

Ellen G. White 1862 Manuscripts

Ms 2, 1862

The Case of Brother Mackey

Battle Creek, Michigan

April 30, 1862

I was shown the case of Brother Mackey. I saw that he had been forward to take responsibilities when he was unfit to bear them. He has been affected with a spirit of fanaticism and has thought all of his exercises were of God. The physical strength has been exercised and the nervous system affected more than the heart. If the heart was exercised by the power of God, it would lead him to be more distrustful of himself, and would increase his confidence in his brethren, and he would exert an influence more in accordance with our faith. He has dwelt upon portions of the Word, and placed his own construction upon it, which was incorrect, and then, without considering the result, has thought all Sabbath-keepers believed the same, and our faith has been made disgusting to many.

Brother Mackey has had an exalted position of himself and has thought that he could manage matters in the church, better than his brethren, but his mind is enfeebled and withered. If he had the management, he would manage the church to pieces.

It is not easy for Brother Mackey to see and confess a wrong. His ways look right in his own eyes when he is wrong. His only safe course is to clearly examine his own heart, and crucify self enough to confess his errors with humility. Unless he does encourage a spirit of humility and confession, he will be left in darkness, and the cause of God will be infused by his unwise moves. I was shown that he had been a hindrance to some and had laid obstacles in their way which he must remove. He must remove the obstacle which he has laid in the way of Brother E. and others who are not walking in church capacity, yet were keeping the Sabbath. He has unjustly censored individuals, and given occasion for them to stumble over him.

I was shown that some who are numbered with the church would not be corrected through the gifts, which they acknowledge God has placed in the church, any sooner than those who are not united with the church, yet are keeping the Sabbath. Hearts are not right with God. Self is not subdued and will not yield to light-givers.

Brother Mackey has censured Brother John Noble at a time when he was striving with all his energies to do his duty and build up the church. Brother Noble did not receive that help and encouragement from the church that he should. He labored under discouragements. He had many home cares, and his brethren and sisters should have helped him by their sympathy and prayers to have borne his burdens instead of pressing them heavier upon him by their unjust complainings. He is surrounded by influences calculated to keep his mind in doubt and

perplexity, and create prejudice in his mind against those whom God is uniting in the truth. He has been deceived and tempted by Satan.

I saw that his only course of safety was to press with God's people and break away from the influence of those who would separate him from the body. I saw that Father Noble has been deceived and prejudiced against the people of God, yet angels are still watching over him. God requires him to break away from withering influences and unite with the body. In the position [in which] he now stands, a door is open wide for Satan to enter with his temptations, and he will be deceived by them unless he uses every means in his power to escape the snare. He must follow those who are being led by the Captain of our salvation; unless he does this, he certainly will fall into error and make shipwreck of faith.

I saw a strong and powerful influence would then be thrown around these brethren to hold them in the perilous condition they were in. But if they do what they can on their part, ministering angels will help them. Those who walk in church capacity are not perfect. They are liable to err and some are far from being what they should be.

Satan's darts are hurled at the church. He will seek to plant his feet in the church [so] that his evil host and the enemies of our faith may exult over their weakness and triumphantly seize every error and crooked work of the sinners in Zion, that with it they may scourge those who would be right. Some [of] those who truly love and obey the truth, Satan will turn from the right path to discourage and cause others to faint.

He has been making special efforts in Marquette, and he will continue to work in different ways to confuse the minds of those who are not firmly established upon all the present truth and who are not united with the body.

God has not led or been in any moves these have made, who have rebelled and are warring against the church. Those who have drawn off will find to their sorrow [that] they are not with the company that God is teaching. God is purifying His people, and the rebels will all be purged out just as fast as the church can bear to have the special work carried on for them.

Every honest soul in Marquette who has drawn off from the body through any influence opposed to the work of God, has an opportunity now to return. Light has come; God will lead them if they will be led. He will not leave them to perish in deception unless they reject His counsel and refuse to follow the light He sends them.

God calls upon His honest ones who have been influenced and deceived by unruly spirits, to come out from darkness and confusion, and unite with the body to walk in church capacity, and unite their influence with the angels of God, to gather into the unity of the faith.

They must purify their souls by obeying the truth.

Ellen G. White

April 1862

Dear Bro. and Sister Hallock:

We consulted with preaching brethren and they thought for the benefit of the church at large in Wisconsin, the things published in the Testimonies (a part of which has been sent you) should come out in print for the instruction of all.

This is the reason you have not received it sooner. There was a delay in receiving paper from Cleveland to print it on, and for weeks after I returned from the West, I was very feeble. My left lung pained me every moment.

We hope all will excuse the delay. Please write us in regard to the state of the church. We are very anxious to hear.

Much love to all.

Ms 3, 1862

The Cause in Wisconsin

I was shown in regard to the church at Marquette (Wisconsin) that an unwise course was taken in regard to the visions at the time of organization. There were those who were God's people and yet suspicious of and doubting in regard to the visions being of God, and not attaching that importance to them as occupying that place in the church which the body believed they should.

Some were skeptical, and they had had sufficient reason to be skeptical. The pretensions of Sister Steward to have visions, the fanaticism of the most wretched, revolting kind being the fruits, and the influence of the false exercises by different ones upon the cause in Wisconsin, were sufficient to make minds jealous of everything bearing the name of visions and spiritual exercises. All these things should have been taken into consideration and wisdom exercised, and no trial should exist against, or labor be taken up, with those who have never seen the individual having visions and have had no experience with the influence of the visions. Such should not be restricted from entering into organization and receiving the benefits and privileges of the church if their Christian course is correct.

Here in Marquette there was a great mistake made upon this point. Some, I was shown, could receive the published testimony readily, judging of the tree by its fruits. "By their fruits ye shall know them." [Matthew 7:20.] Others are like doubting Thomas, they cannot believe the published testimonies or receive evidence through the testimonies of others, but must see and have the evidence for themselves. Such must not be thrust aside, but long patience, kindly forbearance, and brotherly love should be exercised toward them until they find their position and become established for or against. If they fight against the visions of which they have no knowledge, and souls are endangered through their influence, then it is soon enough to take up labor against such, that the weak be not led astray or corrupted through their influence.

At the time the church was organized, some felt grieved and offended at the restrictions or conditions of membership, and their feelings of dissatisfaction have increased. Strong prejudice has governed them. Sister Cole was presented before me. A sister strongly opposed to my visions had carefully cherished every false report and communicated it to Sister Cole. There was such a bitter spirit of war against me when she knew nothing of me, had never seen me, and had nourished the most wicked feelings of prejudice against me.

This Sister instructed Sister Cole, and thus she came to this place. She felt aggrieved because she could not unite with the church, and since that time she has exerted a strong influence against the visions and against me, relating things upon the evidence of hearsay that she did not know, just as though she did know them. She did not know but that the visions were of God. She was unacquainted with the visions and with the humble instrument, and yet has exerted a strong influence against me by reporting things which she has heard, and in this way she has nourished the prejudice received from different sources before coming to Marquette. She has not injured me, but the influence which God would have me exert by bearing the testimony He has given me to His people.

