

Review and Herald

Ellen G. White, 1849-1855

The Present Truth, August 1, 1849,

"Dear Brethren and Sisters"

The Lord has shown me that it is my duty to relate to you, what he has revealed to me relating to the present truth, our present tried, scattered and tempted state, and our duty in view of the coming judgments of God.

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second veil, where he now stands by the Ark; and where the faith of Israel now reaches.

I saw that Jesus had shut the door in the Holy Place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it: (See Rev. iii:7, 8:) and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second veil; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now.

I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut; and to close the door of the Most Holy Place, which he opened in 1844, where the Ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah.

Satan is now using every device in this sealing time, to keep the minds of God's people from the present, sealing truth; and to cause them to waver. I saw a covering that God was drawing over his people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.

Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. I saw that the mysterious knocking in N.Y. and other places, was the power of Satan; and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.

I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been

really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past.

At the commencement of the Holy Sabbath, (Jan. 5,) we engaged in prayer with Bro. Belden's family at Rocky Hill, Ct., and the Holy Ghost fell upon us. I was taken off in vision to the Most Holy Place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction: and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place--laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the Voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "these are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice--"we have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet--trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting. Then my attending angel directed me to the City again, where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried-- "My Blood, Father, My Blood, My Blood, My Blood."-- Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice-- "Hold! Hold! Hold! Hold!-- until the servants of God are sealed in their foreheads." I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.--Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

I have seen the tender love that God has for his people, and that it is very great. I saw an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever attended them would fly quickly upward to carry the tidings, and the angels in the City would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the City would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the City, and the angels in the city would touch their golden harps and sing with a loud voice-- Alleluia! and the heavenly arches would ring with lovely songs. I will here state, that there is perfect order and harmony in the holy City.

All the angels that are commissioned to visit the earth, hold a golden card which they present to the angels at the gates of the City, as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave his life for me, and be changed into his glorious image. Oh! for language to express the glory of the bright world to come. I thirst for the living streams that make glad the City of our God.

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the City to a place that was bright and glorious. The grass of the place was living green,

and the birds there warbled a sweet song. The inhabitants of the place were of all sizes, they were noble, majestic and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was--"we have lived in strict obedience to the commandments of God and have not fallen by disobedience, like those on the earth. There I saw two trees, one looked much like the tree of life in the City. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me--"none in this place have tasted of the forbidden tree; but if they should eat they would fall." Then I was taken to a world which had seven moons. Then I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters, and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said "it is not; but the City is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said--"you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God."

Dec. 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven" (in giving the signs recorded by Matt., Mark and Luke,) he meant heaven, and when he said "earth" he meant earth. The powers of heaven, are the Sun, Moon and Stars: they rule in the heavens. The powers of earth are those who bear rule on the earth. The powers of heaven will be shaken at the voice of God. Then the Sun, Moon, and Stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War, and rumors of war,--sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake the Sun, Moon and Stars, and this earth also. I saw that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations. E. G. White.

The Present Truth, September 1, 1849

"Dear Brethren and Sisters"

In this time of trial, we need to be encouraged, and comforted by each other. The temptations of Satan are greater now, than ever before; for he knows that his time is short, and that very soon, every case will be decided, either for life, or for death. It is no time to sink down beneath discouragement, and trial now; but we must bear up under all our afflictions, and trust wholly in the mighty God of Jacob.

The Lord has shown me that his grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through his grace come off victorious.

If we overcome our trials, and get victory over the temptations of Satan, then we endure the time of our faith, which is much more precious than gold, and are stronger, and better prepared to meet the next. But if we sink down, and give way to the temptations of Satan, we shall grow weaker, and get no reward for the trial, and shall not be so well prepared to meet the next. In this way we shall grow weaker, and weaker, until we are led captive by Satan at his will. We must have on the whole armour of God, and be ready at any moment, for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with him in prayer. He will not turn us away empty; but will give us grace and strength to overcome, and to break the power of the enemy. O, that all could see these things in their true light, and endure hardness as good soldiers of Jesus. Then would Israel move forward, strong in God, and in the power of his might.

God has shown me that he gave his people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. Those who receive it thus, must have another draught; for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy and impure in heart. I saw that this bitter cup can be sweetened by patience, endurance and prayer, and that it will have its designed effect upon the hearts of those who thus received it, and God will be honored and glorified. It is no small thing to be a Christian, and be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have got the standard of piety altogether too low, and come far short of Bible holiness. Some engage in vain, and unbecoming conversation; and others give way to the risings of self. We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

We must be partakers of Christ's sufferings here, if we would share in his glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God,

and advance his precious, suffering cause, we shall dishonor God, and the holy cause we profess.

We have but a little space of time left to work for God. Nothing should be too dear to sacrifice, for the salvation of the scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever.

O, let us live wholly for the Lord, and show by a well ordered life, and godly conversation that we have been with Jesus, and are his meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is still in his Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before he leaves the Sanctuary. When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the Most Holy Place of the Heavenly Sanctuary.

The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an Angel say, "speed the swift messengers, speed the swift messengers; for the case of every soul will soon be decided, either for life, or for death."

I saw that those who had the means, were required to help speed those messengers, that God had called to labor in his cause, and as they went from place to place, they would be safe from the prevailing pestilence. But if any went that were not sent of God, they would be in danger of being cut down by the pestilence; therefore all should earnestly seek for duty, and be sure and move by the direction of the Holy Spirit.

What we have seen and heard of the pestilence, is but the beginning of what we shall see and hear. Soon the dead and dying will be all around us. I saw that some will be so hardened, as to even make sport of the judgements of God. Then the slain of the Lord will be from one end of the earth, to the other; they will not be lamented, gathered, nor buried; but their ill savor will come up from the face of the whole earth. Those only who have the seal of the living God, will be sheltered from the storm of wrath, that will soon fall on the heads of those who have rejected the truth.

In Hope, E. G. White.

The Present Truth, March 1, 1850

"My Dear Brethren and Sisters"

My Dear Brethren and Sisters --This is very important hour with us. Satan has come down with great power, and we must strive hard, and press our way to the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second veil, the various winds of false doctrine and error cannot move us. The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will "go with their flocks," "to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second veil) from them." The Lord has shown me that the power which is with them is a mere human influence, and not the power of God.

Those who have published the "Watchman" have removed the landmarks. I saw, two months ago, that their time would pass by; and then some honest souls, who have been deceived by this time, will have a chance to receive the truth. I saw that most of those who preach this new time do not believe it themselves. I saw that our message was not to the shepherds who have led the flock astray, but to the poor hungry, scattered sheep.

In hope, E. G. White.

