing husband possessing the spirit of the dragon is not according to God's will. God wants this trembling soul to flee to Him. He will be a covert to her; He will be like a great rock in a weary land. Only have faith, only trust, and He will strengthen and bless. All three of her children are susceptible of the influences of the truth and Spirit of God. Could these children be as favorably situated as many Sabbath-keeping children are, all would be converted and enlist in the army of the Lord.

I was shown a young girl who had departed from God. She was enshrouded in darkness. Said the angel, "She did run well for a season, what did hinder her?" [Galatians 5:7.] I was pointed back and saw that it was a change of surroundings. She was surrounded with influences—youth like herself, filled with hilarity and glee, pride, love of the world. Had she regarded the words of Christ, she need not have yielded to the enemy. "Watch and pray always lest ye enter into temptation." [Mark 14:38.] Temptation may be all around us but this does not make it necessary that we should enter into temptation. The truth is worth everything. Its influence is not to degrade but to elevate, refine, purify, and exalt to immortality and the throne of God.

Said the angel, "Will ye have Christ or the world?" Satan presents the world in its most alluring, flattering charms to poor mortals, and they gaze upon it, and its tinsel and glitter eclipses the glory of heaven, the immortal life which is as enduring as the throne of God. A life of peace, happiness, joy unspeakable which shall know nothing of sorrow, sadness, pain or death is sacrificed for a short lifetime of sin. All who will turn from the pleasures of earth and with Moses choose rather to suffer affliction with the people of God than to enjoy the pleasures of

sin for a season, esteeming the reproach of Christ greater riches than the treasures of the world, will, with faithful Moses, receive the unfading crown of immortality and the far more exceeding and eternal weight of glory.

The mother of this girl has been at different times susceptible to the influences of the truth, but she has soon lost the impression through indecision. She lacks decision of character, is too vacillating, affected too much by the influence of unbelievers. She must encourage decision, fortitude, steadiness of purpose which will not be swerved to the right or left by circumstances. She must not be in a state of such vacillation. If she does not reform in this respect she will be easily ensnared, taken captive by Satan at his will. She will have to possess perseverance and firmness in the work of overcoming or she will be overcome and lose her soul. The work of salvation is not child's play to be taken hold of at will and let alone at pleasure. It is the steady purpose, the untiring effort, that will gain the victory at last. It is he that endureth to the end that shall be saved. It is they who by patient continuance in well doing shall have eternal life and the immortal reward. If this dear sister had been true to her convictions and possessed steadiness of purpose she might have been the means of exerting a saving influence in her family over her husband and been a special help to her daughter.

All who are engaged in this warfare with Satan and his host have a close work before them. They must not be as impressible as wax that the fire can melt into any form. They must endure hardness as faithful soldiers, stand at their post, and be true every time.

God's Spirit is striving with the entire family. He will save them if they are willing to be saved in God's appointed way. Now is the hour of probation, now is the day of salvation. Now, now is God's time. In Christ's stead we beseech them to become reconciled to God while they may, and in humility with fear and trembling work out their salvation.

I was shown that it was the work of Satan to keep the church in a state of insensibility that the youth may be secured in his own ranks. I saw that the youth were susceptible of the influence of the Spirit of truth. If the parents would consecrate themselves to God, and labor with interest for the conversion of their children, God would reveal Himself to them and magnify His name among them.

I was shown the case of Brother James Farnsworth, that Satan had been fastening his bands about him and leading him away from God and his brethren. Brother Ball has had an influence to greatly darken his understanding with his unbelief. I was pointed back and shown that the wisest course was not pursued in the case of Brother James. There was not sufficient reason why Brother James should have been left out of the church. He should have been encouraged, even urged, to unite with his brethren in church capacity. He was in a more fit state to come into the church than several who were united with the church. Brother James did not understand things clearly and the enemy used this misunderstanding to the injury of Brother James. God, who seeth hearts, has been better pleased with the life and deportment of Brother

James than some of those who were united with the church. It is the Lord's will that Brother James come close to his brethren, be a strength unto them and they a strength unto him.

Brother James' wife can be reached by the truth. Her deportment in many respects is not as questionable as some who profess to believe all the truth, yet she must not look at the failures and wrongs of those who profess better things, but earnestly inquire, What is truth? She can exert an influence for good in connection with her companion. These souls sanctified through the truth can in the strength of God be pillars in the church and have a saving influence upon others. These dear souls are accountable to God for the influence they exert. They either gather with Christ or scatter abroad. God requires the weight of their influence on the side of truth in His cause. Jesus has bought them by His own blood. They are not their own, for they have been bought with a price, therefore the work is before them to glorify God in their bodies and spirits which are God's. We are doing up work for eternity. Every day, every hour, is of the highest importance that they be employed in laying up treasure in heaven and securing the eternal weight of glory.

Brother Cyrus, I commit this to you to read it to such members of the church collected together which you deem would use it discreetly. Don't permit the children to be present. Keep the copy in your own hands. Return me a copy of the same. Send to our address when it is convenient.

Ms 3, 1868

Long Praying and Preaching

In the vision given me June 12, 1868, I was deeply impressed with the great work to be accomplished to prepare a people for the coming of the Son of man. I saw that the harvest is great but the laborers are few. Many that are at the present time in the field laboring to save souls are feeble, greatly lacking in physical and mental strength. They have borne heavy burdens which have tried and worn them.

Yet, I was shown that with some of our ministers there has been too great an expenditure of strength which was not actually required. Some pray too long and too loud, which greatly exhausts their feeble strength and needlessly expends their vitality. In preaching, their discourses are protracted frequently one-third or one-half longer than should be. In thus doing they become excessively weary; and the interest of the people decreases before the discourse closes, and much is lost to them, for they can not retain it. One-half that was said would be better than more, although all the matter may be important. Success would be much greater were the praying and talking less lengthy. The result would be reached without so great weariness and utter exhaustion. Vitality is being used up needlessly, and strength wasted which for the good of the cause it is so necessary to retain. It is the long, protracted effort, after laboring to the point of weariness, which wears and breaks.

It was this extra labor when the system was exhausted that consumed the life of dear Brother Sperry and brought him prematurely to the grave. Had he worked with reference to health he might have lived to have labored until the present time. It was this extra labor that exhausted the life forces of our dear Brother Cranson, and caused his light of usefulness to be extinguished when his light was so much needed.

Much singing wearies to a great degree, as well as long and protracted praying and talking. Our ministers generally should not continue their effort longer than one hour. They should leave all preliminaries and come to the point at once. Cut short your discourse while the interest is the greatest. Continue not your effort until the desire is in the hearts of your hearers for you to cease speaking because they are too weary to be benefitted by what you may say. Much of this extra labor is lost upon the people, and who can tell how great the loss that is sustained by ministers who thus labor? Nothing is gained in the end by this draft upon the vitality.

The strength is frequently exhausted at the commencement of a protracted effort, and at the very time when there is much to be gained or lost the devoted minister of Christ who has an interest, a will to labor, cannot command the strength. He used that up in singing, long praying, and protracted preaching, and the victory is lost for want of earnest, well directed labor at the right time. The golden moment was lost. Impressions that were made were not followed up and it would have been better had no interest been awakened, for when convictions have been once resisted and overcome it is very difficult to impress the minds again with the truth.

I was shown in regard to our ministers that, in the space of one year, with the care that should be exercised to preserve the strength instead of needlessly expending it, much more will be accomplished by judicious, well-directed labor than by long talking, praying, and singing which exhaust and wear. For in this case the people are frequently deprived of labor which they much need at the right time, but cannot have because the laborer is in need of rest and will endanger health and life if he should further presume to continue his effort.

Our dear Brethren Bourdeau and Matteson have made a mistake here, and should reform in their plan of laboring. Speak short and pray short. Come to the point at once, and in your labors stop short of exhaustion. You can both accomplish more good by thus doing, and at the same time preserve strength to continue your labor which you love, without breaking down entirely.

Ms 4, 1868

Testimony—Laying Burdens on Others

In the vision given me June 12, 1868, I was shown the danger of the people of God looking to us, to Brother and Sister White, and thinking that they must come to us with their burdens and seek counsel of us. This ought not to be so. They are invited by their compassionate, loving Saviour to come unto Him when weary and heavy laden, and He will relieve them. In Him they will find rest. In taking their perplexities and trials to Jesus they will find the promise in regard to them fulfilled. As in their distress they experience the relief which is found alone in Jesus,

they obtain an experience which is of the highest value to them. Brother and Sister White are striving for purity of life and to bring forth fruit unto holiness, yet they are nothing but erring mortals. Many come to us with the inquiry, Shall I do this? Shall I engage in this enterprise? Or, In regard to my dress, shall I wear this article or that?

I tell them, You profess to be disciples of Christ. Study your Bibles. Read carefully and prayerfully the life of our dear Saviour when He lived among men upon the earth. Imitate His life, and you will not be found straying from the narrow path. We utterly refuse to be conscience for you. If we tell you just what you must do, you will look to us to guide you, instead of going directly to Jesus for yourselves. Your experience will be founded in us. You must have an experience for yourselves which shall be founded in God. Then you can stand amid the perils of the last days, and be purified and not consumed amid the fires of affliction, through which every saint must pass in order to have the impurities removed from his character preparatory to receiving the finishing touch of immortality.

Many of our dear brethren and sisters think that they cannot have a large gathering unless Brother and Sister White attend, and in many places they realize that something must be done to move the people to more earnestness and decided action in the work and cause of truth. They have had ministers to labor among them, yet they realized a greater work must be done, and look to Brother and Sister White to do it. This, I saw, was not as God would have it.

In the first place there is a deficiency with some of our ministers. They lack thoroughness. They do not take on the burden of the work and reach out to lift just where the people need help. They do not possess discernment to see and feel just where the people need to be corrected, reproof, built up and strengthened. Some of them labor weeks and months in a place, and there is actually more to do when they leave than when they commenced. Systematic benevolence is dragging. It is one part of the ministers' labor to keep up this branch of the work. Because this is not agreeable, some neglect their duty. They talk the truth from the Word of God, but do not impress the people with the necessity of obedience. Therefore many are hearers, but not doers. The people feel the deficiency. Things are not set in order among them, and they look to Brother and Sister White to make up the deficiency.

Some of our ministering brethren have glided along without settling deep into the work and getting hold of the hearts of the people. They have excused their lack with the thought that Brother and Sister White would bring up these things, for they were especially adapted to the work. These men have labored, but not in the right way. They have not borne the burden. They have not helped where help was needed. They have not corrected deficiencies which needed to be corrected. They have not entered with whole heart and soul and energies, into the wants of the people, and time has passed and they have nothing to show for it. The burden of their deficiencies falls back on us, and they encourage the people to look to us. They present the idea that nothing will accomplish the work but our special testimony.

God is not pleased with this. Ministers should take greater responsibilities and not entertain the thought that they cannot bear their message which will help the people where they need help. If they cannot do this, they should tarry in Jerusalem till they be endued with power from on high. They should not engage in a work they cannot perform. They should go forth weeping, bearing precious seed, and return from the effort rejoicing, bringing their sheaves with them.

Ministers should impress upon the people the necessity of individual effort. No church can flourish unless its members are workers. The people must lift where the minister lifts. I saw that nothing lasting can be accomplished for churches in different places unless they are aroused to feel that a responsibility rests upon them. Every member of the body should feel that the salvation of their own souls depends upon their own individual effort. Souls cannot be saved without exertion. The minister cannot save the people. He can be a channel through which God will impart light to His people, but then after the light is given it is left with the people to appropriate the light, and in their turn let the light shine forth to others. The people should feel that an individual responsibility rests upon them not only to save their own souls but to engage earnestly in the salvation of those who remain in darkness.

Instead of the people looking to Brother and Sister White to help them out of their darkness, such should be earnestly engaged in helping themselves. If they should begin to hunt up others worse off than themselves, and should try to help them, they would help themselves into the light sooner than in any other way. If the people lean upon and trust in Brother and Sister White, God will humble them among you or remove them from you. You must look to God and trust in Him. Lean upon Him, and He will not forsake you. He will not leave you to perish. Precious is the Word of God. "Search the scriptures, for in them ye think ye have eternal life." [John 5:39.] These are the words of Christ. The words of inspiration carefully and prayerfully studied and practically obeyed will thoroughly furnish you unto all good works. Ministers and people must look to God.

We are living in an evil age. The perils of the last days thicken around us. Because iniquity abounds, the love of many waxes cold. Enoch walked with God three hundred years. Now the shortness of time seems to be urged as a motive to seek righteousness. Should it require that the terrors of the day of God be held before us in order to compel us to right actions? Enoch's case is before us. Hundreds of years he walked with God. He lived in a corrupt age when moral pollution was teeming all around him. He trained his mind to devotion, to love purity. His conversation was upon heavenly and divine things. He educated his mind in this channel, and he bore the impress of the divine. His countenance was lighted up with the light which shineth in the face of Jesus.

Enoch had temptations, as well as we. He was not surrounded with society any more friendly to righteousness than that which surrounds us. The atmosphere he breathed was tainted with sin and corruption the same as that which we breathe. Yet he lived a life of holiness. He was unsullied with the prevailing sins of the age in which he lived. And so may we remain as pure and uncorrupted as did the faithful Enoch. He was a representation of the saints living amid the

perils and corruptions of the last days. For his faithful obedience to God he was translated. So also those who “are alive and remain,” who are faithful, will be translated to heaven. [1 Thessalonians 4:17.] They will be removed from a sinful and corrupt world to the pure joys of heaven.

The course of God’s people should be upward and onward to victory. A greater than Joshua is leading on the armies of Israel. One is in our midst, even the Captain of our salvation, who has said for our encouragement, “Lo, I am with you alway, even unto the end of the world.” [Matthew 28:20.]

Ms 5, 1868

Testimony Concerning Battle Creek Church

Battle Creek, Michigan

I was shown June 12 that the church at Battle Creek had been fast becoming like worldlings, especially for a few years in the past. There has been an influence to encourage a love of the world and to foster pride and selfishness. This influence has spread everywhere. A condition of things now exists in the church which is truly alarming. This is all the more displeasing to God because it has been found to exist to an alarming extent in the men who should be the freest from all such spirit—men who occupy responsible positions in the Office, men who are of just that stamp to please those who are deficient in spirituality and Christian grace. Brethren Aldrich and Walker are of this class. Heaven mourns over the tendencies of these brethren to pride and love of the world which have had their influence upon very many—an influence which the curse of heaven is upon, which will bring dearth to the soul.

I was shown, Brother Aldrich, that you have not exerted a correct influence in the church at Battle Creek and in the cause of God which He has been pleased to unite you unto. You need a fresh conversion. You are decidedly a worldly business man. If God designed you to act in that capacity He would not have placed you where you are. He designed no such thing. He designed you to become a spiritual worker, to feel an interest in the spiritual and temporal prosperity of His people whom your position gave you an acquaintance with.

You are not one who faithfully points out errors and wrongs in those around you; for this reason many have received the impression that you were a man of so fine and sensitive a nature that you could not do this. How shortsighted is man in this respect! How little can they read the heart and how wide of the mark would be their estimate of the intents and purposes of the heart.

Brother Smith is a man of exactly the description above. He will, when the burden is so felt by him that he dare not restrain, speak and lay before those in danger their true situation. Yet his whole being shrinks from being a reprover, and God has not laid this much-to-be-dreaded burden upon him. He has a different work for which he is fitted.

Ms 6, 1868**Our Travels**

The last sketch of my experience closed May 20. After the General Conference at Battle Creek closed we devoted our time to writing and laboring in behalf of the church. We felt much burdened on account of the vanity, pride, and love of the world existing in the church at Battle Creek. We felt urged by the Spirit of God to bear a pointed testimony reproving their errors and sins, and especially their neglect of duty to those who in the providence of God are brought within the circle of their influence. While speaking, the solemn and awful presence of God seemed to be in the meeting and I immediately fell to the floor and was shown in vision many things. The light given me laid me under new responsibilities and additional burdens to give others the reproofs, the warnings, and the encouragements the Lord had given me for them. We labored a few weeks in Battle Creek and saw some making earnest efforts to draw nigh to God by humble confessions and humiliation before Him. We were encouraged to hope that the good work commenced would be carried forward until the church would be revived, their love to God and for the truth increased, and they feel that they were called upon to redeem the time.

June 15 we returned to our home in Greenville, much worn in consequence of constant anxiety and hard labor. Brother Smith accompanied us. For several weeks I could not perform mental or physical labor. My husband and I visited the grove frequently and pleaded with God for health and strength to continue to labor in His cause. We realized the answer to our prayers. We were strengthened to do a large amount of important writing and also to bear our testimony when necessary. The condition of the church in Battle Creek was a continual anxiety and burden to me; this had a depressing influence upon our spirits and health.

July third we left Greenville in company with Brother Smith, to visit Wright. My husband spoke Sabbath forenoon, with freedom. He stated that while the world at large were celebrating our national independence a few of us were observing an institution as old as the world, the rest day of Jehovah. My husband spoke upon the importance of keeping the very day of the week upon which God rested if we would observe the true memorial of His rest, as the people of the country were observing the fourth of July in commemoration of the independence of the people.

In the afternoon I spoke to the people in reference to the responsibility resting upon the church to let the light shine to others, that God had permitted to shine upon them. If they valued the truth and salvation that they were partakers of, they should be interested to help others to receive the great blessing they were enjoying. In every town, city, and village there are hearts susceptible to truth, and if those who profess the truth would meekly and judiciously recommend the same by their consistent lives, many would yield obedience to its requirements and take their position with the people of God. The responsibility of this great work should be felt and shared by all who profess to be followers of Jesus. Very much depends upon those who

have the light in their possession. The work must be carried forward by those who believe. They should give themselves to the work with greater earnestness and energy. Nothing can be done without exertion and diligence.

This meeting was well attended and there seemed to be a good interest among the people. We felt encouraged with the evidences manifested to take hold anew of the work of God. Here the subject of general camp meetings was introduced and they unanimously voted in favor of such meetings.

July 11 there was a monthly gathering at Greenville. The brethren from Stanton, Bushnell, and Orleans were present. The house of worship was well filled. My husband spoke in the forenoon upon (Hebrews 11:14): "For they that say such things declare plainly that they seek a country," even a heavenly. This discourse was practical and impressive. He spoke of the necessity of exemplifying faith by works. If Christians, while professing to believe that the end of all things is at hand, fasten their affection upon their earthly treasure, devoting all their energies of bone, brain, and muscle to accumulating worldly possessions, their works deny their faith, for they declare plainly that they are expecting to stay a great while here and have no necessity for seeking a better country. God would scatter the treasures that the heart's affections are upon—if not before, the fires of the last days will consume the idolized treasures of the earth. This meeting was interesting to all present. Danish brethren gave an interesting statement of the work that had been commenced among the Danes. Several were examining our faith with interest and are expected to be fully converted to the truth.

Our attention has been called to the wants of the widows and fatherless. There has been a decided lack in giving that sympathy and timely aid that all of this class demanded of us as Christians. Much might have been done by farmers who have an abundance and they would never feel the lack of the help they should bestow, but those whose wants were supplied would be made more comfortable and happy. There are many homes which the orphans might share and be a blessing. Although they may be a care at times, and a burden, yet this is just what many need to aid them to overcome their selfishness. Those who shun all responsibilities will lose many a blessing that they might gain. Especially are the fatherless and motherless needed to bless and enliven the homes of those who are childless.