Two individuals were singled out to me who were at war with the body. They were exalted in their own opinion and strengthened themselves constantly in looking back to a past experience. God has been with them and given them instruction in the past, but when it came to the point where they must learn, where they must receive instructions from others, self-righteousness deceived them and they thought because God had led and instructed them in some things in times past that they needed not to be taught. They knew it all. They despised instruction, cast the teachings of God through His servants and through visions behind them, and were constantly pointing to their righteousness, their prayerful lives, their devotion, and depending upon their own merits for salvation. Their lives were not marked with that humility which should ever characterize followers of Jesus Christ.

When individuals become just in their own eyes, then Jesus leaves them to their own ways, to be deceived in regard to themselves. These individuals have had influence in this church at Marquette, and at the same time their spirit was at war with the work of God. They have a hard, self-righteous spirit, which has no union with the meek spirit of Christ.

Then Riley Cooper was shown me, dwelling upon sanctification and consecration, when his heart is not right with God. He is deceived and deceiving others. His mind is scattered. He has no anchor to hold him, but his mind is floating here and there without any settled faith, and much of his time has been spent in relating to one and another reports and stories to unsettle minds in regard to my husband and myself, to do away with the influence of the visions, and throw the people into distraction. He knows not whom he is laboring for. God sends him not on any such mission, but Satan is using him as his agent to unsettle the faith of God's people and to prejudice their minds against the truth of the third angel's message and against the visions which he knew nothing about. He has stood in this position: "Report, ... and we will report

it.” Jeremiah 20:10. False reports have been circulated and weak souls feed upon these things instead of clean provender thoroughly winnowed.

Riley Cooper knows not the work he is doing. He advocates sanctification and is himself deceived and is deceiving others. Angels of God are at work to unite God’s people upon important points of present truth. But Brother Cooper’s faith is unsettled, and he is at work in an opposite direction from the Spirit of God, to unsettle the faith of all those whom he can influence, and this is done under a theory of sanctification. Unless he cherishes the light given, changes his course, and gathers with the body, God will suffer him to take his own course, and to follow his own inconsistent judgment. Such will not be responsible to any and will make shipwreck of the faith. The people of God who have honestly been deceived shall see those persons in their true light. Brother Riley Cooper has become bewildered and must change his course or he will be left in complete darkness.

Again I was shown Brother Welcome. He is upon the wrong track. He is not in union with God’s people. He is not in union with the third angel who proclaims a solemn message to the inhabitants of earth, and yet the garment of sanctification is thrown around him and many are deceived thereby. I was directed to his labors. He fails to bring out souls into the truth and to establish them upon the third angel’s message. He presents a theory of sanctification and it is but theory with many. The theory of holiness is received but not practically carried out. Some make the garment of sanctification a cover for their sinful course, a course directly opposed to the law of God. And this profession of holiness does not lead them to abstain from the very appearance of evil, lest the faith be blasphemed. By their fruits ye shall know them.

Brother Welcome, whose theme is sanctification, has a scattering influence. He does not gather with Christ. He does not bring out souls and establish them upon the important, saving truths of God’s Word which will separate them from the world and unite them with God’s peculiar people. He is deceived; he knows not what spirit he is of. He is at war with God’s people who are being led out upon the important truths of His Word. He is uniting his influence with the dragon host to oppose those who keep the commandments of God, and have the testimony of Jesus.

His influence as far as the Sabbath is concerned is the same as that of the Seventh-day Baptists. Separate the Sabbath from the message, and it loses its force and power, but the Sabbath connected with the message of the third angel and the testimony of Jesus—the whole taken together—cannot be overthrown. They have a power and force which affects and convicts the unbeliever and infidel and brings them out with some strength to stand and live and grow and flourish.

God’s people in Wisconsin must separate from these influences and stand out clear from them.

I was shown the case of Chaffee, that he professed to be sanctified and yet his heart was not right. Sanctification is good if those who teach it are sanctified, are consecrated to God, but all are not. Their hearts are not all right. Evil exists in the heart and is acted out or carried out in

the life. The cause of God is reproached and the enemies of our faith have reason to reproach us because of these things.

Because the offender puts on the air of an innocent man, a holy man, is no evidence he is right. His deeds, his works, testify of him. By his fruits ye shall know him. Consciences are seared, but the day of retribution is coming and every man's work shall be made manifest, of what sort it is. Corrupt hearts may teach the Sabbath. But God says—and I was pointed to Chaffee,—“What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit.” Psalm 50:16-19.

I was shown some things in the church that are not right and that are a hindrance to the advancement of God's people. I saw that Brother Mackey was not right, was not standing in the light or counsel of God. He was exalted in his own eyes; he thought that he understood matters better than others in the church. I saw that he was not always acquainted with the spirit which actuates him. I was shown that he has thought he has been exercised by God's power, but he is mistaken. He has been affected with the spirit of fanaticism and yet he has not realized it. He has been led by the spirit which led Sister Steward, yet he has thought he was standing entirely clear from that spirit.

I was shown that Brother Mackey's physical strength or the nervous system has been exercised more than the heart, for if the heart were exercised it would tend to make Brother Mackey humble, to make him think less of himself, to increase his love for the brethren, and lead him to exert a holy influence upon all around him—upon unbelievers.

But his mind has been scattered. He has dwelt upon fragments of God's Word which are not of vital importance and has spoken out these things to different ones, which would lead unbelievers to think that these sentiments were the faith of the body. Our faith is not rightly represented by Brother Mackey's talking the truth anywhere and everywhere, not in an acceptable manner. This has made our faith disgusting to others. Brother Mackey says so many things he does not remember half he does say. He moves from impulse instead of from sound judgment and reason.

Brother Mackey, you are not right, and yet you have such an exalted opinion of yourself that it does seem to you that you are all right. But you have a work to do, a close, heart-searching work, before you can realize your position as God has revealed it to me. It is very hard for you to see and acknowledge or confess what you do see; and until you do see and have humility enough to confess your faults, you are in danger of wounding the cause of God by your inconsistent, unwise moves.

You have laid obstacles in Brother Elken's way and have injured those who are outside. You, who are still keeping the Sabbath, have censured and wounded and said many things unjustly,

and you must take it all back and commence anew. You should not let souls stumble over you to destruction.

Some souls who were acknowledged as being united with the church would not be subject to the light which they acknowledge is from God any sooner than those outside who keep the Sabbath. The reason for this is that hearts are not right with God and self is unsubdued and will not yield to the light given. The first cause of this difficulty and darkness was the exalted feeling of Brother Mackey. He aspired to be in a position in the church but he could not. He has thought that he could understand and manage matters of the church better than any of his brethren, but he is mistaken entirely. If he had the management he would manage the church to pieces. Here has been Brother Mackey's great failure—to aspire to that which he cannot fill. And all these evils have grown out of it. Brother Mackey felt dissatisfied because he was not in office, and he said many things to those who were there striving with all their energies to do right. They were laboring under discouragement, and they did not receive from all in the church that help they should have received. Brother Mackey is deceived, but God will not leave him yet.

