

## Ellen G. White 1863 Manuscripts

### Ms 1, 1863

#### Testimony Regarding James and Ellen White

Sabbath, June 6th, 1863. I was shown some things in regard to my husband and myself. I saw that Satan was persevering in his efforts to destroy our usefulness. I saw that we neither understood the depth and keenness of the heart trials of the other. Each heart was peculiarly sensitive, therefore each should be especially careful not to cause the other one shade of sadness or trial. Trials [from] without will come, but strong in each other's love, each deeply sympathizing with the other, united in the work of God, [we] can stand nobly, faithfully together, and every trial will only work for good if well borne.

I saw my husband dwelling upon the past, every moment his face growing sadder; and his active memory was faithful in recounting the past. One act of thoughtlessness and neglect, which would cause him deep suffering, would open vividly before him. Satan would fasten his mind upon the injustice done him and it seemed as though he had no power to tear his mind from these unpleasant recollections where it seemed he had suffered needlessly. His mind seemed chained to these unpleasant memories and he seemed to delight to dwell upon them. Satan was pleased to have it thus, for he could trouble and perplex the mind and a hard, unforgiving spirit would come in, true peace and happiness of mind would be gone, and a heavy shadow hung upon the future. It is the deep love which he has borne the cause of God which has caused this unreconciled feeling toward those who have so grievously injured the cause of God and hurt themselves and wounded their own hearts.

Through lack of consecration to God, ministers have moved in their own strength, self-confidently, have not been willing to bear responsibilities or burdens, and they have let the heavy burdens fall with crushing weight upon my husband. In these things they have hurt themselves. In trying to save their life they have come within a hairsbreadth of losing it. They have tried to shun responsibilities, fearing that they should receive censure, and have sought to be esteemed of others. They have come very near losing esteem and even respect. I saw that my husband has unjustly suffered. Yet those who have shunned the burdens and brought trials upon him will suffer loss. They have lost respect for themselves and will eventually be rewarded according as their works shall be.

I saw an angel standing by the side of my husband pointing him upward, saying, "For if ye forgive men their trespasses, your heavenly Father will also forgive you. The sin of those who have injured you has been against Him. You feel that it is against you. That which you have suffered for Christ and His cause you have not to regret. For you there is a reward. For those who have shunned burdens, a loss. They are the real sufferers.

"Jesus forgives errors and mistakes and grievous sins. You do not have the spirit of forgiveness Jesus possessed. You think you forgive those who err, fail in judgment, and make mistakes and

errors; but if they fail again upon another point, all their wrongs which have been confessed revive in your mind. This reveals that they were not forgiven. If Jesus should thus deal with you, you would perish. The Saviour passes over man's transgressions, while others' wrongs are allowed to fester in your mind and produce painful recollections.

"God has a work for you to do. It is not yet finished. Ever look up, ever believe God. He is true. He is your everlasting Friend."

Then the wings of the angel moved up and down to soothe and strengthen, and also to draw the mind from those things which caused so much discouragement.

I saw that my husband had thought that his mind and my own were weakened and distracted by having to bear so many burdens and having such an amount of perplexing care. I saw that he had not viewed matters rightly. We have had a laborious position, but God has had a care, His hand has sustained, and that is why we have not been distracted and the mind injured. We are not as bad off as my husband feared.

I saw that our testimony was still needed and was of use in the church. I saw that we should labor to save ourselves trials and cares, and we should preserve a devotional frame of mind. I saw that my husband took too much care of things in the Office, which occupied his time yet was of no vital importance; and by thus doing he has neglected things which another cannot do. My husband has it in his mind that things must be done thus and so, and he takes upon himself burdens which others should bear, fearing that mistakes will be made and matters will not go straight. By thus doing, he lifts responsibilities from those upon whom burdens and cares should rest.

It is the duty of the hands in the Office to tax their brains more and my husband tax his less. Hours are spent by him upon this little matter and that, and the mind becomes wearied and confused and unfitted to study or write and let his light shine in the paper as it should. I saw that my husband's mind should not be crowded and overtaxed; his mind must have rest, and he must be left free to write and attend to matters which others cannot attend to.

Those engaged in the work in the Office should be dedicated to God, and feel a deep interest in the work. No selfish feelings should exist among them. It is the work of God in which they are engaged, and they are accountable for the motive and manner in which their work is performed. They must discipline their minds, and bring their minds to task. Forgetfulness and heedlessness are sin. Many feel that no blame should be attached to forgetfulness. There is a great mistake here, and this mistake leads to many blunders and much disorder and many wrongs. The mind must be tasked. Things which should be done should not be forgotten. The mind must be brought to task and disciplined until it will remember.

I saw that my husband had expected others to carry out things just as they were in his mind, just as he would carry them out. When they fail to do this, it annoys him, his peace is destroyed. He can see and take in readily at a glance more than some can see or comprehend with some

study. This has troubled him, because others could not carry out his mind and views of order and perfection in their work. Therefore he has felt he must see to this and that, fearing it will be done wrong. Even if it was done wrong a few times, he should not perplex his mind and take the burden of overseeing these things. Let those who labor in the Office learn, let them practice and study and perplex their own brains, make a failure, correct it, and try again, avoiding their former mistakes. In this way they will learn to bear burdens and responsibilities and take that care which it is their duty to take.

My husband must take time to do those things which his judgment tells him will preserve his health. He has thought that he must throw off the burdens which were upon him and leave the Office and throw off responsibilities and cares, or his mind would be a wreck. I saw that when the Lord released him from his position, He would give him just as clear evidence of his release as He gave him when He laid the burden of the work upon him.