The Present Truth, April 1, 1850

"To the 'Little Flock'"

Dear Brethren. --The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that the "man" with the "dirt brush" had entered, and that some were in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be for ever too late. The angel said, "Destruction is coming like a mighty whirlwind." I begged of the angel to pity and to save those who loved this world, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them to speed the messengers on their way to feed the hungry sheep, who were perishing for want of spiritual food.

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matt. xix, 16-22,] they went away sorrowful; and that soon the overflowing

scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely, that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, "What for?" O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls, by sending them the truth, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God's messengers were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God's own money, that he had lent them to be stewards over.

Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world's goods, and considered it so great a thing to help the cause of salvation. The angel said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above."

I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way to search out the scattered flock. An angel said, "Are all messengers? No, no, God's messengers have a message."

I saw that the cause of God had been hindered, and dishonored by some travelling who had no message from God. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God's called and chosen messengers if they had had the means.

The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, "Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field."--I cried to God to spare his people, some of whom were fainting and dying.

I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.

The I saw that the judgements of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount Sinai

would not move those who will not be moved by the plain truths of the word of God; neither would an angel's message awake them."

I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe his glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the City, and have right to the tree of life, and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.

Then I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the Garden, lest they should partake of the tree of life, and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, "Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life?" I heard another angel answer, "Not one of the family of Adam have passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death; a death that will last forever, where there will be no hope of a resurrection; and then the wrath of God will be appeased."

I saw that the saints will rest in the Holy City, and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the mount of Olives, and the mount will part asunder, and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised (at the end of the one thousand years) and gather up around the city; for the feet of the wicked will never desecrate the earth made new. Then fire will come down from God out of heaven and devour them; burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked, will purify the earth.

In hope of immortality at the appearing of Jesus, E. G. White.

The Present Truth, May 1, 1850

"Eli Curtis"

Eli Curtis.--It is well known by many of the brethren, that Eli Curtis has published many of my visions. He has pursued such an inconsistent course for some time past; and his influence on the cause of truth is such at this time that I feel it my duty to say to the brethren that I have no faith in his course; and that he has published my visions contrary to my wishes, even after I had requested him not to publish them. E. G. White.

The Present Truth, November 1, 1850

"Dear Brethren and Sisters"

Dear Brethren and Sisters--I wish to give you a short sketch of what the Lord has recently shown to me in vision. I was shown the loveliness of Jesus, and the love that the angels have for one another. Said the angel--Can ye not behold their love?--follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. I saw that the message "sell that ye have and give alms" had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. I saw that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the "loaves and fishes." Such had much better been at home laboring with their hands, "the thing that is good," to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James v, 14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.

Then I was pointed back to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. I saw that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

Then I was shown that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel--It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, I saw, was the work of the saints with Jesus, in the Holy City

before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and then the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the Execution of the Judgment The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect,

accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work. I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "Daily," that the word "sacrifice" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "Daily;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

The Lord showed me that Time had not been a test since 1844, and that time will never again be a test.

Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past. E. G. White.

Second Advent Review and Sabbath Herald, April 7, 1851

"Eli Curtis"

Eli Curtis. I wish to say to the brethren and sisters, that I have been much grieved with the strange course pursued by this man, in republishing my views, and sending them about in connection with worthless and foolish matter, such as the Dixboro Ghost, notwithstanding I have earnestly entreated him not to do so. I consider him void of judgment in spiritual things, blinded by the deceptions of the Enemy. I did my duty to him faithfully when I hoped he would turn from his singular course. E. G. White.

Second Advent Review and Sabbath Herald, July 21, 1851...Extra

"Experience and Views"

By the request of dear friends I have consented to give a brief sketch of my experience and views, with the hope that it will cheer and strengthen the humble, trusting children of the Lord.

At the age of eleven years I was converted, and when twelve years old was baptized, and joined the Methodist Church. At the age of thirteen I heard Bro. Miller deliver his second course of lectures in Portland, Me. I then felt that I was not holy, not ready to see Jesus. And when the invitation was given for church members and sinners to come forward for prayers, I embraced the first opportunity, for I knew that I must have a great work done for me to fit me for Heaven. My soul was thirsting for full and free salvation, but knew not how to obtain it.

In 1842 I constantly attended the Second Advent meetings in Portland, Me., and fully believed the Lord was coming. I was hungering and thirsting for full salvation, and an entire conformity to the will of God. Day and night I was struggling to obtain this priceless treasure, that all the riches of earth could not purchase. As I was bowed before God praying for this blessing the duty to go and pray in a public prayer meeting was presented before me. I had never prayed vocally in meeting, and drew back from the duty, fearing that if I should attempt to pray I should be confounded. Every time I went before the Lord in secret prayer this unfulfilled duty presented itself, until I ceased to pray, and settled down in a melancholy state, and finally in deep despair.

In this state of mind I remained for three weeks, with not one ray of light to pierce the thick clouds of darkness around me. I then had two dreams which gave me a faint ray of light and hope. After that I opened my mind to my devoted mother. She told me that I was not lost, and advised me to go and see Bro. Stockman, who then preached to the Advent people in Portland. I had great confidence in him, for he was a devoted and beloved servant of Christ. His words affected me and led me to hope. I returned home, and again went before the Lord, and promised that I would do and suffer any thing if I could have the smiles of Jesus. The same duty was presented. There was to be a prayer meeting that evening which I attended, and when others knelt to pray I bowed with them trembling, and after two or three had prayed, I opened my mouth in prayer before I, was aware of it, and the promises of God looked to me like so many precious pearls that were to be received by only asking for them. As I prayed the burden and agony of soul that I had so long felt left me, and the blessing of God came upon me like the gentle dew, and I gave glory to God for what I felt, but I longed for more. I could not be satisfied till I was filled with the fullness of God. Inexpressible love for Jesus filled my soul. Wave after wave of glory rolled over me until my body grew stiff. Everything was shut out from me but Jesus and glory, and I knew nothing of what was passing around me.

I remained in this state of body and mind a long time, and when I realized what was around me, everything seemed changed. Every thing looked glorious and new, as if smiling and praising God. I was then willing to confess Jesus everywhere. For six months not a cloud of darkness passed over my mind. My soul was daily drinking rich draughts of salvation. I thought that those who loved Jesus would love his coming, so went to the class-meeting and told them what Jesus had done for me, and what a fullness I enjoyed through believing that the Lord was coming. The

class-leader interrupted me saying, "Through Methodism," but I could not give the glory to Methodism, when it was Christ and the hope of his soon coming that had made me free.

My father's family were most all full believers in the Advent, and for bearing testimony to this glorious doctrine, seven of us were at one time cast out of the Methodist Church. At this time the words of the Prophet were exceedingly precious to us.