Ms 5, 1862

Regarding the Civil War

Battle Creek, Michigan

I was shown that the perplexed state of our nation calls for deep humility upon the part of God's people. One most important subject should now engross the minds of every one: Am I prepared for the day of God? God is proving and purifying His people. He will refine them as gold until His image is reflected in them and the dross consumed. There is a great work yet to be accomplished for God's people. They must possess more of the spirit of self-denial and more willingness to endure, to suffer for the truth's sake.

Everything is to be shaken that can be shaken. I saw that God's people, many of them, will be brought into most trying positions and they must be settled, rooted and grounded in the truth, and move from principle, or their steps will surely slide.

I was shown the dreadful state of our nation, and again was referred to (Isaiah 58; 59:1-15), as a description of the present state of things in our nation, and the reason for their present calamity. This is a most unrighteous war. The inhabitants of the earth have forgotten God. They have trampled upon His law and broken the everlasting covenant. They have despised His Sabbath. The fourth commandment was shown me as a golden link, which God designed should serve as a bond of union uniting man to man, and connecting earth to heaven and finite man to the infinite God.

But the man of sin has exalted himself above God and has sought to break this golden chain; yet it is not broken. It exists yet, and will continue to exist as long as the new heavens and earth remain. Anciently God went before His people to battle against their enemies, but holy and

consecrated ones bore the ark containing the ten precepts of Jehovah, and if any had transgressed any one of these ten commandments in the decalogue, God turned His face from His people and suffered the enemy to make a dreadful slaughter. If Israel kept the ten precepts, a copy of which was contained in the ark they bore with them, God's angels fought with the armies of Israel, and although their numbers were ever so small, He turned back their enemies and gave them a triumphant victory.

Sabbathkeepers now cannot expect this, and should not, upon any consideration, engage in this terrible war. They have nothing to hope for. The desolating power of God is upon the earth to rend and destroy; the inhabitants of the earth are appointed to the sword, famine, and pestilence.

Ms 6, 1862

Testimony Concerning Moses Hull and Wife, Also Brother Whitney

I was shown the case of Brother Hull and wife. There has been a great lack of wisdom and judgment on the part of Brother Hull. He knew, or ought to have known, his wife's failings—that she was faultfinding and easily prejudiced against the brethren and sisters. In inviting them to Battle Creek the church wished to help them, and especially Mrs. Hull, to take a right course, mend her ways, and cause a reform with her. Some of Brother Hull's letters from New York were calculated to nourish a spirit of faultfinding with her against the Knoxville church, and revive the old prejudice and jealousy against them. This was all wrong, and Brother Hull and wife should understand and know that the Knoxville church have had many things to bear in regard to them and the large family imposed upon them, which family was a disgrace to Brother Hull and a disgrace to the cause he was advocating.

Sister Hull's course was perfectly calculated to throw any church into confusion. She knows not as yet the influence of the Spirit of God upon the heart or the sanctifying influence of the truth. The past summer she has done better than ever before, yet she has a false tongue, and this has created trouble in every place she has lived in. Reports and statements coming from her have differed widely, and when brought to her again in her own words she has flatly denied them, and would not scruple to give the lie to the whole church rather than acknowledge that she had been false-tongued. Her conversation is not upon profitable subjects but upon herself—her past, foolish, girl's life. She talks about so many things that are not of the least consequence that she does not know what she says half the time. There is no weight, no substance, in her talk.

By our words we shall be justified and by our words we shall be condemned. What an account will the foolish talker and the talebearer have to render in the time of God's visitation! If Sister Hull was truly converted, from the abundance of the heart the mouth would speak. Her conversation would not be about her girlish follies but upon Jesus, His wondrous love, His redeeming power. The same fountain will not send forth sweet water and bitter at the same time. Cleanse the fountain and the streams will be pure.

Wherever Brother and Sister Hull go they will have trouble, for they carry it with them. The elements of disunion, jealousies, and evil-speaking they carry with them, and they are perfectly calculated to stir up strife. If Brother Hull took a right position and would stand unmoved by his wife's course, and he should exert an influence to counteract hers, then there would be something to hope for. But as it is there is no prospect of a reform. Brother Hull can do well to labor to bring souls into the truth, but he cannot build up a church. His judgment is not good.

I was pointed back to the work in New York and then the snare Brother Hull fell into. God would never have permitted him to be brought into the difficult position he was brought into if his heart had been as humble as it should have been and he realized that his strength was in God.

Satan saw that the influence of the visions was affecting some, and by controlling Sister Ogden and making her think she had a vision while under a satanic influence confirmed the opinions of many that Brother White controls his wife and gives her visions; therefore the visions are only Brother White's mind. God had nothing to do with that exercise. It was a human and satanic influence to counterfeit the work of God. If any of the young Sabbathkeepers in that section are reproved in vision, it will not have much weight. The first thing in their mind will be, Why it is just like Sister Ogden's. Brother Hull said she looked just like Sister White when she was in vision. And that is all the influence the reproof would have. I saw, Brother Hull, that had your heart and mind been where it should you would never have been brought into that difficult spot.

In regard to Brother Whitney, I saw that his course was not what it ought to have been. Those who go with the tent should not be even sociable with females and should avoid anything like intimacy. Those who are laboring for the salvation of souls and are preaching unpopular truth are a sect everywhere spoken against, and their gallantry or attention to the females must be laid aside or they will certainly be evil spoken of. They must abstain from the very appearance of evil, and those who labor with the tent should utterly abhor everything like courting.

I saw that Sister Hull tried to reform, the past summer, but this careless, reckless talking has become so natural that she doesn't see or realize her words or their effect. Her influence for good is nothing, but if she can be where she cannot harm much, that is the place for her. Brother Hull utterly fails to understand and manage her case. He at one time blames and finds fault with her for things that he is guilty of himself, and then he sympathizes with her and blames and censures those who do not deserve censure. He moves by impulse. He needs to be where there is a strong influence to hold him, and guide him in the right course. This is the only thing that can save Brother Hull. Left to himself he will destroy the effect of his own labors by his lack of judgment and his wife's wrong, unsanctified influence.

It seemed so cruel and such a misfortune that with Brother Hull's talent he could not have the qualifications so necessary, and a good home influence to strengthen him. He throws his soul into the work of preaching, labors with all his might, loves it, and would be the strongest man we have among us as a laborer but for the lack of essential qualifications, which makes him

weak. He must be where there are those who will supply in a great measure his lack, and where their expectations will not be raised in regard to his wife. It is wrong to deceive any company of brethren and sisters and lead them to think that Sister Hull would be a help to them, and then they find out by sad experience that she is a curse instead of a blessing. This has stunned them in the West.

I saw that it was a cruel work, the feelings that have been raised and spoken out in regard to Martha and Cornelia. They have been made a matter of speech and ridicule. God frowns on such things.