But I saw that he had borne too many burdens and his ministering brethren have let him bear them. They have stood back and excused themselves while he was weighed down, crushed beneath censure until God vindicated his cause. If they had taken their share of the burdens it would have eased him greatly, but instead of this there have been more burdens caused by the course pursued by the ministers than by all the people. The shepherds have been unwise and the poor sheep have suffered from unwise as well as from false shepherds.

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

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

I saw that when we tax our strength, overlabor and weary ourselves much, then we take colds and at such times are in danger of diseases taking a dangerous form. We must not leave the care of ourselves for God to see to and to take care of that which He has left for us to watch and care for. It is not safe nor pleasing to God to violate the laws of health and then ask Him to take care of our health and keep us from disease when we are living directly contrary to our prayers. I saw that it was a sacred duty to attend to our health, and arouse others to their duty, and yet not take the burden of their case upon us. Yet we have a duty to speak, to come out

against intemperance of every kind—intemperance in working, in eating, in drinking, and in drugging—and then point them to God’s great medicine, water, pure soft water, for diseases, for health, for cleanliness, and for a luxury.

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

I saw that we should not be silent upon the subject of health but should wake up minds to the subject.

I saw that our children should be instructed and we should take time to teach them, and to study their dispositions; that we should be firm and decided, but gain their love. It does them no good to be censured and talked to in an ordering tone. We should study what treatment would have the best influence on us, and then should pursue the same course to our children.

They have our minds. They are sensitive, quick to feel. They do not mean to be wrong, but they have a great battle before them. They need the help of their parents, who have experience. None can help them as well as we. We should take special care to interest ourselves in all their pursuits. The time which belongs to our children, company has claimed. We should not rob our children of our society, but let them find their highest pleasure with us.

## **Ms 2, 1863**

Testimony Regarding the Monterey Church

Otsego, Michigan

June 6, 1863

Last evening while engaged in family prayer at Brother Hilliard’s, the blessing of the Lord rested upon us, and I was taken off in vision. I was shown some things relating to the church at Monterey. It is Satan’s object to divide and scatter them, and make them a proverb of reproach.

I was shown that Brother Lay is walking blindly; his feet are stumbling. He must make straight paths for his feet, lest the lame be turned out of the way. I was shown that Brother Lay had manifested too much interest in the case of Sister E. Jones. Many eyes are upon them. Brother George has not understood himself. He has not moved according to his usual good judgment and prudence. He has trusted too much to his own judgment and already he has unwittingly injured the cause of truth which he has loved.

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

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

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

I saw that Victory Jones has dreadfully fallen, but I have seen that if even now he humbly repents he may return to God. Yet I doubt whether he ever will come into a position where God can acknowledge him as His.

Years ago I was shown that God had pitied Victory. His love of drink is constitutional; that is why the habit is so strong and so hard to overcome. This accursed habit of using tobacco has led him to the old irresistible hankering for strong drink. I saw that his wife had suffered much on his account, yet she has not always done as she should and helped him as she should. She has been fretful, complaining, faultfinding, finding fault with the brethren, telling her trials to him who had all that he could do, with her help and the help of his brethren, to overcome an appetite almost as strong as death. She has failed, greatly failed at times. If she could ever have been that help to him she should have been, and reformed him, she would have saved her husband, and hers would have been a glorious reward. But she often had a set will of her own, a purpose to carry out of her own. She was not yielding, and pressed him often with her will and desire to do thus and so, when she might have yielded as well as not. She is not clear in the sight of heaven.

Brother Lay, you were not as careful as you should have been to abstain from all appearance of evil before Sister Jones left her husband. You were in her company often, alone in conversation with her. However pure your motives, you have been judged and now, especially since the death of your wife, unbelievers put their own construction on the matter; and if you should make her your wife you bring a reproach upon yourself and the cause that your whole future life cannot wipe away. You would give the enemies of our faith cause to blaspheme.

Sister Jones is not clear in this matter. She has not been right or felt right. God's Spirit has not guided you or her in this matter. You have prayed over it, Brother George, but your desire and wish to follow in a certain course has led you to take for light and evidence that which is not light and evidence, and the enemy has wrought here greatly to your disadvantage but to his own great advantage.

It is not safe, I saw, for you or any other one in a case like this, to mark out his own course, to take his cause in his own hand, run his own risk, and trust to his own judgment, however good that judgment might have previously been. A desire to take a certain course may lead the person to take for evidence that he is right that which is no evidence. His will is not in subjection to the will of God, and the enemy often has much to do with controlling the will and desire of the person. A responsibility rests upon you, Brother George. You have been converted to the truth, have felt its saving power. You belong to the church of the living God, belong to your brethren. You are united to them by high and holy ties. You are not your own. It is a matter of vital importance to the church what course you take, and the church should have a right to speak in this matter when their prosperity and influence are so nearly concerned.

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

I saw that Sister Jones as yet has no right to marry another man; but if she or any other woman should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses.

I saw that Sister Jones was not free to marry again.

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

I saw that Brother George has highly regarded the truth; he has sacrificed for the truth. Now he can make a sacrifice which comes closer than his possessions. He must die to self. Self must be sacrificed. Self is touched. His own will must be yielded and be brought into subjection to the will of God.

I saw that the church at Monterey should learn wisdom. Some have made matters a great deal worse by going to extremes. Brother Rumery has been too fast and acted unwisely. He has taken advantage of Brother George's failing to build himself up. There is cause for deep humility

on his part, and to consider himself, lest he stumble and be overthrown. Some who have had but little or no influence for good have been free to talk of this matter and to exaggerate. That which they did not know they have surmised and guessed at. Such mouths should be stopped; they are a curse to the church.