Selfish hearts would take children for the purpose of the work that they would do and to benefit themselves, while they have but little idea of benefiting those that they take to their homes. To take the burden of patiently instructing and encouraging them to learn how to properly do the duties of this life, and how to secure the better life, is a work but very few have any knowledge of. There are those who are willing to make homes for the orphans and for the destitute if they can obtain advantage themselves by so doing. Many need children in their homes to share their thoughts and care and to teach them lessons of love and forbearance. Those who have no children toward whom they are called to exercise care, to bear with, to be patient and forgiving towards when they do wrong, are in great danger of becoming selfish, narrow, and covetous.

Those who do for the homeless and the needy in this life are imitating the example of Jesus. He inconvenienced Himself to help us. He suffered and endured and bore with sinful mortals. Are they willing in their turn to do and suffer and bear with the helpless and needy, although they may be erring and tax the patience of those who have the care of them? But this is exactly the experience needed. Those who shun responsibilities and seek to avoid all that is unpleasant in life will be useless in this life and will not amount to anything in the next. We have taken the responsibility of two children. One lives with us; the other we have found a home for in Battle Creek while he learns the printers' trade.

About this time I learned that Sister Chipman was working at a hotel in Greenville and had given up the Sabbath. I had met Sister Chipman at Monterey and was deeply interested in her case. I had not seen or heard directly from her until the news was brought to us of her being at Greenville. My husband and I talked over the matter and decided immediately to learn the particulars of this case. We found Sister Chipman in discouragement. She had sought to find a boarding place in a Sabbathkeeping family but was refused. She then found employment at the hotel and was obliged to work on the Sabbath. Her faith had not changed but her peculiar trials had driven her to hopelessness and despair and she had yielded to the pressure of circumstances and given up the Sabbath. We took her to our home and sought to encourage her.

We were at this time especially exercised in regard to the duty of the followers of Christ to carry out the principles of the last six commandments, and love their neighbor as themselves. If they obey the law of God they will be aroused to true Christian zeal which works for the benefit of those who need help. I attended a general meeting at Orleans. The friends from the region around about were present. The subject of the wants of the needy was considered and Brother King was appointed to look after those who needed aid and advice and counsel.

We felt like entreating the followers of Christ to imitate the life of our great Exemplar who was self-denying. His life was characterized by disinterested benevolence. If His followers indeed work the works of Christ, they will not be indifferent to the cases of those who are less prosperous than themselves; especially will they feel that God has claims upon them to bless the needy, to visit the fatherless and widows in their affliction. If Christians will show that they are influenced by feelings of benevolence and compassion and an earnest desire to help and bless those who need food and clothing, and if they are ready with kindly words to help the discouraged and desponding, they have found an avenue to their hearts. They can counsel and warn and entreat with the spirit of genuine Christian kindness.

Christian zeal without kindly deeds of love is a spurious article. The tenderness of love seen in the acts of benevolence to relieve the wants of the needy will open a way to the heart for the entrance of divine truth. If the heart glows with Christian zeal, the hands will be nerved to Christian duty.

Ms 7, 1868

Elder L. L. Howard—Testimony No. II

I was shown, October 25th, 1868, the case of Brother Howard. I saw that he was very far from meeting the mind and will of God. Brother Howard, you indulge in spiritual sloth. There has been a deficiency in persevering energy and close application in temporal matters. In your business transactions there has been a decided failure. You have let those things devolving on you to be accomplished, be neglected and remain at loose ends because you loved your ease or because it was not agreeable to you. Make the most of your time and do the duties of the present without putting them off for another time, which leads frequently to neglecting them altogether.

Your family have suffered in many ways from this fault of yours. You are head of a family. Your example and influence give shape to the character of your children. Your example will be followed by them in a greater or less degree. Your lack of thoroughness is setting a bad example for others. But where your deficiencies are more sensibly felt, with more weighty results, is in the cause and work of God. Your family may feel this deficiency. They have lacked many things which diligence, industry, and perseverance might have supplied. But this deficiency in you has been seen and felt in the cause and work of God in as much greater degree as the cause and work of God is of higher importance than the things pertaining to this life. Your influence in the cause of God has not been good in this direction.

You have not set a good example of industry to the people, carefully guarding your moments. You spend minutes and hours in doing nothing. These minutes and hours, once passed into eternity with their record, can never be recalled. You are naturally an indolent man, which has made it difficult for you to make any enterprise you should undertake a success. This deficiency has been seen and felt through your religious experience. You alone are not the sufferer but others are made to suffer by this fault of yours. You have, at this late period, lessons to learn which you should have learned at an earlier period.

You are not a close Bible student. You are disinclined to apply yourself diligently to the study of the Word of God. You have, in consequence of this neglect, labored at great disadvantage. You have not in your ministerial efforts accomplished one tenth part of the work you might have done. Had you seen the necessity of closely applying your mind to the study of the Word of God, and become familiar with the Scriptures and with Bible arguments, you might be fortified to meet opponents and so present the reasons of our faith as to make the truth triumph and silence their opposition.

Those who minister in the Word must have as thorough a knowledge of that Word as it is possible for them to obtain. They must be continually searching, praying, and learning, or the people of God will advance in the knowledge of the Word and will of God and leave these professed teachers far behind. When the people are in advance of the minister who would instruct them, all his efforts will prove fruitless. The people need to teach him the Word of God more perfectly before he is capable of instructing others.

You might now, Brother Howard, have been a thorough workman had you made a good use of your time, and felt that you would have to give an account to God for your misspent moments. You have displeased God because you have not been an industrious man. Self-gratification, self-love, a selfish love of ease, have kept you from good, kept you from obtaining a thorough knowledge of the Scriptures, that you might be thoroughly furnished unto all good works. You have idled away in your bed much time which might have been spent by you in the study of your Bible.

Some few subjects that you have dwelt upon the most you can speak upon to acceptance, but you have in a great degree rested the matter here. You have not felt altogether satisfied. You have realized your deficiencies at times, but have not been sufficiently awakened to the crime of your negligence in not becoming acquainted with the Word of God. When you profess to be a teacher of that Word, the people are deprived of the intelligence they might obtain from you, and which they expect to receive from a minister of Christ; but on account of your ignorance of the Word of God they do not receive it and are disappointed. By rising early and economizing your moments you can find time for a close investigation of the Scriptures. You must have a perseverance not to be thwarted in your object, but persistently to employ your time in a study of the Word, bringing to your aid the truths other minds have dug out for you and with persevering effort prepared to your hand. You should years ago have become familiar with the strong points of our position.

I beg of you, have done with your idleness. It is a continual curse to you. God requires you to make every moment fruitful of some good to yourself or to others. "Not slothful in business, fervent in spirit, serving the Lord." [Romans 12:11.] "He also that is slothful in his work is brother to him that is a great waster." [Proverbs 18:9.]

It is important for every minister of Jesus Christ to see the importance of self culture. This is necessary in order to adorn his profession and maintain a becoming dignity. Without mental training he will certainly fail in everything he may undertake. God is not pleased with the haphazard ways and manners and ideas of professed ministers. Their haphazard manner of quoting texts of Scripture is a disgrace to their profession. They profess to be teachers of the Word, and yet fail to repeat Scripture correctly. God requires thoroughness of all His servants. The religion of Jesus Christ will be exemplified by its possessor in the life, in the conversation, and in the works. Its strong principles will prove an anchor. Those who are teachers in the Word should be patterns of piety, ensamples to the flock. Their example should rebuke idleness, slothfulness, and lack of industry and economy. The principles of religion exact diligence, industry, economy, and honesty.

"Give an account of thy stewardship" [Luke 16:2], will be soon heard by all. What account, Brother Howard, would you have to render if the Master should now appear? You are unready. You would as surely be reckoned with the slothful servant as that they exist. You have precious moments left you: redeem the time, I entreat of you.

Paul exhorted Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth." "But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the devil who are taken captive by him at his will." [2 Timothy 2:15, 23-26.]

In order to accomplish the work God requires of ministers, they need to be qualified for the position. The Apostle Paul, writing to the Colossians, in speaking of his ministry, says: "Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the Word of God, even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory. Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. Whereunto I also labor, striving according to His working which worketh in me mightily." [Colossians 1:25-29.]

No less devotion to a sacred appreciation of the work of the ministry does God require of His ministers who are living so near the end of all things. God will not accept of anything short of earnest, active, zealous heart labor. Vigor and fruitfulness in the work, He requires. Brother Howard, you lack self devotion and consecration to the work. Your heart is selfish. The deficiencies in you must be supplied or you will meet with a fatal disappointment ere long; you will lose heaven.

God does not lightly regard a neglect of the faithful performance of the work He has left His servants to do. Enduring energy and a constant reliance upon God is lacking in those who are laboring in the ministry. The result of this lack brings upon those who possess these qualities great burdens, and they are necessitated to make up for the apparent deficiencies of those who might be able workmen if they would become so. There are a few who are working day and night, depriving themselves of rest and social enjoyment, taxing their brain to the utmost, performing the labor of three men, wearing away their valuable lives to do your work. You and other ministers like you are too lazy to perform your part, therefore those who feel and realize the sacredness of the work are doing extra labor, making superhuman efforts, using up their brain power to keep the work moving while scores of ministers are carefully preserving themselves and accomplishing next to nothing.

Were the interest and devotion to the work equally divided, and were all who profess to be ministers diligent of their time, devoting their interest wholly to the work, not saving themselves, the few earnest, zealous, God-fearing workmen who are fast wearing out might be relieved of this high pressure upon them, and their strength might be preserved that when actually required it would tell with double power, and accomplish far greater results than can now be seen while under so great a pressure of burdens, overwhelming care, and anxiety.

God is not pleased with this inequality. Men who profess to be called of God to minister in word and doctrine, do not feel, many of them, that they have no right to claim to be teachers unless they are thoroughly furnished by earnest, diligent study of the Word of God. Many of them misquote the Scriptures, and some by their apparent lack of being qualified for the work they are trying to do, injure the work of God and bring the truth into disrepute. These do not see the necessity of cultivating the intellect, of especially encouraging refinement without affectation, and seeking to attain to the true elevation of Christian character. The certain and effectual means of attaining this is the surrendering of the soul to God. He will direct the intellect and affections that they will center upon the divine and eternal, and then will they possess energy without rashness, for all the powers of the mind and the being are elevated, refined, and directed in the loftiest and holiest channel.

From the lips of the heavenly Teacher was heard, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy strength." [Luke 10:27.] When submission is made to God, true humility will grace every action, while at the same time those who are thus allied to God and His heavenly angels will possess a becoming dignity savoring of heaven. The Lord requires His servants to be energetic. It is not pleasing to Him to see His servants listless and indifferent. They profess to have the evidence that God has especially selected them to teach people the way to life, yet their conversation is not profitable, and they give every evidence that they have not the burden of the work upon them. "Whatsoever thy hand findeth to do, do it with thy might." [Ecclesiastes 9:10.] The soul must be trained to work earnestly and with untiring zeal for God, and pull souls out of the fire. Feel the power of the truth in your own soul, thrilling your own being, then can you possess a power which will affect hearts.

Paul exhorted Timothy, "Let no one despise thy youth, but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity. Till I come give attendance to reading, to exhortation, to doctrine. ... Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all. Take heed unto thyself and unto the doctrine, continue in them, for in doing this thou shalt both save thyself and them that hear thee." [1 Timothy 4:12-16.]

What a weight of importance is here attached to the Christian life of the minister of God! What a necessity of their faithful study of the Word!

You shun hardship. You do not appreciate the sacred, exalted character of the work for this time. You have tried in a degree to heed the testimony given you for yourself and family, yet you can do more. I saw that you had not felt the burden of the work. Had you felt this, you would have gone forth weeping, bearing precious seed. As you present the important truths which are to test the professed people of God, you should do it with humbleness and lowliness of mind, with meekness instructing those who oppose the counsel of God against themselves. You have been an object calling forth much labor to fit you up to be sanctified through the truth. Much perseverance, patience, and long forbearance has been exercised toward you while you manifested but little special anxiety to learn, to search and see if these things were

so. You have done much to make it hard for God's servants to labor to bring up things and to establish them on a right basis in Maine. God was displeased with your making the work of God's servants so hard. You have yet to realize this and sincerely repent of it. It is a terrible thing to stand in the way of the work of God. It is a fearful thing to stand back and not help the men whom God has sent to do a special work.

But now you have become more reconciled to the plan of labor adopted by the Sabbathkeeping Adventists. You are not clear until you work earnestly to counteract your past labor which has been in opposition to the work which you now acknowledge to be of God. You have a class of brethren you could help. You have a duty to perform in setting the truth before them, and urging upon them its claims. You dread to approach opposers, but when you are sensible of the responsibilities and duties devolving upon the watchmen on the walls of Zion, you will work more earnestly and courageously.

"But if the watchman see the sword coming and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee for a watchman unto the house of Israel. Therefore thou shalt hear the word at my mouth and give them warning from me." [Ezekiel 33:6, 7.]

This is the business of the watchmen, to hear the words at the mouth of the Lord and warn the people. Ministers are mouthpieces for God. Yet some are too indolent to exercise zeal, earnestness, and fervor to bear the words of God to the people. This is no trifling work. It is a work that gives no time for ease or self-convenience, no release from watching and warning.

You, Brother Howard, have not realized the exalted character of the work and the necessity of the faithful performance of your duty. You have sought for as easy a time as possible. Has God called you? If He has, it was to make you a workman. He has said: "Go labor in my vineyard." [Matthew 21:28.] You cannot build up the church without an entire transformation. There are serious lacks in your education, your experience, and training. You leave things unfinished and lack thoroughness. You cannot obtain this leaning upon others. God has not set you to help the church. They are in advance of you. You are required to go forth into new fields. Lay hold of the truth. Rest not until you are imbued with the spirit and power of truth.

You need to be aroused. You are asleep. You need to be energized by the vital influence of the spiritual power of the truth. You can do nothing by talking the truth merely, without being energized by its vital principles. You need a conversion to God. There is too much of L. L. Howard that lives. Self must die, and the spirit you possess must be such as dwelt in the bosom of Jesus Christ. There must be no separate interest aside from the work.

Those who are consecrated to this work know no difference in States, in fields of labor, or in people. The cause is one, the work one, the States one. The dignity of none is to be cautiously guarded. The work, the cause of truth, is the great question which swallows up every selfish interest. Those most devoted to the work are all interested for the success of the truth without

a question in regard to saving or honoring self. True watchmen are earnestly listening for words from God, watching to give the words to the people. God cannot bless ministers unless they are engaged in the labor heaven has appointed them. They should go forth to labor in hard fields, if necessary, and trust in God.

Have faith, and venture something. Take hold on God, leaving all upon His promises; take hold of the power of God by faith, and then give God an opportunity to do something for you. Leave room for the Lord to make His strength perfect in your weakness. God wants you to do something or come down from the walls of Zion and be no longer a watchman. I saw that you do not begin to feel the burden of the work, and the necessity of putting forth earnest, persevering effort to save fallen men.

Deceive not your own soul that you are doing the will of God while you can show scarcely anything for your labor. You need to devote hours to prayer and to the study of the Scriptures. You are not familiar with the Word of God. Apply yourself more diligently to the study of the Word of God. Ministers need a work done for them before they can see all things clearly and be where they can be a help to God's people, and a help to those who sit in darkness. They need to become Bible students.

You are better qualified in some Bible subjects than any of the ministers in Maine, yet you can accomplish nothing as you should until you feel a burden of the work. As you go forth to labor amidst discouragements and are called to manifest patience, zeal, faith, and wisdom, that others have manifested for you, you become discouraged. You have not the hold-on, in your labors. You let go because things look discouraging. Is there not a cause? Think you Satan will see you take souls from his ranks and place them in the ranks of Christ without making an effort to prevent this? He will oppose every effort you make. He will work through men and women, using them as instruments to make your work of none effect, and to drive you from the work by discouragement. Satan's object is gained if you yield. Work faithfully. Your testimony will be a savor of life unto life, or of death unto death.

You are not thoroughly furnished unto all good works. You have a few subjects you can speak upon with diligence. You should have investigated and studied and prayed, then you could have become familiar with the reasons of our faith in every particular. The evidence of our position has been prepared at your hand, and it is inexcusable negligence in you that you cannot give the arguments of our position. You have a strong constitution that has not been shattered by excessive labor. You would have been in better health at the present time had you engaged more earnestly in physical labor. You are stupefied, and need arousing. You should be more active. Arouse your energies by activity. You easily become jealous, fearing the attention and interest of the people will be withdrawn from yourself. You need have no fears in that direction. If you will earn your reputation, work for it. Show humbleness of mind. Yield your stubborn will and make a full consecration of yourself to God. God calls for devoted men. He will accept you and help you if you do all you can on your part and then sincerely desire His aid.

May the Lord help you to reform is my earnest wish and prayer.

In love.

Ms 9, 1868

Counsel to the Wife of an Unbelieving Husband

Battle Creek, Michigan

We receive many letters soliciting advice. One mother says her husband is an unbeliever. She has children but they are taught by the father to disrespect the mother. She is deeply burdened for her children. She does not know what course she can pursue. She then expresses her anxiety to do something in the cause of God, and inquires if I think she had a duty to leave her family if she is convinced she can do no good to them.

I would answer, my sister, I cannot see how you could be clear before the Lord and leave your husband and your children. I cannot think you would feel that you could do this yourself. The trials you may have may be of a very trying character. You may be often pained to the heart because disrespect is shown you; but I am sure that it must be your duty to care for your own children. This is your field where you have your appointed work. It may be rocky and discouraging soil to work, but you have a Companion in all your efforts to do your duty unflinchingly, conscientiously, notwithstanding all the discouraging circumstances. Jesus is your Helper. Jesus came into our world to save lost and perishing souls and you are to consider that in this work you are a laborer together with God.

Do not shirk your responsibilities. Be a daily home missionary. Not only teach your children from their babyhood, but train them. Keep a steady, firm hold upon your children. You must not only tell them what to do, but to the very best of your ability make their surroundings favorable and sow your precious seed in the love and spirit of Jesus. Because Satan uses the father of your children to counteract your work, do not be discouraged; do not give up the conflict. Do as you wish them to do. Treat your husband with kindness at all times and on all occasions, and bind your children to your heart with the cords of love. This is your work; this is the burden you have to bear. Talk not your home trials to anyone but Jesus; pour them into His ear.

Jesus "came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:10-14.

Grace is not inherited. A very bad father may have a godly son; a Christian father a profligate son. Let mothers take up the burdens made doubly heavy for them by the course of the head of the household. This makes your work plain, to let your light shine in the household where Satan is at work to secure your children to himself. Shall he have them? Let the missionary spirit rise

to the emergency and say, No, no; my children, although they have a godless father, are the purchase of the blood of Christ. I am their mother. I will seek the Lord in faith, in humility, that He will not only save my children but their father, to repentance. Talk not and plead not for the sympathy of your husband and your children, but simply live the life of Christ. In words, in spirit, in character, in meekness, in patience and forbearance, in cheerfulness, be a signpost pointing out the way, the path that leads heavenward.

Be a witness for Christ. Exemplify the strength of the Christian's hope, which is cast into that within the veil. Reveal that the anchor holds you under all circumstances. Let your home be made pleasant and cheerful. Jesus—you must rely on Jesus every moment. Draw your strength from Jesus. He will give you that which you ask in sincerity. If you seek Him with your whole heart He will be found of you.

God does not call mothers away from home missionary work which will leave their children under the control of influences that are demoralizing and ruinous to the soul. Are not her children in need of missionary labor? Are not her children worth earnest and prayerful effort? Shall she neglect home missionary work for a larger field? Let her try her skill in her own home—take up her appointed, God-given work. If she has utterly failed, it is because she has not had faith or may not have presented the truth and lived the truth as it is in Jesus. Let her, after years of apparent failure, try again other methods, seeking counsel of God. Present His promises on your knees before Him. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering." James 1:5.