I was directed to Matthew 16:19. "Whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." I was shown that the action of the church and their business matters has been rather disgusting in the eyes of some, and looked foolish and of no account. No importance has been attached to the course they deemed proper to pursue. God has attached importance, the greatest importance, to the actions of His church. They are the light of the world. He will instruct His people and guide them, yet these things have looked very inferior in the minds of Sister Benedict, Diantha, Sister Lewis, Sister Bacheller, Roxanna, and some others. That which the church deemed of the highest importance has at times been made a matter of ridicule. At the same time, if one is sharply reprov'd and censured for his wrong course and feels distressed over the matter, Sister Benedict and Diantha would attach the highest importance to the feelings of such and take a special burden on account of it. It is made of greater account than all the moves and actions of the church. This is the work of Satan. It is a misplaced, unsanctified sympathy. God frowns upon such a course.

Ms 8, 1862

Testimony for James and Ellen White's Family

Battle Creek, Michigan

I was shown in regard to our family, that we had failed in our duty; we had not restrained them. We had indulged them too much, suffered them to follow their own inclinations and desires, and suffered them to indulge in folly. Nonsensical talk should be immediately and promptly stopped. I saw that it required much perseverance and patience to instruct our children aright. We are separated from them so much that when we are with them we should perseveringly labor to knit their hearts to us that when we are absent we can have influence over them. I saw that we should instruct them with sobriety and yet with kindness and patience; take an even course. Satan is busy to tempt our children and lead them to be forgetful and to indulge in folly, that we may be disheartened and grieved and then take a course to censure and find fault with them in a spirit which will only injure and discourage them instead of helping them.

I saw that there had been a wrong in laughing at their sayings and doings, and then when they err, bearing down upon them with much severity, even before others, which destroys their fine

and sensitive feelings and makes it a common thing to be censured for trifles and mistakes, and places accidents and mistakes upon the same level with sins and actual wrongs. Their dispositions will become soured and we shall sever the cord which unites them to us and gives us influence with them. They suffer trials of mind, and feel disappointments as keenly as do those who are older, but these things heal in their minds sooner than with older persons. I saw that as we require and enforce upon our children a strict carrying out of our views of right, we must be very careful never to censure or administer reproof unless it is deserved, for if we do we shall fail of our object. We have been in danger of expecting our children to have a more perfect experience than their age warrants us to expect.

Our children yearn for affection and love and encouragement. These they should have. But never should a smile be seen upon the countenance of their parents at any witty remark they may make. Kind words and acts will benefit them more when they are actually needed, than will all the indulgence that can be granted them at another time. Let our children ever see in us reason and forbearance. When they offend, we can have a far greater influence upon their minds to reprove them alone than before others. When reprov'd in company a spirit rises within them to brave it out and not show that they are affected. This spirit grows upon them, and submissive, broken feelings will be rare. But take them alone and speak to them in kindness, yet with decision, and it will have a reforming influence. They will ponder these things in their hearts, and although we are absent from them, yet they will feel our influence and will have a principle to do right.

Our children love us and will yield to reason, and kindness will have a more powerful influence than harsh reproof. The spirit and influence which have surrounded our children requires us to restrain them and draw them from young company and deny them privileges that children commonly have enjoyed. If we take the course in these things which it is our duty to take, we should ever have our words and acts perfectly reasonable to our children, that their reflection may not be embittered with harsh words or words spoken in a severe manner. It leaves a wound or sting upon their spirits which destroys their love for their parents and the influence of their parents over them.

Ms 9, 1862

Diary: Labors in Michigan (Monterey, Allegan, Greenville, Orleans, Orange)

November 1862

November 7 my husband and self left Battle Creek for Monterey. I left in much feebleness. Had been down sick with severe cold, threatened with fever, for about two weeks, yet I dared not consult my own feelings or pleasure in the matter. Our appointments were out, and if it was possible we must go. The weather was unfavorable, yet we ventured in a cold snowstorm. We suffered considerably with cold. In the middle of the day it grew warmer. We selected a spot by the roadside in the woods as our hotel, and fed the horses and took our lunch.

We arrived at Brother Day's—fifty miles—a little after sundown. We were very weary, with sore throat and aching lungs. I tried to pray the next morning but thought I should have to stop for coughing, but, praise the Lord, He gave me help when I most needed it. I was enabled by faith to lay hold of the arm of the Lord and I was lifted above my infirmities and forgot sore throat and oppressed lungs. I was greatly blessed of God and felt no more trouble with weak lungs on the journey.

In Monterey we held meetings for the benefit of the young. We felt that there had not been that interest manifested for or labor bestowed on the youth that there should have been. Ministering brethren, as they have labored in different places, have seen so much to do to get out important points of truth before the people that they have neglected the young and have failed to reap that harvest which they might.

The meetings held in Monterey for the benefit of the children were, I think, the best and most profitable to the church of any which we attended. As we entreated the young to come to Christ there was not a child present whose heart was not affected. There was nothing like indifference, but all began to seek the Lord and to inquire, What shall I do to be saved? All those who wanted to be Christians and desired the prayers of God's people, were invited to occupy the front seats, which by request had been vacated. Here was a cross for the young. We knew if they could take this first step they would gain strength to take the next, for by so doing they testified to all present that they chose to leave sin and the service of Satan and become Christ's followers.

One after another came forward until nearly the whole Sabbath school who were old enough to know what sin was, had filled the vacant seats. Oh, how anxious we felt for those dear, weeping children that they might turn to the Lord with full purpose of heart and be accepted of Him! We felt like taking these dear children in the arms of our faith and laying them at the feet of Jesus. We felt assured that He would say, Son, or Daughter, thy sins be forgiven thee. And we knew that the Lord was working for us to bring these dear children into His fold.

The serious impressions did not leave the children when the meetings ended. Those who could, assembled together at the house of Brother Bates and solicited prayers for themselves; they prayed and sought God earnestly, and some felt the assurance there that Jesus spoke peace to their troubled hearts. They had one or two meetings of this description, which were attended with the blessing of God.

Nearly all felt the evidence that God for Christ's sake had forgiven their sins. My husband spoke upon the subject of baptism. These children wished to be baptized. They each arose and with tears and sobs gave their broken testimony that they wished to be Christians and overcome the temptations of the enemy and at last stand upon Mount Zion. I believe angels of God bore these short, broken testimonies to heaven and that they were recorded in the book of God's remembrance.

We did not feel like requiring these lambs of the flock to wait six months or one year before being baptized, to see if they would be faithful to their profession. We did not think it right for them to wait one week, but that it was their privilege to be baptized after they repented and believed.

Tuesday ten young females assembled at the water to receive the ordinance of baptism. It was a happy yet a solemn sight to see so many of the young ready to take upon themselves the baptismal vow.

One dear child we deeply sympathized with. Through a constitutional difficulty she had never been able even to witness one baptized. But while she, with her young companions, sought the Lord, she decided that she must be baptized. She came with her young companions to the water, but her difficulty returned. She could not look upon the water or see any of her young friends baptized. All had been baptized but her, and she could not be prevailed upon to go into the water. We felt that Satan was opposed to the good work begun with her, and wished to hinder it, and that she must go forward. Her parents, with us, felt that if she left the water unbaptized she would never have strength to follow the example of her Saviour. We all were anxious that she might obtain a victory there.