Brother George Lay, I was pointed back and shown some things in the past. I was shown that you had moved injudiciously while your wife lived, in frequently visiting Sister Jones. There was a wrong in this matter, and these things caused your wife much secret sorrow and sadness. She had the utmost confidence in your integrity, yet she did not feel at ease. The appearance was evil. You have been infatuated with Sister Jones. She has insinuated herself into your favor. She was not right; her heart was not right; her thoughts were not right.

There is a sacred circle around every family relation that never should be overstepped. No other one has the least right within that sacred circle. You moved unwisely in interesting yourself so much in the case of Sister Jones. You were stepping over that sacred circle which should debar you from the family of Sister Jones and preserve you exclusively to your own family. Your sympathy and interest have been enlisted, and that to your own hurt. Sister Jones had no right to enlist your sympathy as she has. She is more at fault than yourself in going to you with her family troubles. You have placed too much confidence in her. You have too exalted [an] opinion of her. She does not bear all the Christian graces you think she does. For months her mind has been directed in the wrong channel. Satan has poisoned her mind, her thoughts, and she has had a powerful influence upon you, Brother George, and you have not known what you were doing.

It is time for you to arouse if you have any regard for your future prosperity and your eternal interest. The conversations you have had together for months past have been displeasing to God and have injured you both. Satan, I saw, had managed this matter to suit himself. And he has been triumphing in his success. I saw that you were greatly entangled, but that you should at once make decided efforts to clear yourself at once from Sister Jones.

Brother Charles Russel has not viewed matters right. He has taken for granted things which he should not without positive evidence, and established things in his own mind without sufficient foundation.

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

Sister Jones has ever loved you too well, and you have been unwise and shown a preference for her, which has brought you in a position where for a time your influence is gone. It is now only

by humility and devotion to God that you can regain the confidence you have lost. It will take time to heal the wound that you have brought upon the cause of God. You have hurt yourself greatly. It will take time to do away the effect of the wrong course you have pursued. I saw that it was perfectly natural for Victory to feel very bitter toward you. You have said and done much of late in regard to him which he feels is cruel. You have something to do to take back things which you have said and done in order to get Victory away from the place. You should make things as straight with him as you can, that your skirts may be clean from his blood.

You have, Brother George, offended your brethren. This is a sin in the sight of heaven. They were jealous of the cause of God. You spurned their fears. Your judgment was perverted, and they now have to suffer on your account. I have seen, Brother George, that you have been imprudent and Victory has noticed things which have cast a sad gloom upon his spirits. You have manifested a preference for the society of Sister Jones which has been noticed and caused unbelievers to make remarks. These things have hurt your influence. It is not safe for two families to be so closely united as your two families have been. By so doing the shield which should guard the privacy and sacredness of every family is broken down and Satan leads on to take a course to injure and ruin the cause of God and one another.

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

You have been infatuated. You have exalted Sister Jones in your mind far higher than she deserves. She has not, in her troubles, made God her strength and burden bearer. She has fled to human aid, which could not avail her. She is not devotional or a godly woman. She lacks humility, religion, and a spirit of perseverance, and is not a person who can exert a correct religious influence upon your children and take care or manage with calmness when placed in disadvantageous circumstances. She is easily fretted, easily irritated, looks upon the gloomy side and lays much of this to her troubles. But she could, if she had let her troubles drive her to God, have borne her troubles with more of a Christian spirit, and would have had a saving influence on her husband. She has reproached him too much when he had but little or no confidence in himself, was staggering, ready to fall through very weakness. She has been fretful, accused him of many things. I have heard many conversations in vision which had an awfully discouraging tendency upon him. Brother George, as I write I feel astonished that you have been so deceived and blinded.

Victory has noticed your preference for his wife's society for years, and it has had a tendency to discourage him and drive him to his old habits. God's eye is upon all this matter. He is



acquainted with it all, every word and act is known to Him, and in order for you to recover yourself from the snare Satan has set for you, you must make straight and thorough work.

Brother George, God has designed you should be a pillar in the church, a strength to the weak. Satan has said from the first he would overthrow you. He has led you in your unconverted life to be exacting and to overreach, and as you have seen the sin of this and have been reforming, you have established a character. All have had unmistakable proofs of the work of reform. The truth has wrought for you, and Satan knows that if you follow on and are a thorough overcomer the sins he led you to commit fall on his own head. He is not willing to lose you. He is constantly at work to devise some means to overthrow you, that your transgressions may finally rest upon your own head. God will help you if you take the right course. But you have deeply grieved some of the best of God's children, and angels have been watching you with the deepest solicitude, seeking to turn your mind in a different channel from that in which it was running.

I saw that it was your duty to take every occasion out of the way of others. Free yourself now and forever from Sister Jones. Let not your affection linger there for a moment. It is not justifiable in the sight of God.

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

### **Ms 3, 1863**

Vision Concerning the Caledonia Church

Battle Creek, Michigan

July 22, 1863

I was shown some things in regard to Caledonia. They have had much labor bestowed there which has been of but little use. They have not improved the light given and walked in the light while they had the light.

I saw that Brother Gerald feels too deeply and takes too strong a position. He is not of the right temperament to allay and clear up difficulties, but is apt to create and enlarge the difficulties. It is a misfortune that Brother Gerald has no children of his own to awaken and call out and strengthen traits of character which need to be developed and strengthened in order to fit him to successfully lead the church. He lacks patience, forbearance, and hopeful perseverance,

whatever may be the discouragements surrounding him. He lacks a hopeful looking through trials and difficulties, broods over discouraging appearances, looks on the dark side, and talks doubts and discouragements. In these things he is too childish, too sensitive, and is easily hurt. There is not a noble bearing up, a disposition to take a hopeful view of things around him.