"Your brethren that hated you, that cast you out for my names's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. " Isa. Lxvi, 5.

From this time, up to December, 1844, my joys, trials and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all females. While praying the power of God came upon me as I never had felt it before, and I was wrapt up in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as will be seen in the vision hereafter.

After I came out of vision everything looked changed, a gloom was spread over all that I beheld. O, how dark this world looked to me. I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me. I told the view to our little band in Portland, who then fully believed it to be of God. It was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view, and shewed me the trials I must pass through, and that I must go and relate to others what he had revealed to me, and that I should meet with great opposition, and suffer anguish of spirit by going. But said the angel "The grace of God is sufficient for you: he will hold you up."

After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted that God would leave me, and I should surely be lost. I went to the Lord in prayer and begged him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was "Make known to others what I have revealed to you."

In my next vision I earnestly begged of the Lord, that if I must go and relate what he had shown me, to keep me from exaltation. Then he shewed me that my prayer was answered, and if I should be in danger of exaltation his hand should be laid upon me, and I should be afflicted with sickness. Said the angel, If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.

Soon it was reported all around that the visions were the result of mesmerism, and many Adventists were ready to believe, and circulate the report. A physician, who was a celebrated mesmerizer, told me that my views were mesmerism, and that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in

vision that mesmerism was from the Devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least.

If I had a vision in meeting many would say that it was excitement, and that some one mesmerized me. Then I would go away alone in the woods, where no eye could see, or ear hear but God's, and pray to him, and he would sometimes give me a vision there. I then rejoiced, and told them what God had revealed to me alone, where no mortal could influence me. But I was told by some that I mesmerized myself. O, thought I, has it come to this that those who honestly go to God alone to plead his promises, and to claim his salvation, are to be charged with being under the foul and soul-damning influence of mesmerism? Do we ask our kind Father in Heaven for "bread," only to receive a "stone," or a "scorpion?" These things wounded my spirit, and wrung my soul in keen anguish, well nigh to despair, while many would have me believe that there was no Holy Ghost, and that all the exercises that holy men of God have experienced were only mesmerism, or the deceptions of Satan.

At this time there was fanaticism in Maine. Some refrained wholly from labor, and disfellowshipped all those who would not receive their views on this point, and some other things which they held to be religious duties. God revealed these errors to me in vision, and sent me to his erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the Nominal Adventists charged me with fanaticism, and I was falsely, and by some wickedly represented as being the leader of the fanaticism that I was actually laboring to do away. Different times were repeatedly set for the Lord to come, and were urged upon the brethren.--But the Lord shewed me that they would all pass by, for the time of trouble must come before the coming of Christ, and that every time that was set, and passed by, would only weaken the faith of God's people. For this I was charged with being with the evil servant, that said in his heart, "My Lord delayeth his coming."

All these things weighed heavily upon my spirits, and in the confusion I was sometimes tempted to doubt my own experience. And while at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue should be loosed in less than twenty-four hours. A card was held up before me, on which was written in gold letters the chapter and verse of fifty texts of Scripture. After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible. I took the Bible and readily turned to all the texts that I had seen upon the card. I was unable to speak all day. Early the next morning my soul was filled with joy, and my tongue was loosed to shout the high praises of God. After that I dared not doubt, or for a moment resist the power of God, however others might think of me.

In 1846, while at Fairhaven, Mass., my sister, (who usually accompanied me at that time,) sister A. and brother G. and myself started in a sail-boat to visit a family on West's Island. It was almost night when we started. We had gone but a short distance when a sudden storm arose. It was so dark that we could see nothing around us. It thundered and lightened and the rain came in torrents upon us. Brother G. had more than he could well attend to, to manage the boat. He tried to anchor, but the anchor dragged. Our little boat was tossed upon the waves, and driven by the wind, while it was so dark that we could not see from one end of the boat to the other. It seemed plain that we must be lost, unless God should deliver. Soon the anchor held.

I knelt down in the boat, and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, the rain descended as I never saw it before, the lightnings flashed and the thunders rolled. I was taken off in vision, and saw that sooner would every drop of water in the ocean be dried up than we should perish, for I saw that my work had but just began. After I came out of the vision all my fears were gone, and we sung and praised God, and our little boat was to us a floating Bethel. The editor of the "Advent Herald" has said that my visions were known to be "the result of mesmeric operations." But I ask, what chance was there for mesmeric operations in such a time as that?

Brother G. at last called for help. There were but two houses on the Island, and it proved that we were near one of them, but not the one where we wished to go. All the family had retired to rest except a little child, who providentially heard the call for help upon the water. Her father soon came to our relief, and in a small boat, took us to the shore. We spent the most of that night in thanksgiving and praise to God, for his wonderful goodness unto us.

Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition.

Second Advent Review and Sabbath Herald, July 21, 1851...Extra

"To the Remnant Scattered Abroad"

As God has shown me the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory--while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (Num. xiv, 10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

While praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them--when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of Jesus, and fell off the path down in the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai.

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white and curly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands

to heaven and cried, Awake! Awake! Awake! ye that sleep in the dust and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the pearly gate and swung it back on its glittering hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure transparent gold.

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree.--So it was the tree of life, on either side of the river of life. Its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Alleluia, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring.

With Jesus at our head we all descended from the City down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the Great City, with twelve foundations, twelve gates, three on each side, and an angel at each gate. We all cried out "The City, the Great City, it's coming, it's coming down from God out of heaven;" and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the City. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints, and in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads and they were continually shouting and offering praises to God.

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, They will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts--the lion, the lamb, the leopard and the wolf, altogether in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers.--There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate and the fig tree bowed down with the weight of its timely figs, that made the place all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place, and we shouted Alleluia.

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went to the City. Soon we heard his lovely voice again, saying, "Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you." We shouted Alleluia, glory, and entered into the City. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And he said, You must go back to the earth again, and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest.

The Lord gave me the following view in 1847, while at Topsham, Me. The brethren were assembled on the Sabbath.

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the City I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies.

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censer would smoke, and he offered up the prayers of the saints with the smoke of the incense to his Father. In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The Holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for he never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath; from the seventh to the first day, he would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints.

I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches, and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image.

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud, when it first appeared, was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and were caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings, as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried, Glory, Alleluia. And the chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life."

Second Advent Review and Sabbath Herald, July 21, 1851...Extra

"Dear Brethren"

Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this

message can stand on its own foundation, and that needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

I saw that some were making every thing bend to the time of this next fall--that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: Instead of going to God daily to know their present--duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily.