Have you felt your lot was hard, and complained and murmured? Then as you received no help in this line, begin another course of action. Speak kindly, be cheerful. Because you have Jesus as your helper, break forth in songs of praise. When tempted, when reviled, revile not again; and labor with your children while there is one out of Christ. Sow the seed, the living seed, deep into the soil of the heart. Let your words be wisely chosen. Consider yourself as God's appointed missionary, to be the light of your home.

Again I say, It is not like the works of God to call the mother away from her husband and from her children to engage in what she considers higher work. Take right hold of the duties lying directly in your path.

I am pained when I receive letters from mothers who have children inquiring, Shall I leave my children to do missionary work? In the fear and love of God, I say, become a home missionary. Educate yourself in Bible ways and means that you may be a successful worker in your own home, for you see they need to be saved for they are sinners. Do not forsake your post of duty because of the unpleasantness of it. There are many living martyrs today who suffer in silence, who trust in God when they are abused with the tongue and who are tantalized, who are hurt and wounded by coarse, harsh denunciations, whose lot seems to be to live and to suffer, receiving comfort only from Jesus who is the Source of their strength. Such souls are

missionaries. They are Christ's noble ones, and their names are written in the Lamb's Book of Life.

Remember, Jesus knows it all—every sorrow, every grief—He will not leave you to sink, for His arms are beneath you. You may be an enlightenment to a whole neighborhood if you are indeed patient, kind, forbearing. In this, my sister, consider your questions answered.

Ms 11, 1868

Testimony

[February 28, 1868]

I was shown the case of Sister Doud; that a work must be accomplished for her before she can be without fault before the throne of God.

She possesses a peculiar organization. She has not seen the necessity of educating herself in carefulness of words and acts. She has felt it to be her privilege to act herself unfettered; that if she restrained and gauged her course of action she was becoming a hypocrite. This sister deceived herself. She has not seen the necessity of entirely controlling the tongue, the unruly member.

James 3:2-18. (See note at end.)

Sister Doud has not seen the force of these scriptures. She has not carefully considered them, laid them to heart and formed her character according to them. 2 Timothy 3:16, 17.

I was shown that it was impossible to carry out the principles of the ten precepts of Jehovah without especially regarding these truths taught in the above scripture. The Word of God should be carefully studied and carried out into the daily life.

My sister, you talk too much. I was pointed back and shown that your life has not been the best calculated for you to make an exemplary Christian. You lack the elements of peace and harmony in your organization. You love variety and change and your tongue has done much mischief. It has been a world of iniquity. It has not only changed the course of nature with yourself but with others. In your past life you have been one that has stirred up strife, and then you have enjoyed the fruit of evil which has followed. Your tongue has kindled a fire and you have enjoyed the conflagration. All this has no part in the truth. When you received the truth you believed it from the heart and were ardent in its proclamation. Here has been shown a lack of wisdom in using the truth in a manner to raise opposition, arouse combativeness and make war instead of possessing a spirit of peace and true humbleness of mind. Dear sister, there must be in you an entire transformation of character. The tongue must be tamed. Your words must be select, well chosen. If Christ is formed in you the hope of glory, fruits will appear unto righteousness. You sport and joke and enter into hilarity and glee. Does the Word of God sustain you in this? It does not.

Christ is our example. Do you imitate the great Exemplar? Christ often wept but never was known to laugh. I do not say it is a sin to laugh on any occasion. But we cannot go astray if we imitate the divine, unerring Pattern. We are living in a sad age of this world's history. Violence is in the land, corruption is on every hand, the inhabitants of the earth are fast filling up the measure of the cup of their iniquity. Everywhere we go we see men and women controlled by Satan, captives to do his will. They are blinded and know not that their destruction is near. When the deception shall be removed they will find how much is meant in being without God and hope in the world. A day of destruction and anguish removes the security which enclosed them and then fierce anguish comes upon them. Probation is ended and they must remain filthy forever.

As we view the world bound in darkness and trammelled by Satan, how can we engage in levity, glee, careless, reckless words, speaking at random, laughing, jesting, and joking? It is in keeping with our faith to be sober, watching unto the end for the grace to be brought unto us at the revelation of Jesus Christ.

We profess to believe that the end of all things is at hand. "What manner of persons," the apostle inquires, "ought ye to be in all holy conversation and godliness?" 2 Peter 3:11. James exhorts us, "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up." James 4:8-10.

James would impress us that this condition of mind is more appropriate for the times in which we live than to be seeking friendship with the world and engaging in the folly, levity, pride and vanity which worldlings are engaged in. We are exhorted to humility. Instead of possessing a boastful self-confidence, the opposite is becoming believers in present truth.

Christian cheerfulness is not condemned by the Scriptures, but reckless talking is censured. Those who live in the last days should be circumspect in words and acts. Sobriety is more in accordance with our faith than levity. Those who realize the solemnity of the times in which we live will be among the number who bear about with them a weight of solemn influence. They are rich in good works, bearing the burden of souls, and by holy example faithfully represent Jesus Christ and win souls to accept Christ as their Saviour. Ezekiel 9:3-6. Notice particularly the sighing and crying ones are alone marked. Those who have engaged in afflicting their souls before God are especially remembered of Him and the angel is bidden to place a mark upon them. 1 Peter 5:5-9.

Satan and his host are arrayed against the saints of God, and the armor must not be laid aside for a moment. Our only safety is in being instant in prayer, on the watch every moment. There is no release admitted in this warfare. It is a constant battle for life. 1 Peter 3:10-13; Colossians 4:5, 6; Ephesians 4:1, 2, 3; 5:1, 2, 4; Philippians 4:8; 2 Timothy 3:16; Matthew 5:9.

The truth received in the heart and carried out in the life will correct the erring. Let love, affection, tenderness abound in your heart. You possess fortitude, courage, firmness of purpose. You can, when you see the necessity, control your words. Study the effect of your words, whether their influence will be saving upon others. Never talk for the sake of talking, but for the edification of those who hear. Your heart has loved the truth and those who believed it. You are a lover of hospitality and these excellent traits qualify you to exert an influence that will be saving upon others, but for the lack named in this letter which counteracts it all and greatly injures your usefulness. I commit this to you in the fear of God, entreating you to lay these things to heart and bring forth fruits unto righteousness that at last you may hear, "Well done, good and faithful servant, enter thou into the joy of thy Lord." [Matthew 25:23.] The Lord has blessed you with a kind, true, God-fearing husband to aid your efforts in the right direction.

In love.

(Sister White: I have copied the above testimony except the scriptures which I only refer to, giving the chapter and verse. Sister D. has made a public confession before the churches of Tuscola County and appears to have some fruit of repentance. She has made some confessions to individuals, but a great work is before her.—M. E. Cornell)

Ms 12, 1868

Diary, January 1868

January 1-31, 1868

Wednesday, January 1, 1868

We arose at Brother White's living at Fairfield near Enosburg, [Vt.] at three o'clock a.m. Rode upon a rough road through pastures and over a body of water on our way to take the cars at St. Albans. I was much worn and indisposed in consequence of taking a severe cold. We were in season for the cars that were due at six a.m. In the cars we suffered extremely with heat. Arrived at Brother Hilliard's at one o'clock p.m. We were very weary, yet consented to meet with the few believers in this place. Sister Castle, who has been insane, came to the meeting. We tried to talk for her benefit. We could not dwell upon those things we thought the church needed, because it might excite Sister Castle.

Thursday, January 2, 1868

I feel thankful to God this morning for refreshing sleep during the past night. Had the privilege of a thorough bath. I endeavored to give instruction to a feeble invalid, hoping she might yet be benefitted, although her case looks quite hopeless. Brethren Andrews and Whitney came in with the information that Brother Castle, with his insane wife, left home at four o'clock a.m. for Adams Center. Oh consistency, thou art a jewel! He asked no advice of anyone. We stepped in the sleigh and Brother Hilliard took us to Canton Depot. Waited there nearly one hour. We arranged our simple food of bread, apples, gems, etc., and enjoyed our dinner with Brother

Hilliard, who shared it with us. At Adams Center found team waiting to take us to Brother Taylor's. We there met Sister Andrews and Brother Collis, from Maine, who goes west with us. We have a pleasant evening visit.

Friday, January 3, 1868

[Adams Center, N. Y.,]

We were troubled some the first part of the night with restlessness, because we were so weary and nervous. Rose at half past five o'clock. Built a fire and wrote to Brother Ball. The brethren are coming in to the meeting. We feel the need of entire rest from labor, but see no opportunity to cease the work. Sister Mary Maxson Fish is dying with consumption. Brother Andrews and Brother Taylor visit her. We are not able. We rode out a few miles, and then lay down to rest. I fear we can do but little through the meeting. Brethren Andrews and Taylor return with the report that Mary is very low, yet cheerful in the prospect of death. Meeting Friday evening; not able to attend.

Sabbath, January 4, 1868

[Adams Center, N. Y.,]

Arose somewhat rested at half past four. I attended the morning meeting. Found a large company of brethren assembled. My husband is suffering with severe cold, yet attended the meeting and spoke from (Luke 15): "What man of you, having an hundred sheep," etc. [Verse 4.] After he had spoken one hour, we returned to Brother Taylor's. I gave my husband a fomentation which relieved his lungs. I rested a few minutes.

In the forenoon Brother Andrews preached an excellent discourse from Hebrews 10:35-39. Had ten minutes intermission and I spoke to the people one hour and twenty minutes from (Luke 10:27-29); and from these words, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," etc. [Romans 12:1.] I was blest with special freedom.

I addressed Brother Salisbury, Brother H. Kellogg, and Brother William Green's three sons. Oh, may God help them to choose the good and the right way. We returned to Brother C after the close of meeting. Took dinner and conversed with Brother Asa Green and wife. He has not yet made any advance. His wife is anxious to come out decided. We went to the meeting in the evening. My husband talked about one hour. I spoke a short time twice, seeking to impress the people with a sense of the importance of the work.

Sunday, January 5, 1868

[Adams Center,]

Arose at four o'clock. Wrote special testimony of several pages for the Brethren Green. Brother Castle came, soliciting prayers for his wife. Brethren Andrews and Taylor rode one mile to see

her and pray for her. My husband and self attended morning conference meeting. There is an evident lack of the Spirit of God in the testimony borne by brethren. Discourse by my husband showed the relation the law sustains to the gospel. He made the Sabbath question so plain and clear that none who wished to see need be in blindness.

I returned home before the close of the discourse. Took footbath, and rested thirty minutes. I spoke about one hour from Luke 10:25-28. I had special liberty in speaking to the people of the necessity of an unreserved surrender to God, entire consecration. The words of this text allow no separation of the affections from God. I endeavored to present clearly the positive duty of all to render to God that service. He requires the entire being—the whole wealth of affection, talents, possessions and all, laid at His feet. I sought to impress upon the people the necessity of their appreciating the atonement and turning away from the glitter of the world to the attractions of heaven.

After the meeting closed we visited Mary Maxson Fisk. We found her very near her end. Oh, how precious seemed the dear Saviour in the trying hour of death! When the hold of poor mortals is broken off from every earthly support, where shall they fasten their trembling grasp? The faithful Christians have a staff upon which they can lean with perfect security. We told her that when we again met we expected to see the emaciated countenance filled, the lusterless eyes brightened, the crown of immortality upon the brow. She asked me to pray. I had great freedom in so doing. She wished she had strength to praise God aloud.

Monday, January 6, 1868

[Adams Center,]

Arose early. Wrote until called to breakfast. Attended meeting through the day and entreated some to give their hearts to God and commence now to serve God. Brother Delos Green did not commit himself to God and we dared not close, pleading with him two hours. Brother Andrews and myself entreated him. He at length yielded and said he would serve the Lord. The victory was gained. His brother Asa had already spoken. Burleigh Salisbury then gave his testimony to be a Christian henceforth. His brother, Wilbur, who had backslidden, decided to start again. Thank God for the good work wrought in this place. Brother Henry Kellogg, who has been backslidden, renewed his consecration to God, expressing his gratitude that there was hope for him. Meeting held several hours without refreshment. We closed it with great satisfaction as to its results. Parted with the dear people, who returned to their several homes.

Tuesday, January 7, 1868

[Rochester, N. Y.,]

Arose early and made preparation to take the cars at nine o'clock. Was sick and weary. Took footbath previous to taking breakfast. On cars I felt unable to sit up. A bed was prepared for me and I lay down. My stomach seemed inactive. Vomited considerable. My head pained me severely. At Rochester we met Brother B. Lampson, prepared to take us to his house. I could

not sit up after we arrived there. I lay down and grew so sick again. Had a severe vomiting time. All was done for our comfort that could be done. I felt thankful for a home among good friends, in my affliction.

Wednesday, January 8, 1868

[Rochester,]

Arose still weak and with a continuance of nervous headache. Ate a very few mouthfuls at eleven o'clock. Took sitz bath and foot bath. Lay down until noon. Found Sister Orton had come while I was lying down. She looks the picture of grief. Oh, why does she set her will up against the Lord's providence? She is yet unreconciled to her husband's death. I could not tax my mind to converse with her. Left her and rode to Rochester. The air revived me. I purchased eight dollars' worth of books at the repository. Called at Brother Andrews'. He was in the city. Met him there. Returned to Brother Lampson's feeling better than before our ride.

Thursday, January 9, 1868

[Rochester,]

Rested better during the night, yet my head is weary. Rode into Rochester. Purchased yarn for scarfs. It was a cold, blustering day. In the evening I was present at the wedding of Brother Willie Gonter [?] and Jenny Roberts. Brother Andrews performed the ceremony. Alva Orton and wife were present. My husband said a few words by request of Brother Andrews, previous to the ceremony, then prayed after the marriage rite was performed. By request I talked about forty minutes. God gave me a testimony for the two just united in marriage, but more especially were my remarks directed to Alva Orton and wife. I entreated them to live for self no longer, but consecrate themselves to God. Went on board the cars to rest in the sleeping car.

Friday, January 10, 1868

Awoke in the morning on board the sleeping car. Found the train behind time about two hours. It had been a keen, cold night and the train had to move very slowly for safety of passengers. Took our breakfast about eight o'clock. Changed from sleeping car to one ahead. The sleeping car was pronounced unsafe. We were delayed two hours on the track by a broken-down car ahead. Missed connection at Detroit. Waited there two hours. Had a weary ride until midnight. Tarried at Brother Lockwood's that night. Found a friend with team waiting for us.

Sabbath, January 11, 1868

[Battle Creek, Mich.,]

Attended meeting. My husband spoke in the morning, giving account of our journey east. I spoke in afternoon. "Thou shalt love the Lord thy God with all thy heart," etc. Luke 10:27. I was very weary, yet God gave me strength to speak. No meeting in evening. Moved to Brother

Amadon's. Our meetings were good through the day, and had an excellent influence. I felt called upon to address several by name.

Sunday, January 12, 1868

[Battle Creek,]

Arose weary. Attended meeting at the church at Battle Creek. Spoke to the people about one hour with freedom, in regard to the fall of Adam bringing misery and death, Christ bringing life and immortality to light through His humiliation and death. Felt to urge upon the people the necessity of entire consecration to God—the sanctification of the entire being, soul, body, and spirit. Spoke upon the death of Moses and the view he had of the promised land of Canaan. There was a depth of feeling in the congregation. Brother Andrews spoke, also Brother Rhodes, in regard to baptism; examined candidates for baptism.

Had an interview with Benjamin Howe. Sought to help his mind, which was much perplexed. He lacked confidence. While conversing with him Alvin Leighton came in and I plead with him to give his heart to the Lord. After he left, we had a praying season with Benjamin Howe. We prayed several times, trying to encourage him to pray with us. At length he opened his mouth in prayer. Thank the Lord! In meeting that evening we called those forward who had a desire to be Christians. Thirteen came forward. All bore testimony for the Lord. It was a good work.

Monday, January 13, 1868

[Battle Creek,]

I arose much exhausted. Rode down to the city, purchased caps for Johnny and Willie. Returned wearied. Lay down most of the forenoon, sick. Picked up the remaining part of our goods to be taken to Greenville. Sister Chamberlain visited us a short time. Had an interview with Edson. Felt distressed beyond measure, feeling that it was not conducted wisely. Meeting Monday evening.

Tuesday, January 14, 1868

[Battle Creek,]

Arose sick—too sick to engage in anything properly, yet we visited our aged parents. Had a pleasant interview. Found them feeble. They were very glad to meet with us again.

Wednesday, January 15, 1868

[Battle Creek,]

It is a suffering day with me all day. Sister E. L. H. Chamberlain and Sister Austin from Vermont called upon me. I did not eat any meals; was too sick. My heart is heavy and sad.

Thursday, January 16, 1868

Arose feeling a little better. Started for Greenville. At noon stopped at Vermontville. We called for a fire in a room by ourselves, spread our dinner upon a table, and ate our simple, hygienic fare—bread and apples. I engaged in conversation with the landlady. Found she is acquainted with our people at Roosevelt, where she came from. She has known us by reputation. Has attended our meetings. I had a pleasant interview with her.

Again we were on our way. Became cold. Went three-quarters of a mile out of our way. Called upon Brother Sindlinger. He was very glad to see us. He gave me several cakes of maple sugar. Arrived at Brother Howe's about eight o'clock, weary and cold. Met a large family—Brother and Sister Howe, Clorinda and her husband; Elsa and her husband and children. Met Brother Sawyer and wife, and Willie and Johnny. We were heartily welcomed.

Friday, January 17, 1868

We left Brother Howe's for Greenville. Took dinner at Brother Olmstead's. We were heartily welcomed by these dear friends. We were at our own home at about half past three. Glad to be at home again. In about one hour brethren came in from Wright and other places. Had considerable stirring about to get ready for Sabbath.

Sabbath, January 18, 1868

[Greenville, Mich.,]

Arose much exhausted. Was unable to attend meeting in the forenoon. My husband and self both spoke in the afternoon. Had good meetings. Brother Andrews spoke in morning. Private meeting at our house in evening. A difficult case to handle. Brother Holiday was not right. He and his wife had felt wrong towards Father Howe. Both these, their children, broke all to pieces. They made humble confessions and the result was union of feeling with them, where there had been estrangement.

Sunday, January 19, 1868

[Greenville,]

Arose sick. We did not, either of us, attend meeting in forenoon. Brother Andrews spoke both forenoon and afternoon. I followed him in afternoon, then addressed backsliders, children, and youth. There was considerable feeling. Thirteen came forward for prayers. All spoke feelingly and well. It was an interesting meeting. There was deep feeling manifested.

Monday, January 20, 1868

[Greenville,]

Arose feeling a sense of great feebleness. I was unable to engage in any labor through the day. Rode to Greenville. Felt some refreshed. Brother and Sister Sawyer accompanied us. They are pleased with the country and with the society.

Tuesday, January 21, 1868

[Greenville,]

Feel some refreshed by sleep. Brother and Sister Fargo called. Gave James fomentations, followed by general bath. We visited at Brother Maynard's. Feel as though we had got again at our old home. Returned in evening.

Wednesday, January 22, 1868

[Greenville,]

Arose rested some this morn. Sent some things to our parents: two flannel chemises; two pairs of new stockings, thick and warm, to mother, and three pairs to father; a thick, knit shirt to mother, and long, warm, flannel night dress; a second-hand dress of waterproof cloth; two pairs of knit drawers. Made arrangements for Sister Sawyer to provide our parents with several cans of fruit. I will replace them. Sent Edson a new pair of suspenders, three pairs of socks. Brother Sawyer left today for his home. I feel sick and much worn. Went to Greenville. Purchased underclothing for Brother A. Paid \$6.75; spent 75 cents for myself. Returned home after dark. Cut out two undershirts and a pair of night dresses. Brother Groves brought wood, potatoes, and rutabagas.