I saw that Brother Gerald was sorely pressed by Satan; he desires him that he may sift him as wheat. Brother Gerald has made a great mistake by involving himself in difficulties in temporal matters as he has. He should have remembered that Christ's followers should seek to be at peace with all around them. If he is abused he must suffer it. "Vengeance is mine; I will repay, saith the Lord." Romans 12:19. Brother Gerald has been sorely wounding himself, strewing thorns in his pathway for his own feet to tread upon. I saw that Brother Gerald had better have suffered much abuse and loss of earthly things than to have taken the course he has. The cause of God is injured and he is going further and further into the dark, and perplexities are increasing around him. Brother Gerald lacks humility. There is self-pride yet in his heart which threatens to destroy the true spirituality.

Brother Gerald has loved the truth, and when he sees those who profess to believe the truth depart, as he thinks, in practice from the principles of the truth, he is stirred at once. He feels that he cannot have it so. He lets the acts and doings of his brethren around him annoy him much. He should do his duty patiently, kindly, to those who err, and then leave the result with God and go right along doing his duty and serving God faithfully, humbly, knowing that he must stand or fall for himself. His erring brethren's sins will not be recorded against him. He should pity the failings and not mark out a course he thinks they ought to pursue, and if they fail to meet his line of right, fold his hands saying in hopeless discouragement, "It is no use." Brother Gerald, you can, by a humble, practical life, do more good, much more good, than by much reproof and many words.

Sister Gerald talks too much, and dwells upon the dark side and sighs and groans too much. She should spend more time in prayer and less in complaints and sighs and moans. God lives, a present help to those who seek Him earnestly and trust in Him wholly. Talk faith and hope at home, in meeting, everywhere you go. If you talk darkness you will have darkness, a plenty of it. Talk faith, and you will have faith.

If you keep your eyes fixed continually on a black cloud, and are watching for clouds all the time, you will see nothing but clouds. You do not see the bright sun and clear sky that would fill you with a sense of God's love, His blessings, and His smiles which surround you. You would continually say, It is dark, it is very gloomy. But if you watch for blessings and expect to have them, if you realize and prize the least favor of God, and talk of it and dwell upon it with gratitude, you will see something to cheer you and make you grateful and happy every day and every hour. God's blessings are overlooked, and He is dishonored by His children because they choose to walk in darkness when they might walk in the light. They trample upon blessings strewn in their pathway, peering ahead in the dark future to see if there is not some trouble or difficulty ahead for them to worry about. If they cherish every token of God's love as they pass

along, they will not have time to imagine troubles and talk and brood over supposed difficulties. The dreaded difficulties will be unnoticed, because their eyes are fixed upon something of more value, upon the light and love and gracious mercies with which a kind and loving Father has surrounded them.

There is too much talking over other people's acts, sayings, and doings. Better be dwelling upon the Christian hope, the love of God, the blessed home for the faithful pilgrim. There is much to be done in Caledonia. The truth is believed by many but not practiced. The holy principles of truth are not lived out, and unless some awake to their true state they will finally be weighed in the balance and found wanting.

The eyes and minds of the church in Caledonia need to be elevated. They are dwelling upon little things, fussing about one thing and another of no account. They must be more devotional, dwell upon the truth, square their lives by the Word of God. And they should pray fervently, frequently, and believe with all their heart that God will work for them.

Brother Hardy loves the truth, but he does not watch as he should. He enters too much into the spirit of those he is in company with, and thereby loses opportunities of letting his life be a living epistle, such an example that others, by seeing his good works, may be led to glorify our Father which is in heaven. Brother Hardy lacks a practical faith.

Brother Jones is in danger of sympathizing with the corrupt, those who would only injure him and the truth. Yet I saw that God loves Brother and Sister Jones. She is an exemplary Christian.

God has precious souls yet in Caledonia and will work for them if they will give Him a chance and will stand out of the way where He can work for them. But there are those who are continually getting in the way of the work of God and He cannot safely bless them, for they would become exalted and think that the blessing came because of some course of their own or some good judgment and wisdom which they had manifested. There needs to be deep humility on the part of every one in Caledonia, and all feel a united interest in the cause of God. All should feel that the cause is the Lord's and they must work with mutual love, perseverance, energy, and skill to advance that cause. This cause is not Brother Gerald's alone, or Brother Hardy's or Brother Jones', or any one man's. It is the Lord's, and every one should put forth untiring efforts to advance and build up and exalt that cause. All should labor with one interest. If they do this all will be well and prosperity will follow the church in Caledonia instead of adversity.

Brother Gerald, please read this and return me the original. You can copy and retain a copy if you wish. Read this to Brother Hardy and Brother Jones and as many more as you think best.

**Ms 5, 1863**

Early Trials and Labors

[NOTE: An account, written in Ellen White's handwriting, of the early trials and sufferings of Ellen and James White in parting with little Henry. Apparently written in connection with Appeal to the Youth.]

They [the Whites] were urged to travel and labor for the upbuilding of the cause of truth, but they felt excused because it was winter and it would be so inconvenient to travel with the babe. Their way seemed to be beset with trials and privations. Elder White could not get his just dues for labor which he had done, and in consequence suffered for the necessaries of life.

His mother fainted, with little Henry in her arms, for want of nourishing food. At one time there was a question in her mind whether to spend six pence to buy a simple calico apron to cover the naked arms of little Henry or spend the money for a pint of milk. She decided to do without the milk and purchase the little apron.