In hope. E. G. White.

Second Advent Review and Sabbath Herald, June 10, 1852

"To the Brethren and Sisters"

As I have of late looked around to find the humble followers of the meek and lowly Jesus, my mind has been much exercised.

Many who profess to be looking for the speedy coming of Christ, are becoming conformed to this world, and seek more earnestly the applause of those around them, than the approbation of God. They are cold and formal, like the nominal church, that they but a short time since separated from. The words addressed to the Laodicean Church, describe their present condition perfectly. See Rev. iii, 14-20. They are "neither cold nor hot," but "lukewarm." And unless they heed the counsel of the "faithful and True Witness," and zealously repent, and obtain "gold tried in the fire," "white raiment," and "eyesalve," he will spue them out of his mouth.

The time has come when a large portion of those who once rejoiced, and shouted aloud for joy, in view of the immediate coming of the Lord, are on the ground of the churches and world who once scoffed at, and derided them for believing that Jesus was coming, and circulated all manner of falsehoods to raise prejudice against them, and destroy their influence.--If any one longs after the living God, and hungers and thirsts for righteousness, and God gives them to feel his power, and satisfies their longing soul, by shedding abroad his love in their hearts, and if they glorify God by praising him, they are, by these professed believers in the soon coming of the Lord, often considered deluded, and charged with having mesmerism or some wicked spirit.

Many of these professed Christians dress, talk and act like the world, and the only thing by which they may be known, is their profession. Though they profess to be looking for Christ, their conversation is not in heaven, but on worldly things.

"What manner of persons" ought those to be "in all holy conversation and godliness," who profess to be "looking for, and hasting unto the day of God?" 2 Pet. iii, 11. "Every man that hath this hope in him, purifieth himself, even as he is pure." 1 John, iii, 3. But it is evident that many who bear the advent name, study more to decorate their bodies, and appear well in the eyes of the world, than they do the word of God, to learn how they may be approved of him.

What if the lovely Jesus, our pattern, should make his appearance among them, and the professors of religion generally, as at his first advent? He was born in a manger. Follow him along through his life and ministry. He was a man of sorrow and acquainted with grief. These professed Christians would be ashamed of the meek and lowly Saviour who wore a plain, seamless coat, and had not where to lay his head. His spotless, self-denying life would condemn them; his holy solemnity would be a painful restraint upon their lightness and vain laughter; his guileless conversation would be a check to their worldly and covetous conversation; his declaring the unvarnished, cutting truth would manifest their real character, and they would wish to get the meek Pattern, the lovely Jesus, out of the way as soon as possible. They would be among the first to try to catch him in his words, and raise the cry, Crucify him! Crucify him!

Let us follow Jesus as he so meekly rode into Jerusalem, when "the whole multitude of the disciples began to rejoice and praise God with a loud voice, * * * Saying, Blessed be the King that cometh in the name of the Lord. Peace in heaven, and glory in the highest. Some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.--And he answered and said unto them, I tell you, that if these should hold their peace the stones would immediately cry out." A large portion of those who profess to be looking for Christ would be as forward as the Pharisees were, to have the disciples silenced, and they would doubtless raise the cry, Fanaticism! Mesmerism! Mesmerism! And the disciples spreading their garments and branches of palm trees in the way would be thought extravagant and wild.

But God will have a people on the earth that will not be so cold and dead but that they can praise and glorify him. He will receive glory from some people, and if his chosen people, who keep his commandments should hold their peace the very stones would cry out.

Jesus is coming, but not as at his first advent, a babe in Bethlehem, not as he rode into Jerusalem, when the disciples praised God with a loud voice and cried, Hosannah; but in the glory of the Father, and with all the retinue of holy angels with him, to escort him on his way to earth. All heaven will be emptied of the angels. While the waiting saints will be looking for him, and gazing into heaven, as were the "men of Galilee" When he ascended from the Mount of Olivet.--Then, those only who are holy, those who have followed fully the meek Pattern will, with rapturous joy, exclaim as they behold him, "Lo, this is our God, we have waited for him, and he will save us." And they will be changed "in a moment, in the twinkling of an eye, at the last trump," that wakes the sleeping saints, and calls them forth from their dusty beds, clothed with glorious immortality, shouting, Victory! Victory! over death and the grave. The changed saints are caught up together with them to meet the Lord in the air, never more to be separated from the object of their love.

With such a prospect as this before us, such a glorious hope, such a redemption that Christ has purchased for us by his own blood, shall we hold our peace? Shall we not praise God, even with a loud voice, as the disciples did when Jesus rode into Jerusalem? Is not our prospect far more glorious than theirs was? Who dare then forbid us glorifying God, even with a loud voice, when we have such a hope, big with immortality and full of glory? We have tasted of the

powers of the world to come, and long for more. My whole being cries out after the living God, and I shall not be satisfied until I am filled with all his fullness.

The way to heaven is rugged. Briers and thorns are in the way; but we can with cheerfulness tread the rough pathway, knowing that Jesus, the King of glory, once trod it before us.

We will rejoice that we can follow in his footsteps, and be partakers with him of his sufferings, that we may finally partake of his glory.

What if reproaches are heaped upon me, even by those who profess to be looking for the Lord? What if falsehoods are kept in circulation by "whosoever loveth a lie" made ready to their hand? All this I can bear cheerfully. Why should I repine? My Master, the King of Glory, was treated a thousand times worse than I have been, and can I, a poor, unworthy creature, expect any better treatment in following Jesus, than he received? Shall I complain, when Jesus bore the scoffs and derision of his own people, the Jews, and was finally rejected and crucified by them for me? For my sins he bore all this. No, I will not complain; I will rather rejoice and be exceeding glad that I am accounted worthy to suffer for Christ's sake, that my reward may be in heaven. Only let me have an inheritance in glory, and it will be enough. For that, I can endure anything and everything. Heaven, sweet heaven.

"I long to be there, and the thought that 'tis near, Makes me almost impatient for Christ to appear, And fit up that dwelling of glory so rare--The earth robed in beauty--I long to be there."

Let us, dear brethren and sisters, crave the suffering, crucifying part of religion. For we are to be purified and fitted for the kingdom through suffering. We must keep separate from the world, if we would have the love of God abide with us. As soon as we begin to be conformed to this world, just so soon God's Spirit begins to depart from us. But if we keep humble, live holy, harmless and separate from sinners, we shall see of the salvation of God. Let us strive to be Christians (Christlike) in every sense of the word, and let our dress, conversation and actions preach that Christ is formed within, the hope of glory, and that we are looking for that blessed hope and glorious appearing of Jesus. Let us show to those around us, that this world is not our home, that we are pilgrims and strangers here.