Thursday, January 23, 1868

[Greenville,]

Rested well through the night. Went to Greenville. Purchased six yards of all-wool flannel for Brother Andrews' drawers; purchased rubber for net, 10 cents. Returned while it was snowing and blowing very hard. Cut out drawers. Gave James fomentations and general bath. Lay down a few minutes before dinner. Sister Fargo tarried here while her husband went to Greenville. Altered over Betsey Maynard's cap. In the evening gathered together clothing for Brother Mead. Finished undershirt for James. Felt very weary. Brother William Wilson came for Amelia. Persuaded them to remain over night. Willie is not well. Has taken cold. Put wet bandage on his neck.

Friday, January 24, 1868

Arose with headache. Prepared to go to Wright. We found it very unpleasant travelling. A cold wind was blowing directly in our faces. At noon stopped at Lappinville. Found ourselves in mean quarters; and there was a woman with a pipe in her mouth, and a young man smoking a cigar. He was just recovering from lung fever. We spoke of the pernicious influence of tobacco upon the constitution. He said he knew it, but he had learned and practiced the habit and could not now give it up, although he knew it was hurtful, thus acknowledging himself a slave to lustful appetite. We ate our plain, hygienic food with good relish, but were treated with incivility by the inmates of the house. They showed themselves strangers to true politeness. We found no good hay for the horses, no oats, no water. Brother Andrews was hostler himself. They charged

us 50 cents for sitting before their fire and being annoyed with the scent of tobacco. I was glad to go out again in the air. Stopped about dark at Brother Buck's to warm, then drove on to Brother Root's. Found ourselves weary. I felt too weary to sit up. Lay down upon the carpet. United in season of prayer.

Saturday, January 25, 1868

[Wright, Mich.,]

Rested well until nearly four o'clock. Arose and bathed. Feel much worn. Wrote seven pages of testimony to Brother Atkins of Westbrook, Maine. Attended meeting. Brother Andrews spoke to the people. In afternoon James spoke upon hunting up the lost sheep. I occupied a short time. There was a house full of people. "Calvary" was sung. It affected the people.

I feel sad today. Am not as free as I desire to be. There is a meeting this evening. We had quite an interview with Brother Smith from Minden. He is an intelligent man. Has been waiting two years for baptism. Brother Andrews will baptize them tomorrow. A few brethren came in to Brother Root's to talk over matters which were a trial to them. Brother Averil seems to know but little about religion or true conversion to God. He has everything to learn.

We talked with Brother Wilson, relating testimony given us for him. He wished us to write it. Shall do so. Warren Root seemed to be indifferent to religious impressions. I talked with him but could not draw him out to say much. The pleasures of sin seem to have captivated the poor, inexperienced boy. He does not consider the wages he must receive, which are death. We tried to show him that Christ had claims upon him, that He had purchased him by His own blood, that he could not be released from the responsibility of these claims. I entreated him to pray, "Lord, reveal to me my sinfulness, and then, Jesus, reveal to me Thyself."

Sunday, January 26, 1868

[Wright,]

Arose refreshed by sleep. It snowed during the night. Wrote several pages of testimony for Brethren Atkins and Wilson. Attended meeting. My husband spoke to a crowded house one hour and a half. His discourse was upon "I and my Father are one" [John 10:30], showing the relation the law sustains to the gospel. The people gave the greatest attention. I followed, and spoke about one hour. I thought conviction rested upon many minds. Books were bought and many given away. Brother Andrews spoke in the afternoon with great freedom. These meetings were solemn. We can but think there should be meetings held in Wright.

I had an interview with a young man who seemed to take pleasure in dwelling upon the power Satan had over him. Conversed about two hours with him.

Attended meeting in evening. James spoke about half an hour, then Brother Andrews followed, speaking half an hour. I occupied about the same length of time. We made solemn appeals to the people. Several came forward. Among them was the husband of Sister Perkins, and Frost,

the young man referred to. We prayed for these, and for the meetings just closed. I received a promise from the wife of James Sawyer that she would serve the Lord.

Monday, January 27, 1868

Arose at four o'clock. Left the comfortable home of Brother Root about five o'clock. My head ached badly. Rode five miles to Brother Buck's. Ate our breakfast with them. Brother Buck gave each of us a five-dollar bill. We thanked him for his liberal gift. Left Brother Buck's at eight o'clock. Felt very poorly. Passed through Lappinville at about eleven. Made no further stop until we passed through Greenville. Received our mail and passed on to our home. Found no help. Prepared our own dinner. We felt glad to find Willie not sick. We left him with bad cold. Brother Corliss had taken good care of everything and we prize him much.

Tuesday, January 28, 1868

[Greenville,]

Brother Corliss helped me prepare breakfast. Everything we touched was frozen. All things in our cellar were frozen. We prepared frozen turnips and potatoes. After prayers Brother Corliss went into the woods near Thomas Wilson's to get wood. James, accompanied by Brother Andrews, went to Orleans, expecting to return to dinner. I baked eight pans of gems, swept rooms, washed dishes, helped Willie put snow in boiler, which requires many tubsful. We have no well water or cistern. Arranged my clothes press. Felt weary; rested a few minutes. Got dinner for Willie and me. Just as we got through, my husband and Brother Andrews drove up. Had had no dinner. I started cooking again. Soon got them something to eat. Nearly all day has thus been spent—not a line written. I feel sad about this. Am exceedingly weary. My head is tired.

Wednesday, January 29, 1868

[Greenville,]

Arose with sick headache. After eating warm breakfast felt some better. Started to writing; completed testimony to Brother Atkins and Brother Sanborn. Wrote several pages for Brother Hawthorne. Brother Andrews copied most of it for me, relieving me of quite a task. Brethren came to move the old house. Sister Banks came with her husband. I was sorry I could not feel at liberty to leave my writing and visit her, for write I must. Sister Maynard and Betsey came to see if we need help. We do not, as Amelia came last evening to help me. The building is moved at last. Sister Banks designed to walk home, four miles. I would not permit this. The team was harnessed and we carried her home. I gave her two pairs of good woolen drawers for her husband. Gave Thomas Wilson cloth for pants. These are all poor, and stand in need of help.

Thursday, January 30, 1868

[Greenville,]

Arose this morning feeling somewhat relieved in body and mind. May the Lord help me to consecrate myself to Him today and guard my tongue lest I shall offend in word. Wrote testimony for individuals until eleven o'clock. Completed three testimonies. Sent thirteen pages to Brother Hawthorne through Brother Canright. He takes it to Hawthorne and reads it to him and will make an effort to impress the same upon him. Sent ten pages of testimony for Brother Sanborn, and eight to Brother Atkins to Brother Aldrich, for him to employ a hand to copy and send the original to the individuals named. Wrote four pages to Edson, entreating him to greater carefulness in his plans and calculations.

Went to Greenville. Took Sister Savage a basket of potatoes and turnips and calico for a dress. She is in close circumstances. She has two boys who are too young to be any special help to her. She obtains her living by her needle. Prices are very low, work scarce. I feel exercised to awaken an interest for this sister among the brethren. "Whoso ... seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" 1 John 3:17. God help us to keep open hands!

Sent eight pages of testimony to Brother Canright for Brother Merrill. Wish him to copy and then take it to him.

Friday, January 31, 1868

[Greenville,]

Arose feeling quite sick. Could not write much. Gave James fomentations and general bath. A team drove up with Sister Burgess and her sister. Sister Burgess is the girl whose help I have wanted for some time. We prepared to go to Orleans to the meeting. Drove to Brother Olmstead's to tarry overnight.

Ms 13, 1868

Diary, February 1868

February 1-29, 1868

Sabbath, February 1, 1868

[Orleans, Mich.,]

Arose sad and dispirited. My courage is gone. My heart is weighed down with anguish. I can go no farther until I know for a surety the Lord will be my helper, my trust. I did not attend meeting, for I am sick, body and mind. Remained at Brother Olmstead's through the day.

I have had a special season of prayer. I have most earnestly committed my case to God, and feel a degree of relief. My spirit finds rest in Jesus. There is not one upon earth upon whom I can lean for encouragement or strength. No one, not even my husband, can have an understanding of my mind. He is a stranger to my trials, my temptations, my conflicts and buffetings. His own

case occupies his mind, and I ought not to expect that appreciation of my peculiar position my spirit so earnestly craves. I long to lean upon someone, but God sees perhaps this is not best and breaks my hold from everyone, that I shall cling to Him alone. I cry unto God for wisdom, grace, and power to control my spirit at all times and offend not in word. My lips shall not sin. I will keep my mouth with a bridle. Wrote my mind to James. Confessed my wrong in speaking and acting sometimes.

Sunday, February 2, 1868

[Orleans,]

Arose feeling somewhat relieved in my feelings. Attended meeting. Spoke to the people in the afternoon for about two hours with some earnestness. Took dinner at Brother William Wilson's, then drove home. Had a cold ride.

Monday, February 3, 1868

[Greenville,]

Feel some relieved in my feelings. Gave the letters I have written to James. He read them. He wrote to Battle Creek. I could not sanction it. He burned it. Wrote another, with which I concur heartily. Brother Thomas Wilson, his wife, and wife's sister came for advice. We advised them the best we could. Brother and Sister Maynard visited us in the evening to ask in regard to what is best to take to Sister Savage. They seem willing to help.

Tuesday, February 4, 1868

[Greenville,]

Was sick, unable to sit up. Took no food through the day. Sister Maynard came and gave me a bath.

Wednesday, February 5, 1868

[Greenville,]

Sick. Ate nothing. Could not sit up.

Thursday, February 6, 1868

[Greenville,]

Thursday awoke relieved in body and mind. Prepared to go to Alma. Feel too weak to do much of anything.

Friday, February 7, 1868

[Alma, Mich.,]

We journeyed to Alma. It was a beautiful day—so much more pleasant than we thought it would be. At noon we stopped at Myrick's to refresh our team and ourselves—to eat our dinner. Found they are from New England—Vermonters. It was a good place to stop. Did not get to our journey's end until eight o'clock. We were so very weary. I was glad to lie down to rest, but I was so tired and nervous I could sleep but little.

Sabbath, February 8, 1868

[Alma,]

Attended meeting in the forenoon. My husband spoke one hour. I followed; spoke a little over one hour. In the afternoon Brother [J. N.] Andrews spoke to the people. In the evening I spoke again one hour with freedom, upon the health question from 2 Peter, first chapter. In the forenoon I spoke from Mark: "Thou shalt love the Lord thy God with all thy heart," etc. [Chapter 12:30.] The congregation was large. About three hundred were present. They listened with eager interest. It was the largest gathering which they have had in this place.

Sunday, February 9, 1868

[Alma,]

My husband spoke upon the law and the gospel. The children made so much noise my brain is tired. I remained at Brother Keephus' [?] to rest, but it is only weariness. I spoke at one for nearly two hours upon temperance. Brother [J. N.] Andrews spoke in the evening. I occupied about fifteen minutes previous to Brother Andrews, speaking upon the necessity of sisters dressing neatly and orderly. If they put on the short dress they should have it after the pattern. Brother Andrews gave a most appropriate and solemn discourse. Appointed meetings to be held here in three weeks.

Monday, February 10, 1868

Arose languid and depressed. My head aches nearly all the time. There was considerable confusion in getting ready to go to Ithaca. Called upon Sister Potters. She sent a dress to Sister Mead. It is a valuable dress, homemade, woolen. She is a poor widow in trouble, for those who have managed her farm have dealt dishonestly with her. She has appealed to the law. We found Sister Jeffrey sick, unable to help herself much. She liberally donated five dollars to me, five to Brother [J. N.] Andrews, ten to the tract fund, and five to Brother Fuller. I applied the five given me to Brother Fuller. Sister Jeffrey gave me a pair of stockings and a can of peaches. We had a season of prayer with Sister Jeffrey. We drove on to Greenbush. On the way met Davis, from Mill Grove, N.Y. Conversed with him a short time. Arrived at Brother Sevy's about eight o'clock.

Tuesday, February 11, 1868

[Greenbush, Mich.,]

Arose at about five and wrote several notes for David Waggoner to take back with him to Orange and Greenville. He goes for us to get our horse and leave Grey. Wrote ten pages to Brother and Sister Gargett. Brother Sevy has notified the people of the meeting tomorrow evening. Brother [J. N.] Andrews preaches in schoolhouse. We had a meeting of the brethren in this place. My husband made appropriate remarks, which I think will help the case of some. I talked to brethren and sisters and youth earnestly. I had a testimony for Brother [Harmon] Richmond. He deserves pity. He said all I said was just so—that he could not have told it as well. He seemed encouraged. All the brethren and nearly all the sisters spoke. It was a profitable meeting.

Wednesday, February 12, 1868

Arose at half past five. Resolved to be more watchful, to speak carefully at all times to my husband. We engaged in prayer together. May the Lord help us to do right every time and disappoint the enemy. Wrote a couple of testimonies, and sent them to the ones for whom they are written. Sent twelve pages to the Brothers Green. Leave four pages in this place for Brother Sevy's family. I went to Brother Harmon Richmond's. They are not free. They do not bear with each other. The spirit of fault finding, of blaming each other, poisons their happiness and makes them miserable. I felt greatly depressed and burdened as I left the house. We returned to Brother Sevy's.

I felt unable to attend meeting, but did so in answer to the earnest solicitations of Brother Sevy's family. Brother [J. N.] Andrews preached upon the signs of the times. I followed; spoke about fifteen minutes. A goodly number were out, but it is a very hard place to work. Nearly all are spiritualists. David Waggoner came into the meeting to see if any one was at home. His journey was successful. Jim is now ready to journey with Jack. Found many letters waiting my perusal, some of deep interest. Brother Ball writes that the Brothers Green are serving God. Retired at half past ten o'clock.

Thursday, February 13, 1868

Rested well through the night. James and self united in prayer together that God would strengthen us to serve Him acceptably. Prepared to leave that place and went on our way to St. Charles. The weather is mild. It was a beautiful day to journey. We went to Chesaning. Took dinner at Brother Milks'. Sister Milks is lame. She has been an invalid for two years. She spent six weeks at the Health Institute, which was a great benefit to her. We were very faint and hungry. Our dinner was ready at three o'clock. It was an excellent, hygienic dinner. We enjoyed it much.

Left Brother Milks' at about four. Rode nine miles to St. Charles. It was very cold. We got down in the bottom of the sleigh to keep from the keen breeze, which was directly in our faces. We drove up to Brother Griggs' about dark. Found his wife and daughter sick with severe colds, threatened with inflammation of the lungs. She coughs much. Met with Sister Wilkinson. She is a good, nice Christian woman. Met with a girl by the name of Schaupp, German recently from

Germany. She came with her brother. They were sent for by a brother who had embraced the truth here in our country. She is a Christian, keeping the truth as well as she can understand it. They were formerly Catholics. They are smart, intelligent people, good-hearted, and beloved by those who know them.

Friday, February 14, 1868

Arose between four and five. Rested well during the night. Awoke at three. Sister Griggs is coughing badly. By request of Sister Griggs I engaged in prayer at the family altar. Had freedom in supplicating the blessing of the Lord upon Sister Griggs in her affliction. The Spirit of the Lord seemed to soften hearts. We sang "Calvary," and then took our places around the table. Enjoyed the hygienic breakfast.

Before eating, I wrote a few lines to Anne Foster, who is in trouble and remorse because of her wrong course in her family. She has been indiscreet—she says, "possessed by the devil." She has driven a good, conscientious husband from her by her wicked course. He became so discouraged he gave up praying and went to parties, dances, etc. I gave her the advice I thought she most needed—to find her husband, confess to him in humbleness that she sees her wrong, and then be converted and reform. May God bless this letter to her salvation, is my prayer.

We now go to Tittabawassee. Arrived at Brother Truesdale's about one o'clock. This is a good family, wholly in the truth. We took our dinner. Eight more came in a sleigh from St. Charles. Brother Hawley came in. We drove out with him one mile to the meetinghouse. Found a small house, but warm reception. Feel at home here. Didn't attend meeting in the evening. Brother Andrews went. We sat up conversing until nearly nine o'clock.

Sabbath, February 15, 1868

[Tittabawassee, Mich.,]

My head troubles me some this morning. I shall attend meeting, trusting in God to give us strength. My husband spoke in forenoon upon conversion and baptism. I spoke in afternoon upon health reform. The house was well filled with attentive listeners. Brother [J. N.] Andrews spoke in the evening with freedom. Brethren from St. Charles, about twelve in number, came to the meeting. Brother Walton and his [family] came to the meeting. They were surprised and happily disappointed to find us all here and to have the privilege of hearing us. I am feeling much exhausted through constant labor. My prayer is for strength for the work. Sisters from Midland were at the meeting, and Brother and Sister Marsh from _____. Sixteen were present. All appreciated the labors in this place.

Sunday, February 16, 1868

[Tittabawassee,]

Arose in Tittabawassee in the morning with headache and great exhaustion. My husband preached in the morning, showing the relation the law and gospel sustain to each other and to

conversion. The message was clear and a deep interest was manifested in the subject. Brother Stoddard, who once had been a minister, said he never listened to such a discourse. Said he would give \$10.00 to have it in print, for he could meet any one with it who wished to oppose.

I spoke in the afternoon to a full house upon these words: "Thou shalt love the Lord thy God with all thy heart," etc. [Matthew 22:37.] I had freedom in speaking. I never saw more respectful attention. All seemed to listen as for their lives. My husband spoke a short time. I again spoke and we both entreated souls who were in an unsaved state to turn to the Lord, then to give themselves to God and lay the wealth of their affections, their talents, and all they possessed at the feet of Jesus. We invited those who wished to commence from that day to serve God, to come forward. Youth and children came forward, numbering twenty-one. We then prayed earnestly for them and closed the meeting.

Monday, February 17, 1868

Rode to Brother Truesdale's. Spent the day. Was so thoroughly exhausted, I rested through the day.

Through the day they told me it was expected that I should address the people in the evening. I felt almost prostrated, yet thought I would try. I had told Brother [J. N.] Andrews that he would have to speak, but he was afraid the people would be disappointed. I arose in great weakness, spoke from these words, "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36, 37. I made an earnest, solemn appeal to the hearers. All listened and many seemed convicted.

I felt most deeply the subject and the people seemed to receive the word. A most solemn impression appeared to be made upon the people. God grant it may be a savor of life.

Afterwards I learned that Brother [J. N.] Andrews had selected this text to speak from if he addressed the people. We said not a word to one another, yet our minds were led in the same direction.

Tuesday, February 18, 1868

Meetings were held in the evening. I spoke to the people for about two hours upon health reform. Through the day visited Brother Whitman's in company with Brother [J. N.] Andrews and Sister Truesdale. They were glad to see us. We did not meet Brother Whitman and his sons until the dinner hour. After dinner we engaged in conversation with him. We tried to encourage him to come out fully on the Lord's side, to be baptized and erect the family altar. He had many excuses. He was not fit. Thought he ought to be dead before he was buried.

Wednesday, February 19, 1868

Rode to Brother Truesdale's and then to meeting. Meetings were held all through the day. My husband spoke in forenoon; Brother [J. N.] Andrews in the afternoon. I followed with remarks quite at length, entreating those who had been interested through the meetings to commence

from that day to serve God. We called forward those who wished to start in the service of the Lord. Quite a number came forward. I spoke several times, beseeching souls to break the bands of Satan and start then. One mother went to her son and wept and entreated him. He seemed hard, stubborn, and unyielding. I then arose and addressed Brother Whitman, begged him to not stand in the way of his children. He started, then arose, spoke, said he would commence from that day. This was heard with glad hearts by all. Brother Whitman is a precious man.