I put the robe upon her and urged her to go into the water. She hesitated. We looked up in faith to God. My husband on one side and myself upon the other, and her father entreating her, we tried to encourage her along, yet her peculiar dread of water caused her to shrink. We persuaded her to move to the edge of the water and have her hands and head wet. She complied. There was a united looking up to God that Satan might not prevail. Her head and hands were wet, and then she moved forward while the administrator several times repeated these words, "In the name of the Lord, move forward." Calmly she went into the water and was buried in the likeness of Christ's death. Calmly she came up out of the water, having followed the divine command, and we all felt rejoiced that we had not consented to let the child go. We had obtained a victory and thwarted the enemy.

The next morning she came to the house of Brother Day, where we tarried. Her countenance was lighted up. She expressed her joy that we had not left her to her fears, but urged her forward. We rejoiced with her that she had obtained so precious a victory.

Our meetings continued the next day, and as a result five young men bore their testimony and expressed their desire to be baptized; again we repaired to the water. It was an interesting sight to see these young men, all about the same age and size, as they stood side by side professing their faith in Christ, and taking the solemn vow upon them to leave sin and the world and from henceforth [to] tread the narrow path to heaven. Among those baptized was the son of Brother Harper, who so recently lost his mother. Both father and mother had felt the deepest interest for their children. They were very anxious that they might be converted and love the truth. We could unite heartily with the boy as he came out of the water.

We rejoiced to see the son of Widow McClemen [McLellan] deeply affected and among the number professing his death to sin and the world, and being buried in the likeness of Christ's death. It was a pleasing sight to see the children of our much esteemed Sister McClemen [McLellan] give their hearts to God. Those who are acquainted with this dear sister and her unwavering love for, and deep interest in, the truth, and who know her life of hardship and privation while bringing up a flock of fatherless children, and the deep anxiety she has felt and burdens she has borne for these children, will rejoice with her that she is witnessing the fruit of her labor and that God is making the widow's heart to sing for joy.

There was an appointment of a meeting in Allegan that evening. After the baptism we prepared to go five miles over a bad road. I rode in much fear, for it was very dark and we could not see how to shun the mudholes, and we came near being overturned. The meeting was profitable for the little church in Allegan. Confessions of wrong were made by some who had erred and Brother Dr. Lay was set apart by laying on of hands as their elder. The Lord seemed to set His seal in approbation on the work. The next morning we returned to Monterey, and the same day started on our journey for Wright.

We traveled over rough and muddy roads, and while I chose to walk two or three miles over rough logways, I felt grateful to God for the health and strength He had given me since I had left my home. Our meetings in Wright were blessed of God. We labored especially for the young and were encouraged as we saw that our labor was not in vain. Nine Sabbathkeeping children manifested their desire for salvation and each had strength to take the cross. With broken hearts they bore their testimony.

Among the number were two children of Widow Parmenter—the eldest, a young man aged seventeen years, and his sister, thirteen years of age. This was a season of deep feeling with the mother. In the midst of weeping she rejoiced as she saw her son take the cross and express his determination to be a Christian.

Our meetings continued Monday, Tuesday, and Wednesday. On the afternoon of Wednesday, eleven were baptized. Nine of them were the youth. We felt to rejoice in God for this good work. We hope the parents in Wright will continue to labor for their children and will have a care for the lambs of the flock, that with wisdom they may guide their young and inexperienced feet in the narrow way to life. We traveled Thursday afternoon over crossroads, mud, sloughs, and logways. Again I went on foot a portion of the way because the roads were so bad. We traveled all day Friday to get to Greenville. Arrived there before sundown.

There was but little opportunity to labor for the youth in these meetings. The brethren were scattered and much was to be done for the church, to fully organize them. Yet the one meeting we had for the young was not in vain. They manifested deep feeling and signified their desire for salvation by rising upon their feet. We had freedom in praying for them.

Tuesday we went to Greenville and my husband administered the ordinance of baptism to seven candidates. The blessing of the Lord rested upon us and upon those who were baptized.

We had filled all the appointments out, yet we did not feel free to return home without laboring especially for the young. We decided to remain one week longer and labor in Orleans.

We made our home at Brother King's. Our hearts were drawn out for his children. A deep interest was awakened in our hearts for them. While in Orleans not quite a year before, we did not feel free to leave the place until we saw these children interested in their own salvation. A special burden rested upon me for the young. I longed to see them leave the vanity and folly of the world and choose Christ for their Saviour and portion forever. The invitation was given for those who wished to be Christians to come forward. A goodly number who had seemed deeply affected came forward.

Our hearts were touched to see a young man come forward. He was a son of our esteemed Brother and Sister Howlett of Canada, that we met at a conference in Vermont about three years since, and with whom we formed a happy acquaintance. Sister Howlett arose in that meeting and gave a most stirring exhortation, and spoke of the heavy burdens she had felt for their children. She said her heart was drawn out after them that they might be converted to God and obey the truth. It was the first and last time I listened to her earnest testimony. Her voice is hushed in death. Her form is hidden in the grave. She sleeps in Jesus. I thought if the surviving parent could have been in that meeting and witnessed his son bearing the cross and taking the steps in the way to life, his heart would have swelled with gratitude to God and his lips would have spoken forth His praise.

We were made glad to see Brother King's three children take the cross and thereby express their determination to be Christians. We sent up our fervent prayers to God for those who were seeking Him and we expect He will answer them.

Our meetings at Orleans were signally blessed of God. Evening after the Sabbath as we were about to retire to rest, Brother William Wilson's wife was suddenly attacked with cramps in a most distressing manner, and before they could prepare any remedies her muscles were so contracted that no remedies could be applied. The husband entreated us to pray for her. We united together in prayer and in the name of the Lord rebuked the power of Satan and raised her up and stood her upon her feet. The cramp left her and she walked the room praising God for His mercy and blessing so richly bestowed upon her. She attended meeting with us the next day. Sunday our meetings were especially blessed of God. A deep interest seemed awakened in many minds.

Monday we journeyed to Ionia and on to Orange (?) about twenty miles to Brother Howe's. We suffered much from weariness. The roads were extremely bad. I attended meeting that evening, two miles distant. Brother Hull spoke to the people and I bore my testimony with some freedom. Tuesday the Sabbathkeepers in the vicinity assembled at Brother Howe's. We dreaded the meeting. Brother Hull was weary, and my husband and myself were sick. We felt unable to engage in labor, and regretted that we had appointed the meeting. Yet in our

weariness we tried to do what we could. As we saw how anxious the few who had borne the burden were for help, we entered into labor and forgot our weariness.

We felt deep interest for the children who were present. This was the best meeting of all we had attended on the journey. Souls were benefited. As Brother Howe saw his children arising and going free, his cup of blessing was full. Brother King seemed to gain new strength and courage as his daughter, who was present, expressed her desire to be a Christian. We breathed in a heavenly atmosphere, and we could speak understandingly and say that the blessing of God has a soothing influence upon the nerves and a healing influence upon the body as well as the mind.