My affections, interest, treasure, all, is in the bright world to come. I long to see the King in his beauty, whom angels adore, and as they bow, cast their glittering crowns before him, and then touch their golden harps, and fill all heaven with their rich music.

Let those who break God's law and teach others to do so, denounce us as fallen from grace because we keep all ten of his immutable precepts, it will not harm us. We have the satisfaction of knowing, that while they curse, Jesus has pronounced a blessing. Says the true Witness, the only Begotten of the Father, "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14.

Think ye that the commandment-keepers will be sorry, and mourn when the pearly gates of the Golden City of God are swung back upon their glittering hinges, and they are welcomed in? No, never. They will then rejoice, that they are not under the bondage of the law, but that they have kept God's law, and therefore are free from it. They will have right to the tree of life, a right to its healing leaves. They will hear the lovely voice of Jesus, richer than any music that ever fell on mortal ear, saying, There will be no more sorrow, pain or death; sighing and crying have fled away.

"Our eyes shall then, with rapture, The Saviour's face behold, Our feet, no more diverted, Shall walk the streets of gold; Our ears shall hear with transport The hosts celestial sing, Our tongues shall chant the glory Of our Immortal King." Ellen G. White.

Second Advent Review and Sabbath Herald, February 17, 1853

"To the Saints Scattered Abroad"

Dear Brethren and Sisters:--Do we believe with all the heart that Christ is soon coming? And that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? And do we show to those around us, by our lives and holy conversation, that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, to change these vile bodies and fashion them like his most glorious body? I fear that we do not believe, and realize these things as we should. Those who believe the important truths that we profess to believe, should act out their faith, in the immediate coming of Christ. There is too much seeking amusements, and things to take up the mind here in this world; the mind is left too much to run upon pride of dress; and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for the conversation is not in heaven from whence we look for the Saviour.

Angels are watching over us, to guard us; and we often grieve these angels by indulging in trifling conversation, jesting and joking, and also by sinking down in a careless, stupid state. And although we may make an effort now and then for the victory, and obtain it, yet if we do not keep it, but sink down in the same careless, indifferent state, unable to endure temptations, and to resist the enemy, it is not enduring the trial of our faith, that is more precious than gold. It is not suffering for Christ's sake, and glorifying in tribulation.

There is a great lack of christian fortitude, and serving God from principle. We should not seek to please and gratify self; but to honor and glorify God, and in all we do and say, have a single eye to his glory.--If we would let our hearts be impressed with the following important words, and ever bear them in mind, we should not so easily fall into temptation; but our words would be few, and well chosen.

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "Every idle word that men shall speak, they shall give account thereof in the day of judgment."--"Thou God seest me."

We could not think of these important words, and call to mind the sufferings of Jesus for us sinners, that we might receive pardon from our sins, and be redeemed unto God by his most precious blood, without feeling a holy restraint upon us, and an earnest desire to suffer for him, who suffered and endured so much for us.

If we dwell on these things, dear self, with its dignity, will be humbled; a childlike simplicity will take its place, which will bear reproof from others, and will not be easily provoked, and suffer a self-willed spirit to come in and rule the soul. The true christian's joys, amusements and consolation, must and will be in heaven. "Upward to God be the heart's adoration, Where ever is flowing pure streams of salvation."

The longing soul of those who have tasted of the powers of the world to come, and have feasted on heavenly joys, will not be satisfied, or amused, with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will be their heart, holding sweet communion with the God they love and worship. Their amusements will be in contemplating their treasure--the holy city--the earth made new--their eternal home. And while they dwell upon these things, which are lofty, pure and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, which will tend to wean them from the world more and more, and cause their consolation and chief joy to be in the things of heaven, their sweet home.--The power of attraction to God and heaven will be so great, that nothing can draw their mind from the great object of securing their soul's salvation, and honoring and glorifying God. "Brighter joys than earth can give, win me away, Pleasures that for ever live--I cannot stay."

As I realize how much has been done for us, to keep us right, I am led to exclaim, O, what love! What wondrous love hath the Son of God for us poor sinners! Should we be stupid and careless, while every thing is being done for our salvation that can be done? All heaven is interested for us. We should be alive and awake, to honor, glorify and adore the High and Lofty One. Our hearts should flow out in love and gratitude to him who has been so full of love and compassion to us. With our lives we should honor him, and with pure and holy conversation show that we are born from above; that this world is not our home, but that we are pilgrims and strangers here, traveling to a better country.

Many who profess the name of Christ, and profess to be looking for his speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self; but it often appears in various ways; and, at the same time, they are talking of having trials. But the principal cause of their trials, is an unsubdued heart, which makes self so sensitive, that it is often crossed. If such could realize what it is to be an humble follower of Christ, a true christian, they would begin to work in good earnest, and begin right. They would

first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidency, and self-sufficiency, and follow the meek pattern.--Ever keep Jesus in your mind, that he is your example, and you must tread in his footsteps. Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despised the shame. He endured the contradiction of sinners against himself.

Is not the reward, at the end of the race, great and rich enough? What greater inducements could be held up before us, than has been held up to encourage us to be bold and valiant soldiers, to overcome the world, the flesh, and the devil? Eternal life is ours, if we endure the trial of our faith. Is it not enough? Will any complain of the roughness of the way?--Would you enter heaven if you could without suffering, and dwell in the presence of that Jesus, who suffered so much for us, whose loveliness and glory is unspeakable? He for your sins, was once the meek slain lamb, wounded, bruised, smitten and afflicted. O, it would be no place for you. Any other place would be far preferable. You would feel that you had no right there.

Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, be a partaker of Christ's sufferings here, that we may be made partakers with him of his glory, and be crowned with glory, honor, immortality and eternal life. Ellen G. White.

Second Advent Review and Sabbath Herald, April 14, 1853

"Dear Brethren and Sisters"

It may be my duty to briefly notice the article from A. N. Seymour, in the Advent Harbinger for March 26th. Mr. S. thinks there is a contradiction on the forty-third page of my little pamphlet, entitled Christian Experience and Views. --I there stated that a cloud of glorious light covered the Father, and that his person could not be seen. I also stated that I saw the Father rise from the throne, &c. Here Mr. S. finds a glaring contradiction. But it seems to me that a child may understand this. The Father was enshrouded with a body of light and glory, so that his person could not be seen, yet I knew that it was the Father, and that from his person, emanated this light and glory. When I saw this body of light and glory rise from the throne, I knew that the Father moved, which was the cause of the body of light and glory rising, therefore said, I saw the Father rise. The glory, or excellency of his form, I never saw--no one could behold it; yet the body of light and glory that enshrouded his person, could be seen. I really think that Mr. S. has manifested a disposition to catch at words, and will leave it for others to judge whether such a course becomes a minister of Christ.