Sister Bailey's husband then arose, testified that he would be a Christian. He is an influential man—a lawyer. His daughter was upon the anxious seat. Brother Whitman then added his entreaties to ours. Sister Whitman's also to their children. We entreated and at last prevailed. All came forward. The fathers and all the sons and other fathers followed their example. It was a day of gladness. Sister Bailey said it was the happiest day of her life. Meeting in evening. Brother [J. N.] Andrews spoke.

Thursday, February 20, 1868

We rode down to Brother Truesdale's. Packed our things to start on our journey to Vassar. Had a meeting in the morning. I spoke to the people upon the necessity of people with different organizations coming into the truth. They should not, each with their peculiar temperaments, expect to have everyone think and act like themselves. Some have been educated to be coarse and rough, others have a refined taste and cultivated manners. All these different tastes are brought right through the reception of truth. The uneducated, slack, and untidy cry, "We must all come down upon a level." We showed them that there was no such thing as a low level. It is, All must come up on a level, be purified, exalted, refined, and elevated by the truth and come up upon a level. We spoke plainly to the slack and untidy. God help the church which is inexperienced amid the perverseness of these last days!

We repaired to the water and fifteen were buried with Christ in baptism. We rejoiced at the sight.

We then took dinner with Brother Truesdale's family and started on our journey. I was very, very weary, and somewhat depressed in spirits. We passed through Saginaw City. It is a large place and building up all the time. Arrived at Brother Degones' [?] after dark and were gladly received by them.

Friday, February 21, 1868

Arose sick in body and depressed in mind. My husband and myself took a bath, which relieved the feverish state of the system somewhat. Brother [J. N.] Andrews and my husband attended meeting in the evening. I retired to bed.

Sabbath, February 22, 1868

[Vassar, Mich.,]

Arose feeling some better in body and relieved in mind. Did not attend meeting in forenoon. Wrote several pages to Brother Ball. My husband spoke in forenoon. I attended meeting and spoke in afternoon. Brother [J. N.] Andrews spoke in evening. The house was well filled and there was excellent attention.

Sunday, February 23, 1868

My husband spoke in the morning upon law and gospel. I did not attend meeting. Wrote a part of the time and cooked gems and pudding for dinner. When the people returned they were overjoyed to hear the subject on Sabbath made so plain. They all said they never heard the like before. The subject was treated in a wonderful manner.

I spoke in afternoon from the words: "Whosoever will come after Me, let him take up his cross, and follow Me. For whosoever will save his life shall lose it," etc. [Mark 8:34, 35.] I had great freedom. There was a crowded house. After I ceased speaking we invited those who wished [The entry for this day is not complete.]

Monday, February 24, 1868

Had a meeting through the day. Brother Andrews went ten miles to Watrousville to attend a funeral. My husband and myself attended morning meeting. We labored earnestly for the people and gave important instruction such as the people needed. This was the most profitable meeting we had. Attended baptism administered by J. N. Andrews. Nearly all the brethren and sisters from Watrousville assembled.

One poor woman came purposely to hear me speak, but was too late. Had been out of health and dared not venture out in the cold. I tried to comfort her the best I could. Several wanted me to encourage them; told me their troubles. I was so confused I did not know what to do. Oh, how glad I was to get a little rest and peace! It is so difficult to remain calm with everything going on—some talking all at one time.

Tuesday, February 25, 1868

Arose at five o'clock. Prepared to leave Brother Dond's for St. Charles. Got started on our way about seven o'clock. It was a very pleasant day for traveling. Stopped at Saginaw; purchased pair of slippers for Willie. James bought a pair for himself. Arrived at Brother Griggs' about two o'clock. Took dinner between two and three. Was hungry; enjoyed the food. Wrote fifteen pages of testimony for church at Washington, N. H.

There was a meeting that evening. My husband spoke a short time. After Brother [J. N.] Andrews had lead in saying many very important, instructive things, I spoke about fifteen minutes. Appointed meeting for next day. I did not feel clear in regard to my duty in going to Alma. I felt that my work was not done at Tuscola and Watrousville. Had very striking dreams during the night.

Wednesday, February 26, 1868

[Tuscola, Mich.,]

Arose early. Talked with my husband in regard to duty. I felt that it would be well to return to Tuscola and finish the work there; Brother [J. N.] Andrews to go to Alma and fill appointment there. Wrote fifteen pages, enclosed in an envelope and sent to the office; for Washington, forty-four pages.

Put on my cloak and hat and walked a short distance to Brother Guilford's. Found people gathered together in two rooms. I spoke to them about one hour from these words, "Well done, good and faithful servant," etc. [Matthew 25:23.] All seemed interested. As soon as I ceased speaking I left the meeting and hurried to Brother Griggs'. Took dinner, and about two we stepped into the sleigh and were on our way back to Tuscola. When we were within a few miles of our stopping place, Brother Miller hailed us and urged us to go to his home, but we were very cold and he lived two miles farther than Brother Spooners. We stopped at the first place, which was brother Spooners'.

Thursday, February 27, 1868

[Watrousville, Mich.,]

Arose early and prepared to go to Watrousville. At Vassar found letters from Battle Creek. Rode sixteen miles. Stopped at Brother Walton's. Was disappointed in finding Sister Walton gone. Her mother and a neighbor who started to serve God in the meeting at Vassar prepared our dinner, which we did not get till late. After three o'clock wrote sixteen pages, eight to Edson and eight to Brother and Sister Amadon.

Had a meeting in the evening for the church. I bore a straight message to Dr. Dennis. He squirmed some, but we pressed the matter still closer until he was quieted. We fear that the man does not see the sinfulness of sin, and feel his need of a Saviour, as a lost sinner without pardon for all his sins. Our meetings closed and I was so weary I retired about ten o'clock, but had not fallen asleep when I heard someone come, and was pleased to find Sister Walton had returned.

Friday, February 28, 1868

[Tuscola,]

We rose early and I wrote ten pages of testimony for Dr. Dennis, and then prepared to get in the sleigh and go to Tuscola. We arrived at Brother Spooners' about eleven o'clock. Found the Review at Brother Walton's and read much of it while riding to Vassar. After dinner wrote eight pages of testimony to Sister Doud. Was glad to retire to rest, for I was very weary.

Sabbath, February 29, 1868

[Tuscola,]

Attended meeting at Tuscola. My husband spoke in the morning. Only in the Lord should believers marry. In the afternoon I spoke upon the tongue being an unruly member. I spoke two hours then stepped into Brother Palmer's. Ate a graham biscuit and a couple of apples and hastened back to the meeting. A conference meeting was in session. I arose and spoke one hour to individuals. I had testimony for reproving individual wrongs. We had an interesting, exciting time. Brother Fisher was encouraged and comforted. He had been passing through a terrible struggle, giving up tobacco, intoxicating drinks, and hurtful indulgences. He was very poor and high, proud-spirited. He had made a great effort to overcome. May God assist him in his efforts. Some felt exceedingly bad because I brought out these cases before others. I was sorry to see this spirit. Sister Doud was terribly stirred. She talked and cried and found fault. We did not lighten the burden, for all this development only showed how much she needed the reproof.

Ms 14, 1868

Diary, March 1868

March 1-31, 1868

Sunday, March 1, 1868

[Tuscola, Mich.,]

Attended meeting at Tuscola. My husband spoke upon the law and the gospel. The house was full. The people seemed charmed by the subject. As meeting was closing a request was made for a few moments' delay. An invitation was brought for me to speak in the Methodist house in the afternoon. We had one hour's intermission. We went to Brother Palmer's to eat lunch, but their only room was full. We sat down outdoors for Brother Griggs to get the team ready to take us to Sister Bliss'. I ate my morsel—an apple and piece of plain cake—sitting by the stove.

Spoke in the afternoon: "Thou shalt love the Lord thy God with all thy heart," etc. [Matthew 22:37.] The house was full. There was no ventilation. The stove smoked. I had strength amid it all to speak for one hour and a half. The best attention was given. We were afterwards told I spoke from the same text the minister spoke from in the morning, but handled it very differently. My husband spoke about ten minutes.

We had interviews with sisters and brethren who followed us to Brother Spooners'. Had a prayer season. Mattie Harrison commended her baby to God.

Monday, March 2, 1868

We arose between four and five o'clock. Ate breakfast before six and were on our way before seven to St. Charles. The wind increased, blowing the snow into the road until we could see no track. We knew we were in danger of freezing, and after we had gone five miles we turned back. In doing so we faced the wind and must have frozen if we had not used blankets to cover us and taken our seats in the bottom of the sleigh, our backs to the wind. It seemed a long time

before we were again under the shelter of Brother Spooners' comfortable roof. I lay down exhausted. Rested all the forenoon. In the afternoon wrote ten pages and related some of my experiences. Retired to rest about ten o'clock. This has been as unpleasant a day as we have had this winter. There is a cold, keen wind, with drifting snows.

Tuesday, March 3, 1868

Arose about five o'clock. We shall leave Brother Spooners' today for St. Charles. It is bitterly cold. Water froze solid in our bedrooms. We expect to suffer, wrap up as best we may. We feel bad about the baby.

We journeyed to St. Charles with less difficulty than we expected. Baby was quiet nearly all the way. It was severely cold in the morning, but became quite pleasant in a few hours. Arrived about ten at Brother Griggs'. His sister, Julia, was at his house. Dinner was nearly ready. We were very hungry.

Met Brother [J. N.] Andrews. He had a profitable season at Alma. The people there sent a special request for us to return. The people at St. Charles expected us to hold meetings with them and were waiting to circulate appointments. Here was the question—What is duty? We feel so anxious to do all the good we can. We are worn, yet are willing to continue to labor on if God will give strength. My husband is decided to return home for me to get rest. Brother Andrews goes directly home until conference.

We rode nine miles that night to Chesaning, to Brother Miller's. They received us heartily, but urged us strongly for meetings. This is the most severe of all—people begging for meetings and we turn away from them. But we do this because duty to ourselves demands it. One week in each month I ought to have had to myself for over a year back, but have not had it. Nature demands it, and I am violating the laws of nature when I disregard her claims. The last night we spend with Brother [J. N.] Andrews. Our interview together has been very pleasant.

Wednesday, March 4, 1868

Arose early and prepared to take leave of Brother [J. N.] Andrews. We felt sad at parting. It was a very cold morning. We left Brother Milks' for Greenbush. The day was very fine. We had only twenty-eight miles to go. About one o'clock we drove up to Brother Sevy's door. Went in and found them preparing to ride to the village. We passed on to Sister McClure's. She prepared us dinner. We proposed to take her daughter home with us. She felt glad to have her go with us, for she sees that the salvation of her daughter is in danger. Her brother is a strange lad, and tyrannizes over the sister. The proposition was made to the daughter. She would not consent to go at first, but became more yielding. Osee Sevy and wife and daughter came to his father's to meet us. I was led out to talk to the youth about the danger of singing schools and spelling schools. I presented before them how difficult it is for the youth to deny themselves and take up their cross and follow Christ.

Thursday, March 5, 1868

Arose early at Brother Sevy's. Prepared for the journey homeward. Sister McClure's daughter accompanied us. The weather is mild. It commenced snowing about ten o'clock and continued to snow for two or three hours—the heaviest snowstorm I was ever out in. About twelve it grew lighter and rained some. We came across a tree in the path and in trying to go over it broke the reach of the sleigh. Fortunately a man came along and helped us to unload the sleigh. We stood in the cold nearly three-quarters of an hour while they toggled the sleigh together. We then loaded in and again started, but were quite cold. Rode four miles to Palo. Stopped at a house with sign which said, "Entertainment." The people did not look pleasant and were not social. We ate our lunch, warmed ourselves, and again started.

When within four miles of home we got into a road that was blocked up. The horses were up to their backs in snow. After going about a mile we learned we must go back. We got out and walked through the drifts while my husband drove the horses. It rained very hard. The roads were bad. We got home a little after dark, having traveled about sixty miles. Brother Barnes was here waiting for us. We found our family all well, disappointed to think we did not come. They had ceased to look for us. As we knelt in prayer we felt very thankful to God that He had preserved us to meet again and that we could bow with our own family once more.

Friday, March 6, 1868

[Greenville,]

At home. It has rained all night. The snow is fast disappearing. How thankful I feel that we are not now in Alma or St. Charles. If there, it would be impossible to get home. Rained all day Friday steadily. We had a severe headache. Took a bath and dripper. Felt relieved. Lay down till dinner time. After dinner read the letters which we found here. Some needed immediate answer. One family are going to extremes in feeding their child only three times a day. It is becoming emaciated, and it is feared it may not live. I wrote three pages directly to its parents, and one page to Brother Wood with instruction according to the best light I have. Our labor is made very hard by those who cannot keep a medium. I wrote five pages to Sister Harriet Everts, who sent us five dollars. She is afflicted. Has had a shock of paralysis. I have been better than I expected today. Had a good season of prayer. Every one prayed and the peace of God seemed to be with us.

Sabbath, March 7, 1868

[Greenville,]

At home. Arose almost sick with cold. It continues to rain. Has rained all through the night. It will be impossible for people to attend meetings today. This is the first Sabbath we have had without laboring, speaking to the people in eight months. We appreciate this privilege of rest and retirement. The snow is fast disappearing. Water stands in the road. There is a large, deep pond where it was never known to be before. Teams come up to the water, look dubious, and finally cross. A road is made through our dooryard to avoid the body of water. It continues to

rain, rain. I wrote eighteen pages of important testimony for Brother Barnes and Richmond. It is so dark we can see with difficulty. We attended prayers. Read several pages in a pocket Bible. I took sitz bath and dripping sheet about eleven o'clock. We feel very grateful we are not in Alma or St. Charles. Home is the place for us during this storm. Wind is rising.

Sunday, March 8, 1868

[Greenville,]

Wind violent during the night. Arose with headache. Unable to write. People are passing on their way to meeting. The washing machine was put in operation. Gave good satisfaction. I read over my husband's manuscript which he is preparing for publication. Brother and Sister Maynard called on us. Had a pleasant interview. Decided in regard to painting the house.

Monday, March 9, 1868

[Greenville,]

Arose feeling some better. We feel thankful to God for the health we have, after laboring so excessively. We are somewhat exhausted and cannot expect to be otherwise. I was unable to sit up much. Brother and Sister Merrill called on me. Sister Maynard and her mother called upon me. Sister Wilson remained while Sister Maynard went with her husband to Greenville. The water is very high. Our fences are taken down for the people to pass through our yard to avoid the deep water. The snow is fast going. Wrote twenty pages.

Tuesday, March 10, 1868

Arose feeling rather poorly, yet accompanied my husband to Orleans. A part of the road was good, but a few miles very much drifted. The horses were in danger. Men working on road held them. Removed them from the sleigh after shoveling a place for them; then drove the sleigh into a field and again we started, dragging over the bare ground. Called at Brother Olmstead's. Then rode up to Brother King's. Water very deep. The fields and roads look like a large lake. Got a bag of apples at Brother King's. Met Brother Strong at his house on our way back to Brother Olmstead's. Met Brethren King and William Wilson. Talked with them. Brother King promises to come up to visit us on the morrow. We lay down to rest. Took dinner. I have a severe headache. Got a few apples. Turned our course homeward. Found very bad going, dragging through fields to avoid deep water. Brother and Sister Strong came home with us. Sister Strong is to help write copy for us both, and we enjoy their society much. Brother Strong is about to go to Blenden to hold meetings.

Wednesday, March 11, 1868

Arose at half past four. Wrote eight pages, but have severe headache. Lay down to rest about eleven o'clock. Something woke me. My husband said, "I have bad news. Brother King has been thrown from his carriage and hurt badly." Dinner was ready. Brother Strong ran to the woods for our horses. A man brought us the news on his way for doctor. We had no appetite to eat.

Took comfortables and blankets and rode as fast as we could to the place of the accident. We found Brother King in a terrible condition, covered with blood, his head terribly mangled. Could not determine the extent of the injuries until he was more thoroughly examined. He had just become conscious. We proposed taking him to our house. We wished to move him before reaction took place. We bundled him up, put him in the sleigh, and Brother Strong supported him. We came as fast as we could. The physician had not yet arrived. Brother Strong started carefully washing his wounds and cutting away the hair. There was a bad gash over the eye, but the most terrible wound was on the forehead of his head above the left eye. There the first skull was broken through. The wound was four inches long. Physician Martin worked over him some time. Feared to touch the worse wound. Sent for an older doctor. His partner did not come till dark. Then a severe process of probing and picking out small pieces of broken bone commenced. Brother King frequently exclaimed, "It seems as though you would take my life." This over, he was put to bed and seemed more comfortable. The doctor charged us to give him entire rest; to avoid all excitement. He is far from being out of danger. With care, he may recover from all this. His system is in a good condition to rally if the skull is not in a condition to depress the brain.

Thursday, March 12, 1868

[Greenville,]

Arose with headache, yet commenced to write. Brother King rested well through the night. We feel thankful he is as well as he is. Brother Strong went in the rain for Sister King. One of our horses has a shoe off. They were used hard yesterday, going in the mud; were on the go all day. So we asked for Brother Maynard's horses. He granted us the wagon, but did not, he said, make it a practice of driving his horses in the rain. Our team must go—no other way, rain or no rain. Help us to help each other, Lord, and divest us of all selfishness. We have more selfishness often than we are aware of ourselves.

Sister Maynard came to request us to go five miles to Brother Thomas Wilson's. He is very sick. I was not well; had nervous headache. Knew not what to do. Took bath. Lay down to rest. Could not sleep. When I got up found room full of Brother King's relatives. They rushed in upon him and talked with him, contrary to the express directions of the doctor. We cannot have it so. We started for Brother Wilson's. Brother and Sister Strong accompanied us. The roads are bad; water up to wagon hubs. Had a season of prayer for the sick. The Lord blessed us while calling upon His name. We all felt refreshed. The entire company wept freely. The Lord seemed near. On our return we met Brother Fargo and wife. They tarried all night. Brother Fargo watched with Brother King. We are convinced Brother King has had too many visitors. It is dangerous for him. We cannot have it thus.

Friday, March 13, 1868

[Greenville,]

Arose with headache. Learned Brother King has rested well through the night. We had a sweet season of prayer in commending the case of our dear afflicted brother to the Lord. Took breakfast. Rode with my husband to Greenville. Got letters and Review, hammer and nails, files, screwdriver. Found Brother and Sister Merrill here on our return. Brother and Sister Fargo left, also Brother and Sister Merrill. We learn that Brother Thomas Wilson rested well during the last of the night. Brother and Sister Maynard remained with him. Elbridge Rust called. He is just from Battle Creek. The church there is rising. Wrote five pages. Examined letters. Filled orders for patterns, acknowledged receipts, etc. We were not disturbed by callers. Brother King is doing well. He is now testing the benefits of the health reform. We feel grateful to God that the prospects are favorable for his recovery to health again. He sleeps well and eats his food with a good relish. We had a sweet season of prayer in which all the family united. Brother King sat up through it all.

Sabbath, March 14, 1868

[Greenville,]

Arose with a nervous headache. Brother King rested well during the night. We joined in family prayer. Took breakfast. Brother King sat up while he ate his breakfast. We started to visit Brother Thomas Wilson. Brother and Sister Strong accompanied us. It is a bad road. There is much water in the road. We found Brother Thomas a little more comfortable. James and Brother Strong assisted in giving him a bath. We had a season of prayer and left him in the hands of our kind, heavenly Physician. Brother King sat up in a rocking chair. We sang, and then all the family took part in the exercise of prayer. I felt a special spirit of prayer for Brother King and for ourselves that we might draw nearer to God and be more imbued with His Holy Spirit.