Early next morning we parted with our dear friends and journeyed homeward. The Lord brought us and our children to our own home in safety after two days' travel. We look back upon our journey with pleasure. We shall never forget the many blessed seasons we enjoyed.

Ms 10, 1862

Vision at Battle Creek, Michigan

Orleans, Michigan

November 26, 1862

Previously unpublished.

While in Battle Creek, November 5, some things were presented before me in vision. I was shown the churches in different places. I was shown the people of God in Greenville and other towns. I saw that all was not right, that there was a necessity of all arising and taking hold of the work in earnest. I was shown that some are a great hindrance to the brethren, and their crooked course has been a great discouragement to others who would be right.

I was shown the case of Brother Merrill, that he had not realized the danger he has been in. I saw that the Cranmer party were a faction, a company like Dathan, Korah, and Abiram, who rebelled. They would not bear the straight testimony borne against wrongs and sin and poisonous indulgences and, like the ancient rebels, exclaimed, "Ye take too much upon yourself, seeing the congregation is holy, every one of them." [Numbers 16:3.]

Satan was the first great rebel and many has he led on to rebel. God, I saw, was not with the Cranmer party, but Satan has had the control of many of them. He works through them and destroys souls. Brother Merrill was deceived by them and drew off from the body. He became bewildered in his views and feelings, and it was not in accordance with the will of God for him to hold any prominent position in the church.

I saw that Brother and Sister Merrill have been trying to recover themselves from the snare of the enemy. They want to be right, yet they have not realized the corrupting influence of the rebellious party whom they once sympathized with, and how fully they laid themselves open to

the attacks of Satan. Their judgment was perverted and their views and feeling are not always correct. Yet if they cherish the light which shines upon their pathway, [and] humble themselves before the Lord, He will lift them up and strengthen them to endure the refining process, that they may come forth as gold seven times purified.

You will both have to live very near to God, or pride and the spirit of the world will rule. God's people are owned and approved of Him only when separate from [the] world and living out the truth in its simplicity.

I was shown the case of Brother Gravelle. His course has been wrong. He has not understood himself, and has not known what manner of spirit he was of. He has ever been forward among his brethren, self-confident, esteeming himself, and has proved a grievous trial to his brethren. He does not yet know the first principles of truth. He has taken hold of the truth, but the truth has not wrought that thorough work in the heart, and been carried out in the acts and life.

He moves from impulse instead of from thought and judgment. He has not been any help in the meetings, but rather a hindrance. Instead of coming right down into the spirit of the meeting, bearing his own simple testimony and receiving instructions from his brethren, he wants to teach them, and his testimonies are unmeaning and not bearing any marks of the Spirit of God. He seems like one working in the air, grasping for an independence and originality which often makes him ridiculous, and brings such an unmeaning lack into the meeting.

I saw that he had moved so much from impulse and excitement, and said and acted in a manner to grieve his brethren, and wrong them, and bring a reproach upon the cause of truth, that their patience has become nearly exhausted, and they have considered Brother Gravelle unworthy [of] their confidence and fellowship, unless he should straighten up the past and frankly confess his wrongs.

Here I saw that they expected too much, for Brother G. moves from impulse and feels strongly and says many things that, after the excitement passes off, he fails to remember. It is impossible for him to recollect his words or acts. Brother G. needs to be thoroughly converted, and made over new. The grace of God will assist him to overcome if he can be made sensible of his lack, and in deep humility acknowledge it, and then let his brethren counsel and lead him, and in humility and self-distrust rely upon those who have judgment and principle.

Brother G. has reformed in a degree. He had everything to learn, and to reform in everything. He loves the truth. His judgment has been convinced of the truth [and] fullness of our position, yet he has not practiced the truth he professed.

The same spirit manifested in meetings and among his brethren he has carried out to a greater degree at home in his family. He has often been overbearing in his family, and ready to reprove and censure when it was undeserved, until his children have despised his undue authority and longed to be [out] from under it. There has been little love and forbearance and but little governing from principle, free from excitement and passion. He must learn to control himself.

His wife has had a most hard, discouraging battle before her. She has tried to live [as] a Christian and do her duty, but the course of her husband has been very trying to her; and sometimes she has felt that the brethren and sisters were too hard and severe upon her husband.

I saw that it was very natural that she should sympathize with her husband, but she must not stand between him and the brethren and shield him from the exhortations and reproofs of his brethren when he errs. There is a great work for him to do in order to be fitted for the kingdom of God. In the first place he must die to self and not let great Mr. Gravelle control, but rather the meek spirit of Jesus. It is his duty to take a very humble place among his brethren and not be given to so much talk and use such lofty expressions, but with humility talk nothing that even a child could not understand.

I was referred to these passages: (James 1:26): "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not the righteousness of God" vss. 19, 20.

Brother Gravelle is too often puffed up and deceived in regard to himself. I saw that his only safety was in being humble enough to receive the advice and counsel of his brethren, and being led by them, and be meanwhile making strong efforts to correct his wrongs. He must obey and live the truth, carry it out in his life, and reform; commence like a young convert, guard himself on every point, [and] try to make home cheerful and pleasant for their children.

Brother and Sister Gravelle should unitedly take hold of this work, have things more in order in their house, be neat and tidy, and with much forbearance work for their children.

I saw that some have taken sides with Brother Gravelle when he has been reprov'd, and have been foolish enough to sympathize with him in his wrong. This is a sure way to blind his eyes to himself and ruin him. Those who do this do not know what they are doing. Such must stand out of the way and let that censure rest upon individual wrongs that God designs should rest there. But Brother Gravelle's organization is such [that] he deserves the pity of his brethren. He has almost everything to overcome and a busy devil to tempt him and to take advantage of his weakness. His brethren must help him. Their watchcare may save him from death, and his soul is precious.

Brother Gravelle, I saw, must forever give up the idea of instructing his brethren. He has been deceived in many things, and thought that he could teach others. He needs continually that one should teach him. He has been deceived in thinking that he has had special light from God, special instructions from heaven given directly to him.

God would not entrust anything very precious to his keeping, for he would make a wrong use of it and with it dishonor the Giver. God has never chosen him to preach to others. He has been a sadly deceived man, almost entirely unacquainted with the leadings of God's Spirit. He would

just as soon call evil good and good evil on account of his blindness. If a company visits him, he cannot judge rightly in regard to them. Those whom God has the least to do with, he thinks understand much of the Spirit of God.

Unless he takes hold of the work in earnest to get right, he will fail—fail of heaven, be weighed in the balance, and found wanting. He has a work to do at home, and it is all that he can do to redeem the past, to undo the evil he has done in his family by his passionate temper and by his constantly reproving, constantly censuring, until he has provoked his children to wrath.

[P.S.] Brother Maynard, please retain this in your possession.