Mr. S. then asserts that I stated that I saw "Satan by the throne that the Father had left." Here I will give my own words. "Satan appeared to be by the throne, trying to carry on the work of God." I will give another sentence from the same page. "Then I turned to look at the company who were still bowed before the throne." Now, this praying company was in this mortal state, on the earth, yet represented to me as bowed before the throne. I never had the

idea that these individuals were actually in the New Jerusalem. Neither did I ever think that any mortal could suppose that I thought that Satan was actually in the New Jerusalem. This Mr. S. is disposed to put in the worst light, and then goes on to ridicule the idea of Satan being in the New Jerusalem.

But did not John see the great red dragon in heaven?--Certainly. "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns." Rev. xii, 3. Here seems to be as good a chance for Mr. S. to ridicule, as that which he has taken. What a monster to be in heaven!

But let this view that Mr. S. ridicules be compared with Hosea v, 6,7. "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children; now shall a month devour them with their portions." This certainly shows that the Lord changes his position in some way, and presents good reasons to believe that Satan would at some period get up counterfeit conversions. E. G. White.

Second Advent Review and Sabbath Herald, August 11, 1853

"To the Brethren"

Dear Brethren and Sisters:--As error is fast progressing, we should seek to be awake in the cause of God, and realize the time in which we live. Darkness is to cover the earth, and gross darkness the people. And as nearly all around us are being enveloped in the thick darkness of error and delusion, it becomes us to shake off stupidity, and live near to God, where we can draw the divine rays of light and glory from the countenance of Jesus. As darkness thickens, and error increases, we should obtain a more thorough knowledge of the truth, and be prepared to maintain from the scriptures the truth of our position.

We must be sanctified through the truth, be wholly consecrated to God, and live out our holy profession, so that he can shed increasing light upon us, that we may have light in his light, and be strengthened with his strength. Every moment that we are not on our watch, we are liable to be beset by the enemy, and in great danger of being overcome by the powers of darkness. Satan has his angels, who are commissioned by him to be vigilant, and overthrow all he can; to find out the waywardness and besetting sins of those who profess the truth, and throw darkness around them, that they may cease to be watchful, and take a course that will dishonor the cause they profess to love, bring sorrow upon the church, while daily the misguided, unwatchful souls are growing darker, and the light of heaven is fading from them. They cannot discover their besetting sins, and Satan weaves his net about them, until they are taken in the snare.

God is our strength. We must look to him for wisdom and guidance, and with his glory in view, and the good of the church, and the salvation of our own souls, overcome our besetting sins. Each individual should seek to obtain new victory every day. We must learn to stand alone, and depend wholly upon God. The sooner we learn this, the better. Let each one find out where he fails, and then faithfully watch, that his sins may not overcome him, but get the victory over his sins. Then can we have confidence towards God, and great trouble will be saved the church.

The messengers of God, as they leave their homes, to labor for the salvation of souls, spend much of their time in getting those right, and free from temptation, who have been in the truth for years, and still are weak, because they needlessly let loose the reins, cease watching over themselves, and, I sometimes think, tempt the enemy to tempt them. They get into some petty difficulty and trial, and the time of the servants of the Lord is spent to visit them. They are held hours and even days, and their souls grieved and wounded, to hear little difficulties and trials talked over. Each magnifying his own grievances to make them look as serious as possible, for fear the servants of God will think them too small an affair for them to notice. Instead of depending on the Lord's servants to help them out of these trials, they should break down before God, and fast and pray till the trials are removed.

Some seem to think that all God has called messengers into the field for, is to go at their bidding, and carry them in their arms. And that the most important part of their work is to settle their petty trials and difficulties, which they have brought upon themselves by injudicious moves, and by giving way to the enemy, and having an unyielding, fault-finding spirit with those around them, to ease their conscience.

But where are the hungry sheep at this time?--Starving for the bread of life. Those who know the truth and have been established in it, but obey it not, (if they did they would be saved many of these trials,) are holding the messengers, and the very object for which God has called his servants into the field, is not accomplished. The servants of God are grieved, and their courage taken away by such things in the church, when all should strive not to add a feather's weight to their burden; but by cheering words and the prayer of faith, should help them. How much more free would they be if all who profess the truth, would be looking about them and trying to help others, instead of claiming so much help themselves.--And as the servants of God enter the dark places, where the truth has not yet been proclaimed, they have a wounded spirit caused by the needless trials of their Brethren. In addition to all this, they have to meet the unbelief and prejudice of opposers and be trampled upon by some.

How much easier it would be for the servant of God to affect the heart, and how much more would God be glorified, if his servants were free from discouragement and trial, that they might labor for him more effectually, and with a free spirit, present the truth in its beauty.

Those who have been guilty of requiring so much labor of God's servants, and burdening them with trials, which belonged to themselves to settle, will have to give an account to God for all the time and means that has been spent to gratify themselves, and thereby satisfying the

enemy. They should be in a situation to help their brethren. They should never defer their trials and difficulties to burden a whole meeting, or wait until some of the messengers come to settle them. But get right before God, have the trials all out of the way, and be prepared to hold up the hands of the laborers, instead of weakening them. E. G. White. Rochester, August, 1853.

Second Advent Review and Sabbath Herald, July 25, 1854

"To the Young"

You must be in earnest to secure your soul's salvation. You must begin the work of overcoming now. Don't put it off. It will soon be for ever too late, and the lamentation upon every side will be "The harvest is past, the summer is ended and my soul is not saved." Let not the opinions of your young companions affect you. You may think you have a great sacrifice to make, but to look at the matter in its true light, you have none to make. You only change bad for good, sin and evil for righteousness, death for life. If you cannot give all for heaven, you cannot have it. Will you give up every idol? If there is one thing that you cannot give up, that is your idol. That will shut you out of Heaven.

There is one that has made a sacrifice; one who is high and lofty. One who left the glory that he had with his Father before the world was, and came into the world and bore all the slight of man, suffered every indignity, and opened not his mouth, who, at the same time, could have had legions of angels by asking his Father. Yet he was a man of sorrows and acquainted with grief. Why was all this? O, the sacrifice had to be made to save lost man. Christ was nailed to Calvary's cross, to make a way of escape for you. He for your sakes became poor. He died that you might live. O What a sacrifice was this! The tongue of an angel cannot tell the "matchless depths of a Saviour's love." Jesus is your pattern. He is your example; and if you come short of the true pattern, you will have no excuse. Do not measure yourself by others; but Jesus, Jesus is your pattern. Strive to pattern closely after him. Encourage your soul to be a partaker of his divine character. Pray and cherish in your heart a hungering and thirsting after righteousness. O, will you be a sufferer with Christ, that you may be a partaker with him of his glory.