Sunday, March 15, 1868

[Greenville,]

At home. We had a sweet season of prayer. Brother and Sister Maynard called and urged us to ride up to visit Thomas Wilson. We did not feel [at] liberty to go, for we had much work to do in writing and other home duties. Several called during the day. Brother and Sister Merrill called. We had a familiar talk with them. I think they were some relieved. Brother King is somewhat feverish today, yet is very cheerful. He is doing as well as could be expected. If we could only keep out visitors! They will come. Brother and Sister Banks spent a little time. They saw Brother King only a moment or two. I have assisted Sister Burgess in arranging the chamber. Was quite weary. Wrote four pages to Brother Wilbur Salisbury. Had a refreshing season of prayer. Brother King sat in his rocking chair, appearing very comfortable.

Wednesday, March 18, 1868

[Greenville,]

At home. Brother King has rested better through the night, yet is very feeble. His head discharges considerable. Brother Strong and wife went to Brother Maynard's to advise him to go to Ionia and telegraph for Dr. Lay. He went to see Thomas. Sister Strong also went. We anxiously waited Sister Strong's return. I went with my husband to Greenville. It was a pleasant day. Roads bad. In the afternoon we walked the length of our land through the woods and back, one mile and a half. Felt rather weary. Wrote six pages. Brother Strong went to Brother Maynard's. Found Libby there. He felt grieved that he had suffered so much anxiety on her account, and she only at Brother Maynard's, and had sent no word how the sick was. Brother Maynard went to Ionia and telegraphed for the doctor.

Thursday, March 19, 1868

[Greenville,]

At home. Arose in the morning after having a good night's sleep. We walked up to Brother Maynard's to learn if they had received any news from Thomas. They had not. It commenced storming hard. We turned our feet homeward to get breakfast. It stormed severely till noon. James, accompanied by Brother Corliss, went to Greenville. Brother Strong also went. Brother King is seeming very well for him. Brother Strong dressed his head. I attempted to write upon the subject of health. Brother Corliss went to town on horseback to say to Brother Merrill to watch for the arrival of doctor and take him to his house. We arranged curtains to our room above so that we may not be exposed to the passers on their way to the finished chambers. Had a good season of prayer.

Friday, March 20, 1868

[Greenville,]

At home. Arose with headache. Saw Brother King. He looks well for him. Feels cheerful and happy. He got up and dressed and took his breakfast in the parlor. Brother Merrill rode up with Dr. Lay. We were real glad to meet the doctor. He went to Brother Thomas Wilson's. Brother and Sister Strong have gone to Greenville. Dr. Lay took dinner with us. Seems to enjoy himself very much. We had a good visit with the doctor. He tells us Thomas has seen his worst time. Will now continue to improve. I have written a few pages. We went to Greenville.

Sabbath, March 21, 1868

[Greenville,]

At home. Attended meeting, after writing some. The doctor visited Brother Wilson. Our gathering was small, yet the Lord met with us and we had a good conference meeting. Testimonies borne came from hearts that felt. There was a feeling of gratitude all through the meeting that the Lord had graciously spared the lives of Brother King and Thomas [Wilson], and that we had not to mourn the death of either. I felt to speak quite at length upon selfishness and having an interest merely for ourselves and our own families, and that we must meet the

people where they are, not expect them to meet us. We then appointed a little meeting at our house to converse upon some points with some. Brother and Sister Merrill took dinner with us. We had quite a family—thirteen. Then talked in regard to some things.

Sunday, March 22, 1868

[Greenville,]

At home. Arose with headache, yet walked out. Wrote some. Dr. Lay leaves today. I had a dream that Brother Thomas [Wilson] needed wine and egg. Dr. Lay visited him for the last time before his leaving. I had a long social chat with doctor. Wrote some. Went to Greenville. Doctor rode down with us. Had pleasant interview on the way. He left in the afternoon to go to Orleans. Brother Maynard took him down. Selah King came to see his father and brought him a cube of sugar he had made. Sister King left with Selah. We parted with good feelings all around.

Monday, March 23, 1868

[Greenville,]

At home. Arose and walked out before breakfast. Wrote some. Brother Strong made me a woodbox. He went to Greenville. After dinner Sister Strong, James, and self took a long walk through the woods. It was pleasant, although I became very weary. After we returned I lay down a short time, then wrote quite a number of pages upon talking of others' faults. Had some freedom in writing. Brother King is doing well. Seems to be improving fast. We feel very thankful for this. We see such an amount of writing before us. We shall be inclined to write too much. Read letters to Brother King. Made remarks upon making wills.

Tuesday, March 24, 1868

[Greenville,]

At home. It is colder this morning. Before breakfast wrote three and half pages to Brother Uriah Smith; two pages to my twin sister. Ate a light breakfast. Wrote a little. Prepared to go to Greenville. The roads are improving. Received three letters—one from Sister Amadon, containing the news of Sister Hannah More's obituary. Oh dear, what sadness this gives me! She has died a martyr to the selfishness of God's professed people. She was exiled to a cold, disagreeable climate because no hearts were open to receive her. May God pity us, for we need His pity. Wrote four pages to Wilbur Salisbury. Lay down and rested a short time. Took dinner, then walked to where John is clearing land. Brother and Sister Strong accompanied us through the woods, around by Brother Maynard's. We called upon them. Sister Good [?] was there. She accompanied us home to buy books. I wrote eleven pages after I returned. A man sent by Brother Brink [?] to finish the house walked nine miles. Retired after nine o'clock.

Wednesday, March 25, 1868

[Greenville,]

At home. Arose at half past four and commenced writing. Had a good season of prayer. Rode to Greenville. It was rather cold and windy. Called at Brother Merrill's. Had a very good interview with them. They are desirous to have Louisa McClure, the little girl now living with me, live with them as their daughter. We are considering the matter. Brother Merrill gave us a peck of apples. Wrote several pages after we returned from Greenville. Gathered a box of articles together for Sister Sarah's family. They are needy, and we feel it a privilege to aid them. Wrote her a letter of four pages. I feel in poor health today. Wrote Sister Mary four pages. Sent three postage stamps.

Thursday, March 26, 1868

[Greenville,]

At home. Rested well through the night. Had season of prayer. Took breakfast. Went to Greenville. Called on Sister Savage; gave her two pairs of stockings for herself and one pair nearly knit for her boy, a white skirt, and some thread. She seemed very grateful for them. Received several letters and the paper. Read them on the way. When we returned wrote six pages of testimony to Brother Thomas McKee. Lay down about thirty minutes. After dinner went up into the woods for a load of wood. Brother King has gone to Greenville with my husband. It is the first time he has been in a carriage since he was hurt.

Friday, March 27, 1868

[Greenville,]

At home. Rested well through the night. Arose and earnestly entreated the Lord to give us heavenly wisdom and right judgment. James and self walk into the woods. He cut some brush. Returned and engaged in family prayer. Took breakfast. Brother King accompanied my husband to Greenville. Went into the woods and picked up wood and chips. Brother King walked up in the woods and back. Sister Maynard called. I conversed with her some time in regard to the case of David. I thought there was not enough of him to make a Christian.

Saturday, March 28, 1868

[Greenville,]

At home. Attended meeting Sabbath. My husband spoke very plain by referring to the case of Sister More. I then arose and felt burdened and pressed to use great plainness of speech and point out to those present what duties rested upon us in regard to the needy and the homeless. I felt that but few had any true sense of the claims heaven has upon them in such cases. I felt so bad in regard to Sister More's death. A grave is before me away in that cold north region. May God pity those who are responsible in this case. There is extreme selfishness exhibited almost everywhere. Oh, what will arouse the people of God? What will divest them of selfishness?

Sunday, March 29, 1868

[Greenville,]

At home. Arose, having passed a restless night. We wrote as long as we could, then prepared for meeting. I had forty-four pages of testimony to read. I read all but twelve pages. I think Sister Wilson and Brother and Sister Maynard were surprised that there should be a reproof for them. Sister Maynard cried aloud, appealed to her own sympathies and felt terribly hurt. I talked very plainly (after reading) to them all. It was a solemn time. All confessed quite heartily their wrongs. Meeting closed. I wished to go home immediately. Brother and Sister Fargo took dinner with us. Brother King left us to return to his home. We shall miss him. The burden I have borne today has nearly paralyzed my brain. It has been a terrible cross.

Monday, March 30, 1868

[Greenville,]

At home. I arose feeling much exhausted, yet thought we would write and do what we could. Attended prayers. Ate breakfast and seated ourselves at our writing. Mr. Wakefield came in and chatted awhile. Soon Brother and Sister Maynard came in. I could read by her countenance [that] she was unreconciled to the testimony. She talked in an earnest manner, giving way to weeping. She had no control of herself. She could not see where she had erred; was completely blinded to self. She threw a heavy load on us. We entreated her to leave, for we wished to write. She did so at last. I was unable to write anything during the day; was much perplexed and burdened and nearly discouraged.

Tuesday, March 31, 1868

[Greenville,]

At home. Arose in the morning sick and weary. I am much worn down. Discouragement presses me sore. I have not felt and spoken as I ought to James. The burden of writing and other extra labors borne for the church have told upon me seriously. I feel that the enemy is getting advantage of me. I acknowledged to my husband I had erred. I rode with him to find a scraper. We were successful. Received letters from Brother Andrews and several others. I wrote quite steadily; prepared matter for printer. I went out in the afternoon for a change and Sister Strong, Louisa, and myself picked up stones and helped fill up the old cellar. I am exceedingly weary at night.

Ms 15, 1868

Diary, April 1868

April 1-30, 1868

Wednesday, April 1, 1868

[Greenville, Mich.,]

At home. Arose weary, but determined not to succumb to poor feelings. Walked out. Attended prayers. Ate breakfast. Rode to Greenville. Wrote for several hours. After dinner walked out. Read a letter received from Sister Maynard. She confessed her wrong feelings because reproved. Her letter appears well. Have written several pages in the afternoon. Rode to Greenville in the evening. Quite a cool evening. It has been a beautiful day. We feel a weight upon us for the people of God. We desire wisdom and judgment that we may labor with wisdom in the church. My husband is laboring out of doors considerably. He gets quite weary, yet loves to labor in the open air.

Thursday, April 2, 1868

[Greenville,]

At home. Arose and engaged in prayer. Walked out. United in family prayer. Took breakfast. Prepared manuscript for printer. Lay down and got a good refreshing nap. My husband has worked outdoors considerably and written some. Received our mail. Letters from Brethren Bell and Amadon; also Edson. Five dollars received from Sister Straw for Brother Fuller; two dollars from Brother Smith for Life Incidents. My head troubles me considerably. It is a very cold day, although the second of April. Our painter is in the parlor bedroom. I have written to Brother Andrews six pages. Cut out Willie a coat from a pair of his father's old pants.

Friday, April 3, 1868

[Greenville,]

At home. We arose after having a good night's rest. James had a numbness which startled him in the night. We prayed to the Lord for relief and he slept well after that. We united in prayer together, earnestly desiring the Spirit of God and a true sense of the character of the work to abide upon us. Took breakfast and united with the family in their devotions. We prepared matter for printers. Sister Wilson called in a short time. Brother Noyce came to work upon the cistern. Took dinner with us. I tried to write. Had some liberty. At the commencement of the Sabbath had a special season of earnest prayer unto God for a greater measure of His Holy Spirit. We feel like dedicating ourselves anew unto the work. Oh, for strength and wisdom and a sanctified judgment that we may move in the order of God.

Sabbath, April 4, 1868

[Greenville,]

At home. Rested well through the night. We engaged in our season of prayer together for the blessing of God to attend us in our labors. Took breakfast, then united with the family in our devotions. Attended meeting. Found quite a number gathered together. Mr. Berridge and his brother-in-law were present. My husband spoke on these words: "Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you

from the foundations of the world; for I was an hungered, and ye gave me meat," etc. [Matthew 25:34, 35.] He made close application of the subject. I followed and felt an earnestness of spirit. The subject was a great and an important one and neglected everywhere. Oh, may God arouse His people to know and to do their duty! There have been some sad neglects in the church here. Humble confessions were made. The dear children bore their testimony with many tears. Brother Strong tarried with us overnight.

Sunday, April 5, 1868

[Greenville,]

At home. Arose refreshed with sleep. United with my husband in earnest prayer for more of the grace of God. A great and responsible work is before us. We feel the need of a deeper work of grace in our hearts that we may be fitted up for this important work. Attended meeting. My husband and myself bore a plain testimony in regard to selfishness—caring for self and neglecting the needy, the widow, and the fatherless. Quite a number of testimonies were borne; confessions were made. A business meeting followed. I left to get a little rest. Brother Fargo took dinner with us, also Brother and Sister Noyce. Our table is always full. I would not have it otherwise. Wrote several pages to Brother Walker. We had a good season of prayer. Brother Strong left us for Orleans. Brother Fargo is going to Battle Creek. Brother Corliss carried the mail to Greenville.

Monday, April 6, 1868

[Greenville,]

At home. Arose refreshed with sleep. United with my husband in a season of prayer for a renewal of strength and grace from God. We had some evidence the Lord heard us. After uniting in devotion with the family, took breakfast.

Brother Barnes left to go to find customers for stencil cutting. We told him to consider our house his home, his headquarters. Poor boy, we feel an interest for him. Sister Maynard called. Made some acknowledgements. We feel nothing but love for her and her dear family and have an earnest desire to do them good, aid them in the work of overcoming. My husband, Willie, and self went to Orleans. Found Brother King improving fast. We got from them two bags of apples, a few beans, a bushel of potatoes, parsnips, and a few quarts of better onions from William Wilson. On our way we met Brother Merritt Kellogg. He went on to our home at Greenville. We returned home as soon as we could. We had an interesting interview with Brother Kellogg. Mr. Whitfield and neighbor Slawson [?] called on business in regard to building line fence.

Tuesday, April 7, 1868

[Greenville,]

At home. Arose as well as usual. We had a good night's rest. We united our petitions to God for His special protecting care through the day. United in family prayer. As soon as we had eaten our breakfast my husband, accompanied by Brother Kellogg, went to Greenville. Came back with surveyor to ascertain in regard to road. Sister Strong went to Greenville. I felt very poorly through the day. Wrote six pages in the afternoon. I am in a poor condition to write. Shall have to lay by my writing until I am in better health.

Wednesday, April 8, 1868

[Greenville,]

At home. Arose as well as could be expected. We united in prayer together. It is a blustering, stormy day. United in prayer at the family altar. After breakfast my husband and Brother Kellogg rode to Greenville. Brought back several letters. Brother Kellogg cut windows through above the piazza in my unfinished chamber. I felt much pleased in having this job completed. We can now have air from the south as well as east and north.

Thursday, April 9, 1868

[Greenville,]

At home. Unable to write; quite sick all day. Sister Maynard called on her way to visit Brother Groves. I gave them a page of writing for them. This is a difficult case. We hardly know how to manage it. Purchased dried apples of Sister Maynard. It is cold weather. Man went for plaster for us.

Friday, April 10, 1868

[Greenville,]

At home. Sick today. Could write a little. Wrote for the paper something in reference to the death of Sister Nichols and my father. This wearied me. Read for my husband in reference to Life Incidents. Got very weary. In afternoon all hands engaged in building hen coop and yard. Brother George Barnes returned to his home to spend Sabbath and first day. Sister Maynard called.

Sabbath, April 11, 1868

[Greenville,]

At home. Sick with nervous headache. It rains hard. We decided not to attend meeting. Brother Kellogg and Carloss [Corliss?] rode to Orleans. I slept three hours. When they returned they reported a very profitable meeting. About twenty present to hear. Brother Kellogg spoke upon health reform. Had good attention. In the evening had quite a long talk with Brother Kellogg upon things in our experience.

Sunday, April 12, 1868

[Greenville,]

At home. I am not well. My head is tired. Sister Julia had severe pain in her breast. Gave her fomentations. She sweated considerably. Gave her general bath. She was relieved somewhat but not free. Brother Kellogg and Louisa are cooks today. Brother Kellogg gave my husband treatment—manipulation. I dictated for my husband to write. Sister Maynard called. Had a pleasant interview. Julia was not much better. Gave her sitz bath and fomentation, alternating with cold. Sister Maynard assisted me. I was not well myself and this extra labor was a severe tax upon my already-exhausted strength. At night put compress on the lungs.

Monday, April 13, 1868

[Greenville,]

At home. Arose feeling very languid. We united in prayer to God for strength. We feel that we cannot be denied of this strength to devote to the service of God. My husband and Brother Kellogg went to Greenville. Brought a box and bundle from express. While they were absent I took a general bath and lay down to rest. After dinner I was very busy, taking care of the shrubbery and roots from Battle Creek. The sisters have been very liberal with me in sending me roots and flowers. Wrote several letters. Arranged testimonies for Bushnell and Wright. Sent eight pages to Jennie. When I retired to rest I suffered with soreness of the stomach. Julia cut out Sonia a dress. John went for a load of lumber.

Tuesday, April 14, 1868

[Greenville,]

At home. Arose with a sense of great languor. Again cried unto God for strength which I so much need. After breakfast rode to Greenville. Purchased a hat for Sonia—a very neat hat. Paid \$1.00. Wrote four pages to Brother Merrill. Rested a little before dinner. Rode down to Brother Fargo's with my husband to bring Willie home. Met him on the way. He had walked one mile and a half. Took him in and went on to Brother Fargo's. Got grass seed, bagas, and currant bush. It has rained all day. Cut out lining to dress, skirt, and pants for Sonia. Her brother, Levina [?], came last night. Walked most of the way on foot. We are having now quite a large family. If we only enjoy the blessing of God all will go well.

Wednesday, April 15, 1868

[Greenville,]

At home. Arose at quarter after four. I felt very languid. We united together to implore our heavenly Father for strength to do the work in His vineyard we see before us to do.

Thursday, April 16

(No entry)

Friday, April 17, 1868

[Greenville,]

At home. I rode down to Greenville with my husband and found Brother Merrill. He told us to call at his house, for Brother Cornell was there designing to go to our place. We took him in our carriage and returned home. It was a cold, raw day. We felt sad to learn of Brother Cornell that the enemy is at work at Tittabawassee. He is going to their help. The health reform is stumbling some of them. We had an interesting conversation with Brother Cornell. My health is poor, quite poor. I am wholly unfitted to engage in meeting. Brother Kellogg is at work, useful here and there.

Sabbath, April 18, 1868

[Greenville,]

At home. I arose feeling very weak. Attended meeting. My husband spoke in the forenoon. I followed, saying a few words. We both dwelt upon doing, working, feeling an interest for others. We had freedom in speaking, although I spoke in great weakness. In the afternoon Brother Cornell preached to the acceptance of the people. We had quite a large number at dinner. We feel that the people must extend their usefulness, be less self-caring, and more unselfish in their labor.

Sunday, April 19, 1868

[Greenville,]

At home. We feel very worn. In the forenoon we did not attend meeting as some desired a special interview.

Monday, April 20, 1868

[Greenville,]

At home. The meeting has been a severe tax upon me. We had plowing done. Made beds to put my flowers sent from Battle Creek. Sowed peas of a nice quality. I was busy indoors and out all day, and was tired all the time.

Tuesday, April 21, 1868

[Greenville,]

At home. Brother Kellogg left today with his son and the fatherless boy of Sister McClure. We were sorry to have Brother Kellogg leave. We think much of him. We rode to Greenville and got the mail. My husband is very busy with Brother Corliss, working out of doors. Brother Strong called; helped them sow clover seed. Left in a few hours to return to Orleans. Brother Rust

called to take him back. Our apple trees have come. We cannot set them. Must leave that for others to do.