The Lord did not prosper them in settling down at home. Elder White suffered much from rheumatism in his wrists after chopping cord wood for fifty cents a day. [Their] way seemed beset with difficulties. Little Henry was taken sick with inflammation of the lungs and all who saw him thought his recovery doubtful. They were convicted that they might be neglecting their duty and displeasing God by neglecting to warn sinners to prepare for Christ's coming.

Their minds were much troubled. They went to Jesus with their trouble. They prayed the Saviour to rebuke disease, but with anguish they saw the little one fast failing. All earthly means failed to relieve his suffering. The parents continued to plead most earnestly for their child, who seemed to be fast failing. To all appearance he must die. It was then conviction flashed upon them that they might not be in the way of their duty in excusing themselves from traveling and presenting the truth to those who were in the darkness of error. Then they made an entire surrender to God to go out and labor wherever He would open the way before them. Sweet peace came to their hearts. Much of the night was spent in earnest prayer. While they were pleading with God to spare the life of little Henry, he fell into a sweet sleep, which was feared to be the sleep of death. He then slept for several hours. When he awoke the fever was gone and he recovered rapidly.

Elder White received pay for his work and found he had ten dollars. An urgent call came from Connecticut for them to labor in that state and they dared not refuse. They took little Henry and went forth to labor in the vineyard of the Lord. His parents labored in Connecticut for the spiritual benefit of the people and their work did not end here. They worked with their hands that they might not be burdensome to anyone, and the care and burdens of the work in the vineyard of the Lord, with the addition of labor outside of their ministerial duties, was too great a tax for the mother with the care of her child.

The burden of speaking and ministering to the church, and the additional burdens of labor to pay their way that they should not feel that they were burdensome to anyone, were too heavy a burden. The mother broke down under these burdens and for months was unable even to

have the care of her little Henry. She was a great sufferer for years in consequence of this over-labor.

The parents were solicited to attend the first conference ever held in New York, but the mother was not able to go and it was impossible to take her child. She tried to rely upon the promises of God and parted from little Henry, leaving him in the care of Sister Bonfoey. This was a trial to the mother. The Lord strengthened her in answer to special prayer for the Lord to heal her that she might endure the journey, and He gave her strength to do an interesting and important work for the cause of God in New York.

Their hearts were made glad to return in safety to Connecticut and meet their dear Henry again. Here the Lord, in answer to prayer, had spared the life of Henry and had blessed and healed the mother to do the work God had given her to do, and the parents felt that God plainly indicated their duty, that they must give themselves fully to the work, laboring unreservedly in the cause of God. They dared not excuse themselves on account of the child, and the only way that seemed to open for them was to leave their little one, only one year old, for another to act the mother's duty and have the mother's care. There were many prayers offered by the mother, many tears shed, and many severe soul conflicts. Her heart seemed to be bound up with her child. But the sacrifice was made, the conflict was over. They laid the child upon the altar. They solicited that Sister Frances Howland, of Topsham, Maine, should take care of the child. She consented cheerfully to accept the charge. The mother well remembered the expression of the sad yet beautiful little face as he was brought to the carriage to receive the parting kiss.

The mother could say in her heart, I do it for Thee, Jesus, who has done so much for me. Tears would come, but there was a peace and rest in Jesus, a firm confidence that He who had called them to the work would accept the child and guard him and love him as a lamb of His fold. He remained in this kind family for six years. The sweet disposition of this child, his attractive ways and his affection, which he ever manifested for those who had the care of him, and for all his friends, endeared him to all who knew him. The parents could only visit their little Henry occasionally, when it would not interfere with their duty. They had the fullest confidence that he was receiving the best of care and that he was loved by the entire family.

The parents visited their aged parents, Grandfather and Grandmother White, taking Henry and Edson with them. This was a very pleasant week, never to be forgotten. It was greatly enjoyed by all parties. The children's hearts seemed to take in the grandparents, whom they had seen for the first time in their life. And the grandparents were pleased and their affection went out for these little strangers with a love that did not waver as long as they lived.

**Ms 7, 1863**

For Ministers

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

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

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

More could be accomplished at the present time.

**Ms 8 1863**

May

Battle Creek, Michigan

I have been shown some things in regard to Ohio. First I was shown the great importance of ministers who profess the truth being especially led and counseled of God, that in all their efforts they may advanced and build up the cause of God, and in order to do this they must be free in God themselves. They must not move from impulse but from principle and sound judgment, and by faithful labor and example lead on the church for whose benefit they are laboring to disinterested benevolence, brotherly love, devotedness to God, self-forgetfulness, and holiness.

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

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

S. W. Rhodes was severe, exacting, and his teachings and example led the people of God to look more to each other than to look to God, and to watch the failings of their brethren and sisters. He was censorious, peevish, fretful, and in a high degree abusive. [261] He abused the kindness of his brethren, and instead of teaching the commandments of God in a humble spirit as Christ's ambassador and letting the truth do its work, he mixed up with these commandments his own overbearing commands, which caused some to be disgusted and turn away from the truth altogether, and others to be thrown into a state of fear that they could not please God if they would, for their minds were in constant agitation. His influence led the people of God to errors in judgment and faith, the result of which cannot yet be understood or fully known.

The course of G. Holt was even more injurious than that of Brother Rhodes. His family were a source of trouble and vexation everywhere they lived. His children were low, depraved, and ungovernable. Reproofs had been repeatedly given in Connecticut, but on every occasion when reproved through vision, instead of receiving it and acting on the light God had given him, his

feelings rebelled against it, and he acted out his rebellious feelings, refused to do anything, acted stubborn and willful. He did not reform, and therefore his family grew worse and worse, chose their own ways, and were a reproach to the cause of God in Connecticut and New York. He moved to Ohio and carried the curse along with him. Again he was reprov'd through vision, and he rose up against it and tried in every way to destroy the influence of my husband.