Be a living devoted Christian. You must give up pride of dress and appearance, and pride of opinion. You must be decided about it. Halfhearted work will never avail anything. You must come right down with God's humble people. God is purifying unto himself a peculiar people zealous of good works. This people are peculiar. They do not dress or act like the world. Their conversation is in Heaven. Shake off every shackle, and take hold for the salvation of your own soul, and that of your brothers sisters and friends around you. They look to you for example. Lead them right. Try to save their souls. Love, honor and respect your parents; and in the end

you will find you have sacrificed nothing; for you will have a rich and glorious reward. E. G. White.

Second Advent Review and Sabbath Herald, September 19, 1854

"Duty of Parents to Their Children"

One of the signs of the "last days" is the disobedience of children to their parents. 2 Tim. iii,2. And do parents realize their responsibility? Many seem to lose sight of the watch-care they should ever have over their children, and suffer them to indulge in evil passions, and to disobey them. They take but little notice of them until their own feelings are raised, and then punish them in anger.

Many parents will have to render an awful account at last for their neglect of their children. They have fostered and cherished their evil tempers by bending to their wishes and will, when the wishes and will of the children should bend to them. They have brought God's frown upon them and their children by these things. Parents, have you forgotten that which is written in the Holy Word: "He that spareth the rod hateth his son." Children are left to come up instead of being trained up. The poor little children are thought not to know or understand a correction at ten or twelve months old, and they begin to show stubbornness very young. Parents suffer them to indulge in evil tempers and passions without subduing or correcting them, and by so doing they cherish and nourish these evil passions until they grow with their growth and strengthen with their strength.

The house of God is often desecrated, and the Sabbath violated by Sabbath believers' children. In some cases they are even allowed to run about the house, play, talk and manifest their evil tempers in the very meetings where the saints should worship God in the beauty of holiness. And the place that should be holy, and where a holy stillness should reign, and where there should be perfect order, neatness and humility, is made to be a perfect Babylon, "confusion." This is enough to bring God's displeasure and shut his presence from our assemblies. His wrath is kindled for these things, and he will not while these things exist, go out with Israel to battle against their enemies. The enemies of our faith will be suffered to triumph on account of God's displeasure.

Parents stand in the place of God to their children and they will have to render an account, whether they have been faithful to the little few committed to their trust. Parents, some of you are rearing children to be cut down by the destroying angel, unless you speedily change your course, and be faithful to them. God cannot cover iniquity, even in children. He cannot love unruly children who manifest passion, and he cannot save them in the time of trouble. Will you suffer your children to be lost through your neglect? Unfaithful parents, their blood will be upon you, and is not your salvation doubtful with the blood of your children upon you? children that might have been saved had you filled your place, and done your duty as faithful parents should.

God says: "I know Abraham, that he will command his household after him," and God gave him the honor of being the father of the faithful. Parents, it is your duty to have your children in perfect subjection, having all their passions and evil tempers subdued. And if children are taken to meeting, they should be made to know, and understand where they are. That they are not at home, but where God meets with his people. And they should be kept quiet and free from all play, and God will turn his face toward you, to meet with you and bless you.

If order is observed in the assemblies of the saints, the truth will have better effect upon all that hear it. A solemnity which is so much needed will be encouraged and there will be power in the truth to stir up the depths of the soul and a death-like stupor will not hang upon those who hear. Believers and unbelievers will be affected. It has seemed evident that in some places the Ark of God was removed from the church, for the holy commandments have been violated and the strength of Israel has been weakened.

Parents, correct your children. Commence while they are young, when impressions can be more easily made, and their evil tempers subdued before they grow with their growth and strengthen with their strength.

You should correct your children in love. Do not let them have their own way until you get angry, and then punish them. Such correction only helps on the evil, instead of remedying it. After you have done your duty faithfully to your children, then carry them to God and ask him to help you. Tell him that you have done your part, and then in faith ask God to do his part, that which you cannot do. Ask him to temper their dispositions, to make them mild and gentle by his Holy Spirit. He will hear you pray. He will love to answer your prayers. Through his Word he has enjoined it upon you to correct your children, to "spare not for their crying," and his Word is to be heeded in these things.

It certainly must bring God's displeasure upon parents when they leave him to do what he has left, and commanded them to do. God corrects us when we disobey; and go astray from him; and parents are bound by the word of God to correct their children when they disobey them, and show evil temper. Check the very first manifestation of passion. Break the will, (but do it with feelings of tenderness, and with discretion,) and your children will be far happier for it, and you will be happier. Your effort will be remembered of God, and he that is so particular as to observe the falling of the sparrow; he that noticed and commended Abraham's faithfulness, will not pass by your efforts. He that never slumbers nor sleeps will be ready to aid you with his Spirit and grace, and will reward your feeble efforts.

Parents, above every thing, take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out of doors. You may just as well break the Sabbath yourselves as to let your children do it, and when you suffer your children to wander about, and suffer them to play upon the Sabbath, God looks upon you as Sabbath-breakers. Your children, that are under your control, should be made to mind you. Your word should be

their law. Will not parents wake up to their duty before it shall be too late, and take hold of the work in earnest, redeem the time, and make unsparing efforts to save their children?

Children are the lawful prey of the enemy, because they are not subjects of grace, have not experienced the cleansing power of the blood of Jesus, and the evil angels have access to these children; and some parents are careless and suffer them to work with but little restraint. Parents have a great work to do in this matter, by correcting and subduing their children, and then by bringing them to God and claiming his blessing upon them. By the faithful and untiring efforts of the parents, and the blessing and grace entreated of God upon the children, the power of the evil angels will be broken, a sanctifying influence is shed upon the children, and the powers of darkness must give back.

When the destroying angel was to pass through Egypt, to destroy the firstborn of man and beast, Israel was commanded to gather their children and families into their houses with them, and then mark their doorposts with blood, that the destroying angel might pass by their dwellings, and if they failed to go through with this process, there was no difference made between them and the Egyptians.

The destroying angel is soon to go forth again, not to destroy the firstborn alone, but "to slay utterly old and young, both men, women and little children" who have not the mark. Parents, if you wish to save your children, separate them from the world, keep them from the company of wicked children; for if you suffer them to go with wicked children, you cannot prevent them from partaking of their wickedness and being corrupted. It is your solemn duty to watch over your children, to choose the society at all times for them. Learn your children to obey you, then can they more easily obey the commandments of God, and yield to his requirements. Don't let us neglect to pray with, and for our children. He that said, "Suffer little children to come unto me, and forbid them not," will listen to our prayers for them, and the seal, or mark, of believing parents will cover their children, if they are trained up in the nurture and admonition of the Lord. E. G. White.