Wednesday, April 22, 1868

[Greenville,]

At home. We are preparing to leave for Wright. I am not well. Have felt exceedingly wearied ever since the meeting in this place. I have had a singular turn; fainted, and when I came to myself, every nerve, muscle, and bone in my body seemed sore. The prospect looks dark about going to Wright and Monterey. Oh, that the Lord would give me strength to do the work before me! Sister Noyce called just before I had my attack of illness.

Thursday, April 23, 1868

[Greenville,]

At home. I am very weak. Dare not engage in anything. Sister Strong is helping me and I keep very quiet. Dare not exercise, physically or mentally. Today tried to give directions to Julia to get my things together and pack, for I dare not go anywhere or scarcely think of anything. My weakness is very great. I try to trust in the Lord; try to believe I shall have strength according to my day. Shall attempt to work, and God will be to me a present help in time of need. James is working too hard. He feels his labor. He has strange sensations nights. We are both laboring far beyond our strength.

Friday, April 24, 1868

[Greenville,]

At home. We arose feeling quite weak, but we prepared to commence our journey to Wright. It is a cold, raw day; looks like rain. We found the roads better than we expected. We got along very well until we took a wrong road. Went five miles out of the way over a very bad road. We found a convenient spot and we stopped our team and prepared to take our dinner. While James was unharnessing the team, I was building a fire. Had a large, roaring fire in a short time. We were somewhat chilled but we became warm in a short time. We enjoyed our dinner. It commenced to rain before we had again started on our journey, yet we got along very well. Met Brother Kellogg at Brother Root's gate. A few minutes after the sun had set we were too weary to sit in our chairs, and hastened to bed.

Saturday, April 25, 1868

[Wright,]

My husband spoke upon the subject, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James 1:27. The Methodist minister and his wife came out to hear. They took

dinner at Brother Root's. We think it very doubtful whether they will ever take hold of the truth. We see in them spiritual pride, self-righteousness. In the afternoon my husband spoke again a short period. I then spoke upon the vine and the branches, in John. [15:1.] I had freedom and spoke quite at length, and we hope our labors through the day have not been in vain. We attended meeting in the evening to hear the lecture that Brother Kellogg gave, but I lay down on the hard seat and slept. We were too weary to sit up.

Sunday, April 26, 1868

[Wright,]

Attended meeting. My husband spoke in the forenoon upon the tenth of Revelation—the angel with the little book open swearing that time shall be no longer. [Revelation 10:2-6.] It was an interesting subject. I spoke in the afternoon upon brotherly love,—“I was an hungered and ye gave me no meat, thirsty,” etc. [Matthew 25:42.] I was quite free. After meeting closed we went two miles to the water and baptized eight. Brother Kellogg spoke in the evening upon the health question. I was too weary to go out. We feel an interest for the people.

Monday, April 27, 1868

[Wright,]

Arose and sought the Lord in prayer. We went to Grand Rapids. Brother Kellogg accompanied us. It was a beautiful day. My husband bought a hat. I had a close search for the same. Found one I could wear. We then returned home. Took our dinner in the carriage; enjoyed it. After we returned, visited Brother Edgar to get strawberry vines and raspberry bushes of a choice kind. While my husband was engaged in this work, we took the team, took in Sister McPherson and Edgar and visited Sister Packard, an afflicted sister; she has been unable to walk for years. She is in deep affliction; has but a few days to live. Conversed and prayed with her. Visited Brother Cramer. Got strawberry plants and raspberry bush. Returned to Brother Root's. Trimmed my hat. Have been very busy all day. Hope we have done some good.

Tuesday, April 28, 1868

[Wright,]

Arose early. Rode down to Berlin to get a box expressed to Greenville. Agent was gone; brought it back again. Rode over to Brother McDearman's. Tarried a while. Went across the fields to Jarvis Munsell's. He was not at home. Sought to give her some good advice in regard to her husband—not to retaliate when he rages against her. Sister M. is making shirts for my husband. Went to Brother McDearman's. Gave Emma, who is quite sick, a pack, then a dripping sheet, and a thorough rubbing of the surface of the whole body. It worked like a charm. She improved quite fast after this treatment. Took dinner at Brother McDearman's. Brother Kellogg was with us.

Wednesday, April 29, 1868

[Wright,]

Arose early at Brother Root's. Had the horses harnessed and went to Brother McPherson's to take our breakfast. It is a rainy, cold morning. Brother Kellogg spent the night at Brother McPherson's. We had an appointment to meet Jarvis Munsell at his house at ten o'clock. We rode over in the rain. Brother Edgar and Root accompanied us. We had to say some plain things to him. Poor man, he is miserable himself and makes his wife and children worse than miserable. We pity Sister Munsell sincerely. The brethren felt that they had had too much sympathy for him and too little for her. Attended business meeting in afternoon; but few were out, for it rained a shower. But all felt that our meeting was profitable indeed. Closed up well to the profit of all. Brother McDearman gave us a cake of sugar.

Thursday, April 30, 1868

[Wright,]

Arose at four o'clock, and prepared for our journey to Monterey. Helped Sister Root get breakfast and packed our things for our journey. We made a short tarry at Brother McPherson's to get our dinner basket. I felt unprepared to journey. Was very weary and rode in much discomfort all day. We took our dinner in the carriage. The roads were exceedingly rough, the day was raw and cold. We passed the house of Brother Pearse's. They welcomed us; urged us to stay the night. I lay down and fell asleep. When I awoke we left to journey on. Our wagon broke going over the rough log ways. I felt all day much depressed in spirit. Did not speak as carefully and as cheerfully as I ought. Confessed this before leaving the carriage. Felt relieved. As soon as we became warm I lay down, completely exhausted, and slept soundly until awakened to retire to bed.

Ms 16, 1868

Diary, May 1868

May 1-10, 1868

Friday, May 1, 1868

[Monterey, Mich.,]

We arose exceedingly weary after our long journey yesterday. We rode down to Allegan, hoping to receive letters, but found none. On our return, heavy black clouds arose and the thunder rolled and the vivid lightning's flash caused us to fear that a terrible storm was coming. We saw no place to shelter our team and drove on a little. Hail fell and it rained some, but we did not realize our fears. Called upon Brother Charles Jones in the afternoon; upon Brother Day's family, and Brother and Sister Bates. Sister Burnham was helping Sister Jones prepare for meeting. In the evening we visited Brother Lay, accompanied by Brother Charles Jones. We had a good interview with Brother George [Lay?]. Had a praying season. We all prayed. George

united with us. It was an affecting time. Prayer and sobs from the children we believe went up to heaven as sweet incense. One step taken to get the lost sheep.

Sabbath, May 2, 1868

[Monterey,]

Arose feeling very weary, yet we longed for strength to speak to the people. My husband spoke from Luke fifteen in regard to the lost sheep. He spoke with power. We returned to L. Jones'. Brother Pennock and wife took dinner with us at Brother Jones'. In the afternoon I spoke, continuing the subject which had been presented in the forenoon. We felt that the church had failed to seek after the lost sheep and that Isaiah sixty-fifth chapter was applicable to their cases. We both spoke with freedom and the Lord aided us in our message. The congregation felt the force of truth and manifested much feeling.

Had another meeting in the evening. My husband labored hard, but there was a binding influence in the meeting. It was clear that some failed to do their duty and clear their souls from the guilt which rested upon them for not seeking the lost sheep and bringing them to the fold. There is a wrong with the church which they must see and acknowledge before George Lay can be reached. Oh that God would work for His people and let the light so shine that they may humble their hearts before God and thus open a door to bring George Lay into the fold! We went from the meeting much discouraged. We feared our efforts would prove fruitless. In the forenoon we called upon Brother J. Francisco. He needed help and we tried to help him. He felt relieved before we left.

Sunday, May 3, 1868

[Monterey,]

Arose at about four o'clock. Wrote several letters. There is a young man who has this morning made an attempt to be baptized, but he has fits and fell into a fit at the side of the water. After he had become natural again, they led him to the water's edge and baptized him. He felt greatly gratified in being able to fulfil his duty. We rode to Allegan. On the way felt that we could not go to Battle Creek, and leave the work unfinished in Monterey. I felt if we now left, all the effort we had made would be lost.

Frankie Lay and his mother rode up behind us and we learned that there was considerable feeling with George and herself. The labors Sabbath, the subjects we had spoken upon, had stirred the depths of their souls. We decided to remain. My husband spoke upon the law and gospel. He was very clear. We took dinner at Brother Burnham's.

Returned to the meetinghouse. I spoke upon the cross of Christ, the humiliation and suffering, His crucifixion and resurrection, His ascension to heaven, and His second appearing in glory and splendor to raise the dead and change the living. The people were interested. Tears flowed. We were urged to tarry at Brother Pennock's. Went to Brother Burnham's and lay down to rest

awhile. Then called on our dear Brother and Sister Pennock. Had a very pleasant interview. Attended meeting in the evening. My husband spoke half an hour and I followed about one half hour. We hope our words did some good. We returned to Monterey the same night and retired about eleven o'clock.

Monday, May 4, 1868

[Monterey,]

Arose about four. Wrote three letters. Sister James [Jones?] went to Allegan. Frankie Jones and myself prepared dinner. Took a bath before dinner. It is very warm. At two o'clock attended meeting and exhorted and pleaded with the brethren to make an effort for George. The brethren responded to the appeal we made. Reproved Brother and Sister Frank for their injudicious course. I became exceedingly weary. Returned home to Brother Jones' exhausted. Brethren Leander, Russ, Buck, and Day took our team and rode to G. I. Lay's to do their part in removing every hindrance from George that he might come back to the church. We returned to rest about nine o'clock without learning the result of the visit of our brethren to George.

Tuesday, May 5, 1868

[Monterey,]

Arose at four o'clock. After breakfast and prayers we prepared to visit George Lay. We learned that the interview of his brethren was with the best results. George was quite soft and behaved like a Christian. I am afflicted with severe lameness in my foot, which makes me use a crutch. We were gladly received and spent three hours in conversation with Brother and Sister Lay. Our interview was satisfactory on both sides. We tried to help George all in our power and left feeling we had done our duty.

Called upon Charles Russell's wife a few moments. Took dinner with Brother and Sister Bates. Had a pleasant visit. I then had an interview with Brother L. Jones and his wife in regard to pursuing a course of forbearance and exercising love to his children. They received it well.

Attended meeting in the evening. Bore plain testimonies to some brethren we found ready to remove everything out of the way of George. It was a meeting long to be remembered. Hearts long estranged were brought together in love and sweet union. Confessions were thorough; the Lord wrought. Praise His holy name. George and wife said all we could ask them to say.

Wednesday, May 6, 1868

[Monterey,]

Arose quite early. Prepare to go to Allegan. It is an unpleasant day. We visited pleasantly with Brother and Sister Pennock. We believe them to be soundly converted to the truth. My husband purchased me a side saddle and bridle from Martin Giles for twelve dollars; very cheap. After we returned to Monterey we rode out together [on] horseback. For the first time I

did very well. My foot is very painful. Cannot wear a shoe. By the aid of a cane I make out to hobble around. Attended meeting in evening. It is rainy. My foot is painful. Remained till after nine o'clock and returned to Brother Jones'. Brother Francisco brought me from the carriage in his arms to the house. I have had a profitable conversation with Brother Jones. My husband spoke upon the law and gospel. Neighbor Gregory was present and deeply interested. He has been under deep conviction. Says he means to be a Christian.

Thursday, May 7, 1868

[Monterey,]

Arose feeling worn. My foot is better. My head feels worse. Took breakfast and rode over to Brother Rumery's. Learned he was not at home. Had gone to Allegan. Returned, and went to Allegan. Brother Leander accompanied us. We found bad roads and unpleasant, cold, raw weather. Called upon Brother and Sister Pennock. They arranged my hat more to my mind. Took Sister Burnham back with us to Monterey. Took dinner at Brother Buck's.

Rode over to Brother Rumery's. Conversed with the poor man and his wife. Talked plainly, faithfully, setting his dangers and wrongs before him. This world is their god and we fear he is joined to his idols. We were sad to see a man so insane upon the subject of property. We visited Brother and Sister Franks. Conversed with them and prayed with and for them.

Returned to Brother Jones' and went to meeting. Quite a number were detained but a goodly number were present. I talked some time upon conversion. Neighbor Gregory was present. My husband spoke. Quite a number bore good testimonies. We invited those who wanted to be Christians to come forward. Fourteen came forward, Neighbor Gregory with others. We had a praying season for them. We thank God for these tokens of God. The Lord's hand is not shortened or His ear heavy. He will work for His people if they will only come in humility where He can work. We returned home weary, needing rest.

Friday, May 8, 1868

[Monterey,]

Our rest was broken last night. Felt worn this morning. Arose early. The team is ready to take us to Brother Rumery's. We took breakfast with them, then had family prayer. Before praying we exhorted them all to engage in the work of God heartily and make earnest efforts for the better life. We entreated Brother Rumery in particular to take hold again for his soul's sake, for he was standing directly in the way of his wife and children. His example was saying to them, "These possessions of mine are of more value than the heavenly inheritance. I esteem them greater riches than the eternal weight of glory." Our praying season was one of solemnity, marked with deep feeling. The children seemed to feel, and expressed a desire to take a firmer hold and renew their earnest efforts for everlasting life.

Brother Rumery requested a special interview with me alone. He then spoke freely of the strong love he had for the world. His love of money had such an overpowering influence upon him that he could not do what he knew was the duty of every Christian to do. I pled with him by every argument I could use to take hold again and make another effort. We think he will.

We felt we had done our duty and then we rode over to George Lay's. Called all the family together and my husband talked with them all. We then called upon Brother Ross. He was away. We conversed with Sister Ross and her daughter. The child is convicted. We rode on. Called at Brother Charles Jones'. Met Brother and Sister Strong there. We were very glad to see them.

Attended meeting in the evening. My husband spoke. I followed. Several rose for prayers. Quite a number of testimonies were borne. We hope the spirit of reformation may spread until more are brought to the knowledge of the truth. "O God, work," is the cry of my soul.

Sabbath, May 9, 1868

[Monterey,]

We arose early. Took breakfast. Attended prayers and then rode over to Brother Rumery's. Called upon him a short time. Then rode over to Brother George Lay's. Had an interview with his family. Prayed with them and left them weeping, all broken down before the Lord. Returned to Brother Jones', then went to the meeting.

My husband spoke in the morning meeting upon baptism. Had five minutes intermission and he spoke again upon the talents. The house was well filled with an interesting audience. There seemed to be deep feeling in the meeting. The Lord is moving upon hearts in the region around about. A great work is being accomplished.

In the afternoon I spoke upon the necessity of leaving all for Christ, "No man hath left houses, lands," etc. [Mark 10:29.] I had perfect freedom. The people felt deeply. After I ceased speaking, James spoke with feeling a short time. I then arose again and entreated Brother Rumery to make a start—to give all for Christ. I addressed his wife and children to help him, to start with him, and all go to the kingdom together. All wept freely. Several testimonies were borne. We called for Brother Rumery. He arose and bore a pointed testimony, confessed to his wife and children, to his sister (an opposer), and to the servants of God who labored for his interest, and the entire church. His confession was ample and covered the whole ground. He entreated forgiveness for his wrong course. I never witnessed a more touching scene. His wife then spoke with deep feeling; his daughter and son also spoke. Other backsliders made humble confessions. We invited those who wanted to be Christians to come forward. Between thirty and forty answered the call. Meeting in the evening.

Sunday, May 10, 1868

[Monterey,]

Attended meeting in the forenoon, then went to baptism. Rode to Allegan. Called upon Brother Pennock for a little time. Had a social interview. Went on our way to Otsego.

Ms 17, 1868

Testimony Regarding Brother Smith and Family

I was shown that Brother and Sister Smith have made a great mistake in the training of their children. They have not restrained them. Instead of managing them, the children have managed the parents. They have the example of the sons of Eli before them. They have not taken the burden upon them, the responsibility heaven has laid upon them. They have not taught their children to yield to their wishes and will. They have been indulged. They have not been educated to self-denial. Their pleasures have been consulted to the injury of their future and eternal good. As they have not honored their parents, the same lack will be seen in their religious experience. Reverence for God and for the truth they will have but little of. Self will appear in all their experience. To please self, to be seeking pleasure, to gratify self, will be prominent. They were allowed to be forward, and a thorn will be planted in the hearts of the parents for their wrong management.

These children, all but the eldest, will be in danger of losing heaven because they have no just idea of what is required to become a Christian and the purifying, cleansing work to be carried on to fit them for the society of heavenly angels and to dwell in the presence of a pure and holy God. They do not discern sacred things, but the high, the sacred, the holy is placed upon the same level with common things. Religion is a common thing. Unless these children are converted and see the necessity of coming out from the world and being separate, [unless they] learn this lesson which their parents have failed to impress upon them, they can have no part with the redeemed in God's everlasting kingdom.

That family needs the health reform—to be thoroughly converted to it and to prepare their food in the simplest manner, placing upon their table a plain, unstimulating diet. Poor health has been brought on by your wrong course of action in a great degree. The appetite and taste have been consulted to the expense of the stomach. You want an entire change in the order of things. Rule your own house with firmness, love, and decision. With the spirit of Christ take hold of the work and undo as far as possible what you have done, and remedy the deficiency in the education of your children.

Ms 18, 1868

Testimony Regarding Brother Covey's Family

I was shown the condition of Brother Covey's family. There is a work to be done there before they can be in an acceptable state before God. Sister Covey is deceived in regard to herself. She thinks she knows all that is worth knowing of the truth. She is forward to speak and pray, is self-confident. But she is almost a stranger to the first principles of truth. She has assumed that God has given her a special, wonderful experience when she has yet almost everything to learn. She

is a hearer of the Word, but not a doer of the work. She has claimed the special teachings, special knowledge of God. But she knows not what she is talking about.

The only responsibility resting upon her is to learn how to discharge her duty as a faithful mother should and to turn her attention to establishing order in her house, having everything neat and cleanly, that angels may be encouraged into the dwelling. Her conversation does not savor of that grace, meekness, and elevated character which becometh a woman professing godliness. She has possessed a spirit to find fault with others and build up herself. She has been no benefit to the cause of God, but a stumbling block for some time. Her influence has been disgusting instead of beneficial to the church.

When she tears asunder her self-righteous garb, and sees herself as a poor sinful mortal, overcome daily by the temptations of Satan, then she will see herself in the true light and can be benefited with a Saviour. She needs to work for herself and cleanse herself from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Brother Covey has possessed a much better spirit than his wife. He has been more teachable; and yet he has much to do. He has not felt like exalting himself but has had doubts of his being a Christian or of his ever being saved. He has felt desponding and discouraged. He knows he lacks. He sees he comes far short of the gospel standard, and it looks to him like a hopeless task to come up to the measurement of God. I saw that he would overcome, but he has almost everything to learn. The truth of God has not had that refining, elevating, sanctifying influence upon him that it must have in order for him to be a fit subject for the society of holy angels in a pure and holy heaven.

Brother Covey has not felt the necessity of refinement and order in his ways and manners. He has not a spirit of gentleness and love. He has in his family, and out, acted out the course of his nature, been boisterous, ordering. He must cultivate more of the refined and elevated and less of the rough and harsh. Brother Covey is a kind and tenderhearted man, but he fails to realize the claims that God has upon him. His sensibilities have not been clear to perceive the fine and elevating truths. He has increased his family much faster than he can take care of and properly train them. Here he incurs responsibilities which he as a father, and also the mother, are utterly incompetent to fulfill, and his children must come up instead of receiving that instruction which they require. As his cares have increased with his family, he has not had time to devote to reading the Word of God or to secret prayer, which is the life and soul of true religion, and he has been growing darker and darker, and has kept the Sabbath imperfectly, and failed in his religious life in almost every respect.