E. G. White

I wish I had time to copy this and to send all that was shown in regard to others that have been wrong, but I must send this to you poorly written with poor pen and ink. Do what you can with it. I will send the remainder when I have time to write it. Please read this to the church. If Brother Gravelle wishes a copy, he can copy and you retain the original to refer to if wrong impressions are received in regard to any portion of it. E. G. White

Ms 11, 1862

Regarding Elder J. H. Waggoner

I have been shown the cases of several of our ministering brethren, and from what has been shown me there is a very great lack among ministers. Quite a number of our preachers have companions who are unconsecrated to God, who lack religion, and some are Satan's agents. He works through them to destroy the influence of their husbands, and in almost every case because of the wife, the husband permits himself to be influenced and hindered in the work the great Head of the church has assigned him. Her inclinations he must gratify; her will carry out, whether it is for the advancement of the cause or a detriment to it. Ministers who will be thus influenced have not an eye single to the glory of God. They can be drawn this way or that just as Satan pleases. All he has to do is to operate upon the feelings of the wife and then through her the husband can be brought where he can lead and govern. These backing influences make the minister weak, easily controlled by a wrong influence. I saw that if we had men to preach the truth who lived for God and devoted their lives to Him, the cause and work of God would be far in advance of what it now is.

There is a great lack of true Godliness. There is with Brother [J. H.] Waggoner a due gravity in the pulpit and out, but he is in some respects a weak man. Satan influences his wife, and if Brother W is engaged in ever so important a work, a letter [is received] from his wife relating an exaggerated list of grievances and abuses, he fires up in a moment against the brethren, and if he followed his own judgment would hasten to his suffering wife, who all the while, is treated better, far better, than either he or she deserves to be treated; and there is not the least foundation to the framed complaints she has made against the church to her husband. She has acted this over repeatedly, yet he is the same weak man, believing what she says and acting

upon it. She has so often made her complaints against her brethren which were utterly false, yet the cause must be wounded continually by such persons because their husbands permit themselves to be influenced by them.

The work of Brother Waggoner in Iowa was not a good one. He was exacting; he sought to measure all by a rule which he did not fit but came far short himself. He judged cruelly in Marshall, tore things to pieces there and nearly destroyed the few souls there by his overbearing, crushing spirit. Brother Waggoner's labors are worse than lost until he begins to work upon an entirely different principle and confides less in his own ability, has less confidence in himself as being capable of managing, and is kindly considerate of his brethren.

Bro. Cornell has erred in Ohio, greatly lacked judgment. Brother Hull has almost fallen. He is sedate and grave in the pulpit but is a boy out of the pulpit. He lacks true godliness.

Where is the burden for souls? Where is the weeping between the porch and the altar, crying, "Spare Thy people Lord, Spare Thy people Lord"? [Joel 2:17.] Chosen men were anciently appointed to take the care and burden of the temporal necessities or business matters of the church. What for? "But we will give ourselves continually to prayer and to the ministry of the Word." [Acts 6:4.] The result was the Word of God increased and the number of disciples multiplied. If the ministers were more faithful and godly, God could work for them in great power. Ministers are not to laugh and joke with the young but to be ensamples to them, that they may follow Christ as they themselves who preach to them the way of salvation follow Him. Ministers are not to be led by their wives but are to lead and instruct them, and the wife should, if she has one spark of the love for souls, ever set aside her will, her desires, and her way, and let that will and pleasure of hers be ever governed by the will of God. Hers should be a life of continual submission.

Ms 12, 1862

Testimony Regarding the Wager Family

I was shown that a heavy cloud hangs over Bro. Wager's family. I saw that Bro. and Sister Wager's example is not what it ought to be. They have not that high sense of God's requirements they should have. They have not been devotional, and in their conversation, words, acts, and in all their deportment, exemplified the life of Christ.

They have not understood their duty to their children. They have not fully understood to what evils they were exposed and how carefully they must be shielded from temptation peculiar to youth. Satan is constantly pouring in upon and around our children a flood of darkness and evil, to corrupt and poison their minds.

Parents should be on their watch continually to cut off this current of evil. They cannot roll back the heavy weight of evil Satan is pressing in upon our children, in their own strength. By earnest prayer and living faith they can do much. They should not cease to do their part. By firmness and continual watchfulness and prayer, great victories will be gained.

Brother and Sister Wager, you have not done your duty to your children. You have not realized the responsibilities resting upon you. You are not clear in the sight of heaven. You have not given your children that religious education you should have given them. In the morning your first thoughts should be upon God. You should not make your worldly labor and your own interest your first business. You should feel the necessity of prayer as much as did Daniel. He prayed in the morning, at noon, and at night, and ceased not even when he was threatened with death.

Before leaving the house for labor, all the family should be collected and taught to respect and reverence the hour of prayer, and then should the father, or the mother (if the father is absent), with humility and a heart full of feeling, with a sense of the temptation and dangers before themselves and their children, plead fervently before God that He would keep the children entrusted to their care and preserve them from evils to which they would be exposed through the day. By faith bind these children upon the altar, committing them to the care of the Lord. Ministering angels will guard these children who are thus dedicated to God. If these children are left to Satan's power all through the day, evil will take firm root in the heart.

It is the parent's duty morning and night, by earnest prayer and persevering faith, to make a hedge about their children. And then patiently instruct them kindly, pityingly, teach them to live in a manner that they may please God. Keep the fear of God ever before them. You have too many times corrected your children severely and in impatience. You have not reasoned with them and wept over them and prayed for them as you should. Impatience in the parent begets impatience in the children. Passion begets passion and stirs up all the evil in the child's nature. Continual whipping only hardens children and weans them from their parents. You have both managed your children all wrong. You have not given them a school education or a religious education. Neither of these should have been neglected.

Children's minds will be active. If not engaged in duty and occupied with books and diligent labor, they will be filled with mischief. The soil of the heart, uncultivated but neglected, will be producing a plentiful crop of weeds. Satan is not idle and he will be sowing corrupt and evil seed in the soil so well prepared for corrupt seed to flourish. While the parents are asleep, Satan is awake and sowing thorns which will take root, grow up, and yield a bountiful crop without culture, and will crowd out the precious plants.

Children need to have a watchful eye over them constantly. They should be supplied with useful and interesting books. It is a sin to suffer children to grow up in ignorance. The minds of our children must be devoted and made as intellectual as possible. The mind left to itself, uncultivated, will be generally low, sensual and corrupt.

Brother and Sister Wager, you have both been asleep as to the corrupting influence of the devil and his peculiar power and control of the minds of youth and children. Parents should watch the going out and the coming in of their children. They should instruct them. It should be line upon line, and precept upon precept, here a little and there a little. A parent's duty is never

done. They should never be off their guard. It is their duty to know where their children are and what company they are in every time. It is the duty of parents to choose the society for their children and hold with a firm yet gentle, loving, power their control over them.