[Four pages missing here.]...

I was pointed to different things which have occurred but ought not to have been, which have injured the confidence of the brethren in Ohio in their ministers. Brother Loughborough sought hard to help the churches in Ohio. Sending for his wife and Carrie Carpenter was a mistake and hurt his influence. Had he sent for his wife alone the case would have been far better, but as it was it gave an occasion for surmisings and lowered him in the estimation of those whom he wished to help. I saw that Brother Loughborough's anxiety to meet the wishes of his wife and please her has often led him astray. He has often been called from the work which God would have him do to attend to some wish or desire of his wife, which she would not have had if she had been consecrated to God. She had a will which was strong as a lion within her, which led her to feel that she had rather die than not follow out this will and have her desires gratified. Ministers professing to be servants of Jesus Christ will have to learn not to be servants of their companions at home. God's work comes first, and they are not to be called from it on any account, whether the wife submits to it or not. Satan often makes the wife an agent to make the husband unfaithful to his Master's calling.

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

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

In the apostles' day there were no hasty movements in regard to their selection of men to important church duties. It was with much trembling and fear that they moved. Although these



very men who were to choose others to an important office were men of faith and full of the Holy Spirit, men who had healed the sick and done many mighty miracles, yet it was with much prayer and reliance upon God that they chose those who should bear the burdens of the church.

I was shown that the men who act in the church are all out of their place. The church cannot progress with such ones to act for them. The church would be far better off without anyone to lead than the ones who act as leaders, for then all would feel a measure of responsibility.

I was shown that ministers should pray more and rely upon God for heavenly wisdom, then there would not be so many mismoves.

I was shown that Brethren Waggoner and Loughborough did not at first see the necessity of one system being adopted and carried out. This led to wrong results, and the censure was suffered to rest on Brother [T.J.] Butler, which did not wholly belong there.

Brother [J.H.] Waggoner went to Ohio and took his wife, a body of death and darkness. He was a deceived man. God marked such inconsistencies. Repeatedly he had been reprovved for being affected [263] by the influence of his wife, for Satan was using her as an agent to destroy him and get him down from the work. Yet to please her he took the body of darkness with him. He did not believe the vision which had been related to him; if he had he would have acted out his faith. Had another taken the course he had taken, he would have censured him severely. He had had much light but did not follow it.

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

Brother T. J. Butler [See The Review and Herald, March 11, 1862, p. 117; The Review and Herald, June 18, 1872, p. 6] has had occasion to feel himself injured. Brother Dudley used him wrong. The church in Ohio had lost confidence in the ministers of Battle Creek and in the leaders of this work. An array of circumstances had occurred by which Satan had figured to destroy the people of God in Ohio. In order to do so he must commence with the ministers, and he succeeded too well.

At the time of organization, the churches in Ohio, especially at Gilboa, held back and began to watch and criticize and find fault. Brother Butler and the church viewed things in the wrong light, and he wrote out the minds of the church. He had in honesty done his part to bring them to that state of mind, but when he spoke he spoke the minds of the church. When the matter was presented as it really was, all should have been convinced that the enemy had presented

the matter to them in an exaggerated form. Brother Butler manifested too much stubbornness and the church did not do him justice. They stepped back and threw all the blame upon Brother Butler. This was wrong.

Brother [Joseph] Dudley erred greatly. He felt hard, bitter feelings towards Brother Butler. His feelings were unreasonable and unchristian. The church, failing to do their duty to Brother Butler and leaving him to suffer censure alone, which belonged to them, first discouraged him, then embittered his feelings. He felt that he had been unjustly used by those who should have helped him. He [264] looked back at the conference at Battle Creek and thought that an honest course had not been taken. He was mistaken.

Satan meant that mistake should ruin him. His brethren were of the same mind as he in regard to the name. But God ruled in that meeting [See *The Review and Herald*, October 23, 1860, p. 179. Also *Testimonies for the Church* 1:224.] notwithstanding some confusion and the holding back of those who should have acted and let their influence tell on the right side. God's angels were ministering in the meeting, and when "Church of God" was to be the name of His commandmentkeepers, the angels directed the mind of my husband and one or two others in another channel and to fasten upon another name which was expressive of their faith and which was appropriate for His people. Brother [T. J.] Butler did not understand this change, and Satan has been troubling him with it ever since; and Brother Butler, being naturally stubborn and feeling the injustice of his brethren, became more and more tempted until he yielded the Sabbath and withdrew his interest from Sabbathkeepers. He felt bitter, very bitter. But I saw that God still pitied him and angels were seeking to win him to God and the truth again. I saw that those who have injured Brother Butler should confess where they had suffered him to suffer their wrongs, and they should take everything out of his way.

### **Ms 9, 1863**

#### Testimony Regarding the Young

Sabbath, June 6th [1863], I was shown some things in regard to the young. Those who decide to be on the Lord's side, and have made up their minds understandingly, have commenced a good work. Yet the work has but just commenced. They have but just enlisted in the army. The conflicts and battles are before them. With the young it is yet to be proved who has received the gospel seed in good soil.

The Sower has been sowing the gospel seed. Some of the seeds fell by the wayside and the fowls came and devoured them up. This parable applies to the young as well as to those older. Jesus explains the parable to His disciples. "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart." Matthew 13:19. The young, I saw, may hear the truth but do not scoff at it or oppose it. They think all they hear true, but do not investigate for themselves. They look to some other one. "If he embraces the truth, I will also." They do not think seriously upon the worth of the soul and the worth of Jesus' love. They merely desire heaven but do not choose it.