God calls upon you and Sister Covey to reform in almost everything. Devote more time to your children. If you feel that you cannot do this, that your flock is so numerous that you cannot instruct and educate them, and make them comfortable by supplying the wants of the mind as well as the body, what right have you to increase your family and responsibilities as parents, when you cannot do justice by them? You sin against God in thus doing. No couple should have

children if they cannot fulfill their obligations to these children as they should, as God requires of them.

Reform in your diet. Make an entire change. Place only the most [healthful] articles of food upon your table. There is a work for both of you to do, especially Sister Covey. God reads the intents and purposes of the heart. You have failed to glorify God in your life, but have been watching where you could find failings in others to build yourself up and exalt yourself. You should take a humble place in the church. Be willing to be instructed, to learn, and seek with all your soul for the inward adorning, even the ornament of a meek and quiet spirit, which in the sight of God is of great price. You have been to Battle Creek, but with the spirit you possessed it has done you no good. You have possessed an envious spirit. You are not careful what you say and do not keep truth on your side. You say and do not. I entreat of you, take heed to your ways and be converted, and make an entire change in your life.

(Signed) Ellen G. White

Ms 19, 1868

Testimony Regarding Brother Cramer

Brother Cramer, the elder, has relied too much upon an old experience. A new and daily experience is valuable now. He has used his old experience to fortify himself against receiving reproof or counsel. He has spurned the idea of being taught by others. He has possessed a hard, overbearing spirit, and has been a grief rather than an advantage to the church. Would he make a right use of his former experience in being gentle, easy to be entreated, his old experience would be of inestimable worth to himself, and also to the church, in leading him to correct the errors and mistakes in his past life and being an example to others. He could benefit himself and the church by being tender, pitiful, courteous, his heart full of love, full of the milk of human kindness.

But Brother Cramer, much of your former experience has been a mistake. You have been impatient, censorious, overbearing in your family and out. You have not bound your children to your heart by the tender cords of affection and love. God grant that you may never drag your old experience along in your domestic family relations and live by that. Already you have embittered the life of your wife, who was a true Christian of fine sensibilities, possessing a sensitive nature, easily wounded by hardship or cruel words, and her spirit easily crushed by a dictatorial manner. You did not deserve a woman of so fine traits of character. Better have remained single to embitter yourself with your former unreformed experience than to have crushed and bruised a sensitive nature like hers. Already is the weight of years upon her. Already has sadness left its unmistakable marks upon her countenance. Your offspring reflect back the same spirit you have manifested. God calls upon you to reform, to be converted.

You have acted out an impatient, tyrannical spirit to young and old, and are a reproach to the cause of God. Do not be deceived in regard to yourself unless you see yourself as you are. Make

haste to correct your errors, which have grown with your growth and strengthened with your strength, which have followed you from youth to manhood, from manhood to middle age, and from middle age to the decline of life. You have loved the truth but have not been sanctified by the truth. You have stood as a defender of the faith, but have been too much of a battle-axe. Must your life be all a mistake? Must your righteousness, your benevolent acts, be of no value? Or will you be converted, become as a little child, that you may enter the kingdom of heaven and have the overcomer's crown placed upon your brow?

Ms 20, 1868

Counsel to Ministers

[The first part of this manuscript is missing, but printed in Testimonies for the Church 2:498-505.]

You are required to exemplify the truth in your life. Men who think that they have a work to do to teach others the truth are not converted, sanctified by the truth themselves. They have erroneous ideas of what constitutes a Christian, and the means through which a firm religious experience is obtained. Much less do they understand the qualifications God requires His ministers to possess. These men are unsanctified. They have occasionally a flight of feeling, which gives them the impression that they are indeed children of God. Depending thus upon impressions is one of the special deceptions of Satan, for those who are thus exercised make their religion a matter of circumstance. The firm principle is wanting. None are living Christians unless they have a daily experience in the things of God and daily practice self-denial, cheerfully bearing the cross and following Christ. Every living Christian will advance daily in the divine life. As he advances daily toward perfection he experiences a conversion to God every day. And this conversion is not completed until perfection of Christian character is attained and a full preparation gained for the finishing touch of immortality.

Religion is not merely an emotion, a feeling. It is a principle which is interwoven with all the daily duties and transactions of this life. Nothing will be entertained or business engaged in which will prevent the accompaniment of this principle. To retain pure and undefiled religion, it is necessary to be workers, persevering in effort. We must do something ourselves. None can do our work. None can work out our salvation with fear and trembling but ourselves. This is the very work the Lord has left for us to do.

The ministers of Christ need a new anointing that they may the more clearly discern sacred things, and have clear conceptions of the holy, blameless character they must form themselves in order to be ensamples to the flock. Nothing we can do of ourselves will bring us up to this high standard where God can accept us as His ambassadors. Only a firm reliance upon God and a strong and active faith will accomplish the work God requires to be wrought in us. God calls for working men. It is a continuance in well-doing that is forming characters for heaven, a decided perseverance in a course of righteousness and daily disciplining the mind by religious

exercises to love devotional and heavenly things and to derive the greatest amount of happiness while thus exercised.

We have it in our power to control the mind in these things if we make God our trust. Through continued exercise the mind will become strong to battle with internal foes and to subdue self until there is a transformation of the mind. The passions, appetites, and will are brought into thorough and perfect subjection. Then there will be a daily piety at home. When engaged in labor for souls there will be a power which will attend the efforts that are made. There will be with the devoted, humble Christian seasons of sweet, peaceful happiness which are not spasmodic, fitful, or superstitious but calm and tranquil, deep, constant, and earnest. The love of God, the practice of holiness, is pleasant when there is a perfect surrender to God.

The reason why the ministers of Christ are no more successful in their labors is because they are not unselfishly devoted to the work. The interest of some is divided and they are double-minded. The cares of this life engage the interest. They do not realize the sacred work of a minister. Such will complain of darkness, of great unbelief, of infidelity. The reason for this is, the men are not right with God. They do not see the importance of making a full and entire consecration to Him. They serve God a little but themselves more. They pray but little, while the Majesty of heaven while engaged in His ministry prayed much to His Father. He was frequently bowed all night in prayer. His spirits were often sorrowful as He felt the power of the darkness of this world. He sought retirement to make His intercessions.

He often left the busy city and the noisy throng to seek a retired place for prayer. The Mount of Olives was the favorite resort of the Son of God for His devotions. Frequently, after the multitude had left Him for the retirement of the night, He rested not, although He was weary with the labors of the day. In John we read, "And every man went unto his own house." "Jesus went unto the mount of Olives." John 7:53; 8:1.

While the city was hushed in silence and the disciples had returned to their homes to obtain refreshment in sleep, Jesus slept not. His divine pleadings were ascending to His Father from the Mount of Olives for His disciples that they might be kept from the evil influences they would daily encounter in the world and thus His own soul might be strengthened and braced for the duties and trials of the day. All night, while His followers were sleeping, was their divine Teacher praying. The dew and frost of night fell upon His head bowed in prayer. His example is left for His followers. The majesty of heaven, while engaged in His earthly mission, was often in earnest prayer, conversing with the Infinite.

He did not always visit Olivet, for His disciples had learned His favorite retreat and often followed Him. Therefore He chose the stillness of night, for there would be no interruption. If all would take this to heart! Jesus prayed. He could heal the sick and raise the dead. He was Himself a source of blessing and strength. He commanded even the tempests and they obeyed Him. He was unsullied with corruption, a stranger to sin, yet He prayed, and that often with strong crying and tears. He prayed for His disciples and for Himself, thus identifying Himself

with our needs and our weaknesses, our failings which are so common with humanity. He was a mighty petitioner, possessing not the passions of our human fallen natures but compassed with like infirmities, tempted in all points even as we are. Jesus endured agony which required help and support from His Father. Christ is our Example. [The remainder is printed in Testimonies for the Church 2:505-522.]

Ms 21, 1868

Appeal to Ministers

October 2, 1868

Those who engage in the business of school teaching prepare for the work. They qualify themselves by attending school. They interest their minds in study. They are not allowed to engage in the work of teaching children and youth in the sciences unless they are capable of instructing them. Those who apply for a situation as teachers have to pass an examination before competent persons. It is an important work to deal with young minds and instruct them correctly in the sciences. But of how much greater importance is the work of the ministry. Many engage in the important business of interesting men and women to enter the school of Christ, to learn how they may form characters for heaven, who need to become students themselves. Some who engage in the ministry do not feel the burden of the work upon them. They have received incorrect ideas of the qualifications of a minister. They have thought it required but little close study in the sciences or in the Word of God to make a minister. Some ministers who are teaching present truth are not acquainted with their Bibles. They are so deficient in Bible-reading and study that it is difficult for them to quote a text of scripture correctly from memory. They sin against God in blundering along in the awkward manner they do. They mangle the scripture, and make the Bible say things that are not written therein.

Some who have all their lives been led by feeling, have thought that it was of no consequence in regard to their education or thorough knowledge of the scripture, if they only had the Spirit. God never sends His Spirit to sanction ignorance. Those who have not knowledge, and are so situated that it is impossible for them to obtain it, the Lord may, and does, pity and bless, and sometimes condescends to make His strength perfect in their weakness. He makes it the duty of such to study His word. A lack of knowledge in the sciences is no excuse for the neglect of Bible study; for the words of inspiration are so plain that the unlearned may understand them.

Those who are handling solemn truths for these perilous times, of all men upon the face of the earth, should understand their Bibles and become acquainted with the evidences of our faith. Unless they possess a knowledge of the Word of life, they have no right to undertake to instruct others in the way of life. Ministers should give all diligence to add to their "faith, virtue, and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." [2 Peter 1:5-7.]

Ms 22, 1868**Testimony Regarding the Wilson and Maynard Families**

I was shown that while Sister Wilson and Brother and Sister Maynard see the wrongs and errors in Brother and Sister Noyse and the Gravel family, they have not made that effort to correct their wrongs and help them that they ought to have made. They have left them too much alone, held them off at arms' length, and have felt that it was no use to try to do anything for them. This is wrong. They commit an error in thus doing. Christ said, "I came not to call the righteous, but sinners to repentance." [Mark 2:17.] The Lord would have us help those who most need help.

While they have seen the errors and wrongs, they have shut themselves up too much to themselves, and have been too selfish in their enjoyment of the truth. God does not approve this selfishly enjoying the truth, being satisfied with the truth and yet making but little sacrifice to aid and strengthen those who most need strength.

We are not all organized alike. Some have not been educated right; their education has been deficient. Some have had transmitted to them a quick, fiery temper, and their education in childhood has not been of that order to teach them self-control. With this fiery temper is frequently united envy and jealousy.

Others are faulty in other respects. Some are dishonest in deal, and overreach in trade. Others are arbitrary in their families, domineering, loving to rule. Their lives are far from being correct. Their education was all wrong, and evil fruits were manifested without their being told the evil and sin of being controlled by them. Sin does not appear to them exceedingly sinful. Others, whose education has not been as faulty, who have had better training, have developed a much less objectionable character. The Christian life of all is very much affected for good or for evil, according to their previous education.

Jesus, our Advocate, is acquainted with all the circumstances with which we are surrounded, and deals with us according to the light we have had and the circumstances in which we are placed. Some have a much better organization than others. While some are continually harassed, afflicted, and in trouble because of the unhappy traits in their character, having to war with internal foes and corruptions of their nature, others have not half so much to battle against. They pass along almost free from the difficulties their brethren and sisters who are not as favorably organized are laboring under. They do not, in very many cases, labor half as hard to overcome and live daily the life of a Christian as do some of those unfortunate ones I have mentioned.

The latter appear to disadvantage almost every time, while the former appear much better because it is natural for them to do so. They may not labor half as hard to watch and keep self under, yet at the same time they make a comparison of their lives with the lives of others who are unfortunately organized and badly educated, and flatter themselves with the contrast. They

talk of the errors, the wrongs, the failures of the unfortunate, but do not feel that they have any burden in the matter further than to dwell upon these wrongs and shun those who are guilty of them.

The prominent position these—the Wilson family—occupy in the church makes it highly necessary for them to be burden bearers. Not that they are to take burdens from those who are able to bear their own burdens and aid others to bear theirs; but they are to help those who stand most in need of help, those who are less favorably situated, who are erring, who are faulty, who may have injured them and tried their patience to the utmost. It is just such ones whom Jesus pities, because Satan has more power over them and is constantly taking advantage of their weak points and driving his arrows to hit them where they are the least protected.

Jesus exercised His power and His mercy for just such pitiable cases. He asked Peter [Simon], Who loved most? Said Peter [Simon], “He to whom he forgave most.” [Luke 7:42, 43.] Thus it will be. Jesus did not shun the unfortunate, the helpless, and weak, but He helped such as needed help. Jesus did not confine His visits and labors to a class more intelligent and less faulty, to the neglect of the unfortunate. He did not inquire whether it was agreeable or pleasant for Him to be a companion of the poorest, the most needful. These are the ones whose company He sought—the lost sheep of the house of Israel.

This is the work you have neglected. You have shunned disagreeable responsibilities and have not gone to the erring and visited them, and manifested an interest and love for them, and made yourselves familiar with them. You have not had a spirit of Christlike forgiveness. You have marked out just such a course, just such a line, that all must come up to before you could throw over them your mantle of charity. You are not required to cloak sin, but to exercise that pitying love to the erring that Christ has exercised towards you.

You are placed under the most favorable circumstances for the development of good Christian characters. You are not where you feel pinching want, or where your souls are galled, worried, and distressed with the conduct of disobedient, unthankful, rebellious children. There is no dissenting, unbelieving voice in your house. You have all that heart can wish. Yet, notwithstanding your favorable surroundings, you have faults and errors, and much to overcome in order to be free from all spiritual pride, selfishness, a hasty spirit, jealousy, and evil surmisings.

Brother Maynard has not the sin of evil-speaking to repent of, as very many have, but he lacks a willingness to help those who most need help. He is selfish. He loves his home, loves quiet, loves rest, freedom from care, perplexity, and trials; therefore he pleases himself too much. He does not bear the burdens Heaven has assigned him. He shuns disagreeable responsibilities, and shuts himself up too much to his love of quietness.

He has been quite liberal with means, but when he comes to where self is to be denied, where there is to be a deprivation on his part to do some good, where real sacrifice on his part is

called for, he has but little experience in this line, and must learn it. He fears he will be blamed if he ventures to help the erring; fears reproach. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me." [Romans 15:1-3.]

Those who are partakers of this great salvation have something to do to help those who are hanging on the skirts of Zion. They are not required to cut off their hold and thrust them away from making any efforts to overcome and be prepared for the judgment. Oh, no indeed! While they are bleating around the fold, they should be encouraged and strengthened by all the aid it is in our power to bestow.

You as a family have too rigid rules and set ideas, which cannot be made to fit every case. You lack love, gentleness, tenderness, and pity for those who are not just as they should be. This spirit has prevailed to such an extent that you are withering. You are not flourishing in the Lord. Your interest and efforts and anxiety are for your family and your relatives, but to reach out for others around you, and overcome your reluctance to exert an influence outside of a special circle, you have not entertained the idea.

You idolize yours, and shut yourselves with yourselves. That the Lord can save me and mine is the great burden. This spirit will have to die before you flourish in the Lord, before you can make spiritual advancement, and the church grow and souls be added unto them of such as shall be saved. You are all narrowed up and must change your base of operations. Your relatives are no dearer in the eyes of God than any other poor souls who need salvation. Self and selfishness must be put under our feet, and we must exemplify in our lives the spirit of self-sacrifice and disinterested benevolence manifested by Jesus when He was upon earth.

All should have an interest for their relatives, but they should not allow themselves to be so closely shut up to them as though they were the only ones Jesus came to save.

Ms 23, 1868

The Case of Asa Green

Battle Creek, Michigan

Circa January 5, 1868

In the last vision I was shown the case of Brother Asa Green in connection with his wife and brothers. I was shown that God was calling after these brothers to follow the example of their godly father in walking blameless in all the commandments and ordinances of the Lord's house. These men will stop short of the glory of God if they do not believe present truth and exemplify in their lives the sanctifying influence of the truth, and manifest to all around them that they have accepted Christ as their only Saviour, and lean upon Him, the Rock that is higher than they. I saw that God could be glorified by these men devoting their lives to His service and

laboring harmoniously and unitedly together as faithful soldiers of the cross of Christ, as they have harmoniously stood united in their course of action in relation to the things of this life.

Brother Asa Green, you have lived a consistent life as far as this world is concerned. You have managed with system and have manifested wise calculation. In your deal with your neighbors you have had a principle not to overreach or play the part of a deceiver. You have been determined to wrong no man, to give to every man his just dues. You have made it a principle to be just with your fellow man. These things are all good. You possess excellent qualifications, which very excellent, desirable traits of character Satan is taking advantage of to present before you in such a light that you really do not feel your need of a Saviour. You think that your life, in the main, is as good as professed Christians generally, and is more faultless than the lives of many who profess to be Christ's followers. Satan has ensnared you with his sophistry, which is threatening to bind you in chains of unbelief and sin.

But you have not been just with God. To whom do you owe gratitude for your wise judgment? All that you now possess of qualifications which are desirable are not to be accredited to yourself, but to God. How soon God could remove wisdom from the prudent man!

You, my brother, are self-deceived. You are self-righteous, therefore do not feel your need of a Saviour. You have been more just with man than with God. You have robbed God of the service due Him the many years of your life, thus showing great ingratitude to your Creator who has been so profuse in His gifts to you. You have slighted His dear Son, whom He gave up from His bosom to die for the guilty race. Your course of action has plainly said, "We have no need of such a sacrifice." You are trusting in your own righteousness, which is in the sight of a just and holy God as filthy rags.

God has made a great sacrifice for man. If Adam, after his transgression, could by his righteous acts have obtained the favor of God or even could by a life of long repentance have recommended himself to God, and redeemed himself from the wrath of his Creator, then Christ, the Lord of glory, need not have been subject to a life of humiliation, insult, reproach, and indignity, and finally the most painful of deaths, the crucifixion. But because it was the only sacrifice God could accept to save the fallen race, Christ consented to die.

All through your life you have said by your course, "I have no need of a Saviour." Your example of unbelief has shown disrespect to the Son of God and has had an influence upon others, to keep them from Christ. You have been pointed to, and souls have shielded themselves behind you. There are the sons of good Mr. William Green, who are not Christians, yet they are upright men. They possess good judgment, and they are not Christians. They do not believe as their father did, but say, If I do not regard those things which appear to be truth, I am in good company.

You are really a stumbling block to sinners. All these years of your life you have withheld that reasonable service from God which He requires you to render to Him, your body a living sacrifice, holy and acceptable unto God. You have stood directly in the way of your wife, who

would have yielded to God that reasonable service which He requires of her, had your example been what it ought to have been in accepting Christ as your Redeemer and acknowledging the high claims Heaven has upon you. Your wife has for quite a length of time been leaning to the truth. Had she yielded to her convictions of duty, she would have wholly taken her stand upon the Lord's side years ago. Your standing as you have has robbed God of that reasonable service He required of her.

Is there nothing that you have to repent of in thus neglecting your dear Saviour? God has higher claims upon you than mortal man can have, and yet these years have you withheld from Him that which He paid so dear a price to purchase and redeem from Satan's claims. "Ye are not your own," "ye are bought with a price," even with the precious blood of the Son of God. [1 Corinthians 6:19, 20.]