You commit sin every time you speak and act impatiently to your children. You sin every time you correct them in anger. Never correct them until you can first reason with them and show them their wrong and sin. Then show them they have not only sinned against you but against God. With your heart subdued and full of pity and sorrow for your erring children, pray over them. Then your correction will not cause your children to hate you. They will love you. They will see that you do not punish them because they have put you to inconvenience, or because you wish to vent your displeasure upon them, but from a sense of duty for their good that they may not be left to grow up in sin and wickedness. Oh, how little of this work have you done! How little have you felt burdened and distressed on the account of your children! How little have you agonized with God in their behalf for their salvation. Can it be that you dare raise children as you have and then feel so little responsibility in regard to their religious training? Can it be that you are bringing children into the world to be destroyed by the seven last plagues?

The recording angel writes every impatient, fretful word either of you utter. Every neglect on your part to talk with your children and show them the sinfulness of sin and the evil and result of a wrong course, the angel marks [as] a spot upon your Christian character. All our acts are recorded whether they are good or evil. [For] every unguarded, careless word spoken before your children, foolishly or in jest, and your words [that are] not chaste and elevated but corrupt, a dark spot is placed against your name. In order for you to control and govern your children with success, you must first have perfect government, perfect control, over yourselves. You must first subdue yourself, have your words and the expression of your countenance, and the tones of your voice, in perfect submission and control; then can you with success govern and subdue your children. Those who overcome will be without spot or wrinkle or any such thing.

Brother and Sister Lindsey have had exalted views of you. They have appreciated you above your true worth. Sister Lindsey thought you were just the man the church needed to go ahead and lead. That family felt a special interest for you, and they discommoded themselves to work for your interest. They expected that you would be a great help to them in spiritual matters, that your life would be a good example before their children. But [the true state of] your Christian character has been more fully developed and they find that you are not what they thought you to be. Their hopes and their expectations have been cruelly disappointed.

You have felt jealous of Brother Lindsey's family. Your feelings have been envious and bitter. You have both been exalted and manifested a spirit of independence entirely unbecoming a humble follower of Christ.

You have been wrong. You have not had occasion to feel as you have. You have imagined and guessed at matters and taken it for granted that it was so when the only foundation was your imagination. You have been very sensitive, easily touched, easily embittered. A hint, a word, whether it had reference to you or not coming from Brother Lindsey's family has led you to think they were watching you or dictating to you. You would become inflamed at once. Your feelings would be stirred up, your jealousy would grow strong, and by thus giving Satan control over you, you entered a wide field of temptation.

The purpose of Brother Lindsey's family has been to take a correct and straightforward course, which has often been a rebuke to your loose way of living; and then jealousy, evil surmising and envy has come in and made you very miserable. I was shown that sin does not appear to you as sinful as it is. The course your daughter has pursued has been a grief to you. She has scattered her ways to strangers. She has greatly sinned. Harrison Smith has doubly sinned and has fallen. His case was shown me darker than midnight. A heavier sin rests upon him than that of breaking the seventh commandment. He has violated more than one precept of the decalogue. A fearful retribution awaits him. He has sought to cover up and hide his sin, but God's eye has noticed it all. All is written in the book, even the most secret works. Even the thoughts of his heart are written. He and Sarah have agreed to cover up and to pass on smoothly as though no great wrong had been committed after all. His heart is corrupt, his hands are unclean. He is a guilty man. They have brought a stain and a heavy reproach upon the cause of God. Better would it have been for them both to have had a millstone hung about their necks and they cast into the depths of the sea.

God's anger has been kindled against you because you have daubed yourself with untempered mortar. You have whitewashed over this matter and lightly regarded this heinous sin, because you did not show your disgust and horror on account of it. You are unfit to take any leading, responsible position in the church until you entirely reform and view sin and sinners from altogether a different standpoint than you ever yet have done.

God's anger is kindled against you because you call darkness light and light darkness. You seek to make it appear that evil is good. You would permit those sinners to come into the church. One sinner in the camp of Israel anciently did much harm. All Israel suffered the wrath of God on account of Achan, who coveted and hid a golden wedge and a Babylonish garment.

The armies of Israel were driven before their enemies and there was a great slaughter. This one man's sins cost the lives of many of the children of Israel, and when he was searched out he was destroyed without mercy.

If Mr. Smith and Sarah seem to repent, the church should not be cursed by their being in it. Let them remain outside, and if they can repent, live a life of continual repentance. But he should have no part in the church privileges. He has added sin to sin. He has put on a bold front, a brazen face, to drive matters through. He has deceived. He has told falsehoods and made it appear as though, after all, his course has been righteous. But in time unless he becomes too

hardened, his conscience will be so weighed down under a sense of his heaven-daring crimes, that death will be desired rather than life. Up to a certain point he did well. He had a faithful care of Sister Smith. If he had only waited and continued true to her and borne his burden cheerfully, as long as God saw fit to spare her life, his would have been a reward. But Satan took advantage of him. Your daughter was not discreet and modest and reserved. Her thoughts and mind were directed in the wrong channel. She had been overcome very easily before and therefore was prepared to act the part Satan would have her again. Mr. Smith tempted and [she] did not resist, and then comes the dreadful work, the acts which heaven has faithfully recorded. He knows of what he is guilty. He knows to what I refer.

Your children, Brother and Sister Wager, have not been prospered. God's blessing has not attended them. You have not done all your duty to them. How will you answer for them before God? What plan can you make? What excuse urge?

You should never neglect to pray with and for your children morning and night. You should bring them to God in the morning and entreat the mercy and care of the Lord to be over them through the day. At night you should gather them around you and make confessions for them to God and should plead with Him to forgive their sins and wrongs through the day, which they have committed against Him.

If it was necessary for Daniel to pray three times a day in order to have strength to resist the corrupting influence of the king's court, it is necessary that fathers and mothers should pray even more than Daniel to be preserved from the corrupting influence of this evil age.

We are amid the perils of the last days and we must watch continually and pray unceasingly. It is out of reason now to joke or sport. You are not careful of your words and acts. Your life is not circumspect and elevated. You come down from the dignified, holy position your profession and faith require you to occupy.

You have had years to obtain an experience in the truth and the work of God, but you have made but little progress. Your influence before the young has not been what it had ought to be. Your words have not been seasoned with grace. You have led the young into temptation by your example. You have not watched to shield them from every injurious influence, but have been like a boy among boys.

You can pray and talk in an acceptable manner, but you lack corresponding fruits. Your influence does not tend to the glory of God.

Brother Lindsey's family have had exalted views of Brother Wager's Christian character. They have been disappointed. You have given them occasion to feel hurt in regard to your course. They have tried to do right, but in some instances the young men have spoken and acted unadvisedly. They failed on account of your lack. Had you been right and acted and talked according to your profession, they would not have been led astray by your influence. You have at times descended to the level of the unbeliever. Your life has not been well ordered before

the Lord. Your example before unbelievers has not been worthy of imitation. You have not let your light so shine before men that they, by seeing your good works, would take knowledge of you and be led to glorify your Father which is in heaven.

You have both of you a great work to perform. There is a great work before your children. No one can do this work for you. You must lay hold [on] it resolutely yourselves and make thorough work for eternity.