A few jesting remarks from foolish companions whose life is folly are sufficient to destroy the few transient thoughts they have had in regard to their eternal interest. [Manuscript was not finished.]

### **Ms 10, 1863**

#### Temptations of the Young

I have been shown in regard to the temptations of the young. Satan is ever on their track, seeking to lead their inexperienced feet astray, and the youth seem ignorant of his devices. They do not guard themselves against the snares of the devil as they should. This foe is ever watchful, ever vigilant, and when the young cease watching their own hearts, cease guarding themselves, then Satan controls them and employs his arts against them. Secret prayer is the strength of the Christian. He cannot live and flourish in the Lord without constant watchfulness and earnest prayer. Jesus should be the object of our affections, but Satan will try to tear the affections from heavenly things and place them upon objects that are undeserving of our affection and love.

The world is very corrupt, and worldlings have idols which they prefer before the Lord. The best affections of a great share of the world are bestowed upon worthless objects. The minds of the young, left unrestrained, are directed in a channel to suit their own corrupt nature. They relax their vigilance and watchfulness and bestow their affections upon each other, have special friends, special confidants, and when these friends are together, Jesus is not so much as named among them. Their conversation is not upon Christian experience, upon Christ, upon heaven, but upon frivolous things, and the minds of the girls are upon the boys and the boys' minds are upon the girls.

Young girls frequently make the advance and take a course to divert the attention of young men. It is not always thus, but more frequently by words and actions toward each other their affection is manifested and, while a few of the young are select associates, others are neglected and are not treated with due courtesy. This creates jealous feelings and unpleasant bickerings and destroys the true respect they should have for each other. These things require the parents to be on the watch, and when they discover the least signs of this evil they should check it. They can do it if their children are really striving to serve God; they will heed their advice. If not, they will be headstrong, think that they understand the matter better than their parents, and think their parents unnecessarily alarmed in regard to them.

Such children do not know their own hearts. Their parents have experience, and who are so well prepared and qualified to shield, counsel, and lead their children as parents? They have an experience. The children are inexperienced, and that is why they are so easily led astray. They are unacquainted with the wiles of the devil, and at twelve, fourteen, fifteen, and sixteen think themselves young men and women, able to choose their own course and conduct themselves with propriety and caution. Parents should guard the virtues and morals of their children well, and give them daily lessons in virtue, modesty and correct deportment.

Some parents do not have their own minds guarded. They are not elevated and their conversation is not elevated. They are too often joking and telling about marriages, and guessing who are the ones intending marriage, watching and misconstruing words and acts of Christians to mean wrong when there is not a shade of wrong and when their lives are blameless. Such mothers have not sanctified minds. Their children have a miserable example before them. They listen to this low joking and jesting and these witty remarks, and are learning lessons which unfit them to be true, whole-hearted followers of Christ. Such mothers can unblushingly make remarks and joke before boys and girls in regard to their getting married, and by thus doing they encourage immodest behaviour in their daughters and lead them to have their affections upon some boy, and their conversation is about this boy and that girl, and what that boy said and [The remainder of the manuscript is missing.]

### **Ms 11, 1863**

A Testimony Relative to John Nevins Andrews

Fall of 1863

I was shown that Brother Andrews should not overtax his energies. He is so fearful that he shall not do enough and answer all the expectations of his brethren that he is overdoing, and is not allowing himself sufficient time to recruit and rest.

I saw that Brother Andrews was not rightly situated. His influence will not tell much in the place where he lives. When Brother Andrews has been out laboring hard in meetings, subject to disappointed hopes, and meeting with trials, and then returns home, he should have the society around him such as will cheer and encourage him by their heartfelt sympathies and faithful prayers, and hopeful, cheerful conversation. He should not return home from his labors to meet at home all he can carry.

He should be where there are those who can look after his family and attend to their wants. John should not have the whole care or a part of the care of his family upon him, and yet be out in the field laboring for the good of others. The care of his family should not be left with everyone; in that case one would depend upon others to care for this and that want, and there would be no certainty that their wants were supplied, and there would be a serious deficiency.

There should be one or more authorized by the brethren generally to act as a committee to know what is wanted and to supply these wants without stint, that in his absence he may know his family have no lack. He has a wretched, blighting influence surrounding him where he now lives.

E. D. Cook has grown strong in his rebellion, and has been and still is Satan's special instrument of unrighteousness. His family all help him in his work and are doing all the injury against Sabbathkeepers and the truth they can. E. D. Cook relates matters to suit himself, tells ridiculous lies, and spreads reports which are calculated to disgust unbelievers against Sabbathkeepers. These things are no credit to himself, for all with whom he relates these

miserable misrepresentations are disgusted with him; he lowers himself greatly in their estimation. This evil, vile business of the devil which E. D. Cook is doing, destroys any efforts for good which might be made in that place.

Such a place is not the place for Brother Andrews to live. God has His eye upon some whom Cook has turned from the truth, and He will feel after, tear off this false covering and sweep away the misrepresentations E. D. Cook has heaped upon Sabbathkeepers, and will cause them to see that they have been vilely deceived. Stumbling-blocks will be removed and the honest will yet have an opportunity to come to the knowledge of the truth.