Second Advent Review and Sabbath Herald, June 12, 1855

To the Church

It is to be feared that the people of God are not prepared for what is coming upon the earth. Is there not a lack of energy in the church? Are we not upon the enchanted ground, and falling asleep in this important time? We desire to walk too much by sight. We must walk more by faith. We must have more energy, more unwavering faith and confidence in God. Has not pride crept into the church? Is there that close watchfulness of self that there should be? Let us each examine our own hearts and look carefully to our own lives and see how they will compare with the true Pattern who wore a plain seamless coat, whose life was a life of sacrifice, who went

about doing others good, and making others happy. Let us search closely and see if we have the fruits of the Spirit.

Just as soon as pride enters the heart, the Spirit of God is shut out. Are there not those among us who indulge in pride and needless expense? They will soon regret it; for trying times are just before us, and they will then need, and desire to have, the misspent means, for they will feel want, and pinching want will be all around them.

While some indulge in pride and needless expense, some are on the opposite extreme, and by their lives and appearance act as though neatness and order are pride and sin. This is not so. They can be neat and orderly, and not have pride in their hearts. The poor can keep tidy as well as the more wealthy. They should not neglect their houses and persons, but should be neat and cleanly. Their dwellings should be kept neat and in order, and then the servants of God can find pleasure in coming to their houses and kneeling upon their floors to ask the blessing of the holy and pure God to rest upon them. He is a God of order and those who suffer themselves to be unclean and disorderly deprive themselves of many blessings they might otherwise enjoy. Filthiness among God's professed people is displeasing to him. Our God is a jealous God, he will have a clean, pure and holy people: a filthy and unclean person he will not acknowledge as his child. Those who profess to be converted to God and take upon themselves the name of Christians (Christ-like) should be the neatest people in the world. It is a dishonor to God, and a stain upon his cause, to profess to be converted to God and the truth, and yet go with slack, untidy habits uncorrected. Such must have a reformation, and their conversion must be more thorough. The fruits of religion are not disorder and uncleanness. Those who have had no ambition to appear in a becoming manner before their brethren and sisters, should, for Christ's sake, and for the sake of the truth take hold of the work in earnest, and thoroughly reform. The world is watching for their faults, they despise God's children, and to give them occasion to reproach the religion of Christ is a sin in the sight of God. If these slack habits have grown with their growth and strengthened with their strength, there is greater necessity for decided efforts to correct these habits. Begin in earnest; do not reform in only a few things, but commence the work at once, and continue it until these slack habits are all rooted out and there is a thorough reformation.

God was so particular as to give direction to the children of Israel, after they came out of Egypt, what to do lest the Lord should pass by and see their uncleanness, and would not go up with their armies to battle against their enemies. The Lord is no less particular now, than he was then. If he noticed the sin of uncleanness then, he will notice it now; and those who are in fault, if they want to please God, and shun his frown, must reform lest he should see their untidiness and withhold victory and salvation in their meetings. Those who have indulged in pride should speedily reform, and put away their pride. They have no time to lose. They should separate themselves from the world, and not mingle with worldly company more than is actually necessary. Soon all the proud, and all that do wickedly will be as stubble, and the day that cometh shall burn them up, saith the Lord.

Many among us put off the coming of the Lord too far, and their works correspond with their faith. There is a great responsibility resting upon parents. Their children are watching them, and any encouragement of the parents, by their example or advice to their children, a neglect to live out their faith themselves, and a mingling with the world is noticed and has its effect upon the children. Parents, do not, by your silence or consent, suffer your children to associate with those who have no love for God or for the truth which is so dear to us; the truth which is to test us, to purify us, and, by our obedience to it, make us finally overcomers. The straight and narrow path does not lay along side of the broad road. The first leads to heaven, the second to death and hell. Parents, do not try to bring these roads any nearer together. Let the contrast between the followers of the meek and lowly Jesus and those whose god is this world, be kept ever before them. Keep up the distinction between the christian and sinner. Parents whose duty it is to train up their children, should subdue their passions early. This is greatly neglected.

And have not the servants of God and the church a lack of faith? Have we not been too easily discouraged? too willing to believe that our lot was hard, and too ready to think that God had forsaken us? This is not right. God has so loved us as to give his dearly beloved Son to die for us; all heaven is interested in our salvation, and after all this, shall we consider it hard to trust so good a Father? He is more willing to give the Holy Spirit to those that ask him than parents are to give good gifts to their children. We will not be discouraged, but with faith and confidence ask our Father in heaven for the things we need; and if we do not [not] receive the immediate answer to our prayers, we must not give up our courage and faith, and suffer a murmuring spirit to take possession of us. This only separates us farther from God, for it is displeasing to him.

Every saint who comes to God with a true heart, and sends earnest petitions to him in faith will be answered; but we must have enduring faith. We must not for a moment let go the promises if we do not see and realize the immediate answers to our prayers. We must not waver. We must rely upon his sure promise, "Ask and ye shall receive." God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Man is erring, and although his petitions are sent up from an honest heart, he does not always ask the things that are good for himself, or that will glorify God. When this is so, our wise and good Father hears our prayers and will answer them, sometimes immediately, but gives us the things that he knows are for our good and his own glory. The blessing received by us will be that which we need the most. If we could look into the plan of God, we should plainly see his wisdom and that he knows what is for our best good. Our prayers will be answered if they are sent up in faith, but nothing hurtful will be given. If we have, in the honesty of our hearts, asked any thing that God sees will not be good for us, he may withhold the thing desired, but in its place give us the blessings we most need. If the answer to our prayers does not come just when we expect it, we must not distrust God, for that will bring darkness. Our confidence in God must be strong.

Secret prayer, which is too much neglected, is the life of the Christian. Let us go to God alone and fix our minds upon him, have every thing else shut out, and then draw by living faith, light

and strength from the Sanctuary. Let us not rise from our knees until we can rely upon God's promises with an unwavering faith. Then we shall be benefitted by secret prayer.

Children ask their parents for something they desire: the parent knows it will injure them, and gives them the things that will be good and healthy for them in the place of that which they desired. Not a prayer of the true saint is lost, if sent up from an honest heart.

E. G. White.

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I have sent out (post-paid) to brethren in different States about 150 copies of "Testimony for the Church." It can be had by addressing me at Battle Creek, Mich. I shall be happy to hear from those who may receive it. Those who would encourage the circulation of such matter, can do by assisting in its publication.