He will have to meet all this evil he has done. God will visit him. His wrath appears to slumber, but it will yet be aroused not to be appeased. E. D. Cook has flattered himself that he will yet insinuate himself into the sympathy of John and throw him into confusion. Brother Andrews is in no danger through such an influence, but Sister Andrews will be annoyed by their forward, bold advancements to encourage intimacy of the two families. They are watching to get all they can to use against the truth and Sabbathkeepers.

I saw that Brother Andrews should be among Sabbathkeepers who are whole-hearted and true, and with whom he can safely trust his family. Brother Gardner has done all he could do, and more than he can do in the future, to care for their wants. But such burdens should not rest upon Brother Gardner; his age should excuse him, and his home cares. Such burdens belong to younger men and women. I was shown that the church should have a special care for Brother Andrews. He will not spare himself. His labors have been hard in New York; it is an exceeding hard, discouraging field to labor in.

There have been so many influences exerted to scatter, confuse, and tear down, that it is very wearing to remove these influences and false impressions which they have obtained and get to the hearts of the people and establish a true foundation upon which he can safely begin the work of building up and setting in order these churches which have been scattered and hindered by Brethren Rhodes, Holt, and Wheeler. Some of the work done among a certain class cannot be helped. Their confusion is so great they will never see things correctly. It is no use to spend labor upon such; leave them to walk in the dark, uncertain path of confusion their professed shepherds have led them on.

The people must bear in mind that their ministers are mortal. They should never go beyond their strength, for if they violate the laws of health they must pay the penalty. And the church, when it is too late, may seek to save their ministers. Whole-hearted, thorough workmen cannot be too carefully looked after and cherished and appreciated.

While Brother Cottrell needs prompting on account of his indolence, Brother Andrews needs holding back. When Brother Andrews is attending meetings and doing the greatest share of the labor, he should not be allowed to have the care of the tent, and his brethren must see that he has good, healthful, nourishing food, and good, comfortable, airy sleeping apartments. This is

very necessary to preserve the health and strength of the vital organs. There has not been all that care taken of ministers that there ought to have been.

I saw that it was of but little use for a preacher to go with Brother Andrews who cannot interest and hold the people, for too much labor rests upon him, and the preacher with him cannot do much. If they were laboring by themselves their labors might do quite an amount of good. In the tent season Brother Andrews should have one with him who can change with him and their labor be more equalized, not Brother Andrews do a greater part of the labor and thereby exhaust himself, while the preacher with him has not half the labor he can perform.

### **Ms 12, 1863**

Testimony Regarding Sister Noyes

Battle Creek, Michigan

January 24, 1863

I was shown the case of Sister Noyes. She has a work to do. There must be a great reformation in her life before she can be a true Christian.

She holds herself ready to be tried, or to make a man an offender for a word. She will not submit to be disciplined or to be reproof. Her spirit rises in rebellion to all reproof. Such a spirit is wholly unbecoming [to] a Christian, and unless Sister Noyes entirely changes in this respect, the cause of God is far better off without her influence than with it.

God wants well-disciplined soldiers in His army, and He will accept no others. These who rebel because they are drilled, and will not do duty because corrected for some mismove or misdemeanor, are dismissed as worthless.

I saw, Sister Noyes, as soon as your track was crossed, a determined spirit takes possession of you. Evil angels control your mind. You have a strong spirit opposed to the one who has crossed your wishes or will, and Satan carries your feelings to such a pitch that you lose self-possession and have spasms which pass by the name of heart disease. Sister Noyes's heart is really affected, but by self-possession and self-control and by keeping her temper within bounds, she can prevent most of these spasms, and can overcome them. But she yields herself so often to the control of Satan that he manages to suit himself and lead her captive.

The disease of the heart is deeper-seated and of longer duration than even Sister Noyes is aware of. By giving way to her own unyielding, strong will, and acting out her feelings, and feeling opposed to any reproof or correction from anyone, she has developed a large, diseased spot upon her heart, which promises to prove fatal to her eternal interest, and can only be washed away by the blood of Christ.

Your heart must be affected by the truth, and you [must be] refined, purified, and fitted up for Christ's kingdom or you will fall out by the way. You get into a pet at anything that does not

please you, and give yourself right up into the hands of Satan. This destroys your confidence in yourself, and you have no confidence to go to God in prayer for yourself. If you are thus easily offended, you will be a great burden and injury to the cause of truth. [You] will finally ruin your own soul, and lose heaven at last.

There is but little mutual love, forbearance, and Christian grace manifested in your family. By your course you attract evil angels in your dwelling, and drive pure, holy angels from you. Angels flee from such a place. They will not abide where there is bickering and strife and hatred, jealousy, impatience, and temper manifested.

You do not see yourself, Sister Noyes. You do not realize how God looks upon your acts and doings. You do not realize that angels are watching to see whether you are forming a Christian character worthy of everlasting life. Angels are weighing moral worth. It is a fearful, solemn time. Our acts and doings are passing in review before God. We are doing up work for eternity. It is no time now to sport upon the brink of ruin.

God calls upon you, Sister Noyes, to reform. Submit to be corrected by your brethren. Subdue your strong, jealous, passionate spirit. By patient continuance in well-doing, seek for glory, immortality, and eternal life. The final reward is to be given to the faithful, persevering, self-denying Christian.

It is left for you, Brother and Sister Noyes, to choose life or death. The great work is before you. The truth of God, when you get hold of it as you should, will elevate you, will refine your taste, sanctify your judgment, and make you more like Christ, more heavenly minded. You are weaker than children. You have not endured hardness as soldiers of Jesus Christ.

Redeem the time. Take hold of the work as you never have done before. Set a godly example before your children. Restrain them, discipline them. We are now in God's great workshop where we are being hewed and refined. If any will not submit to this fitting up process, they can never fill a place in God's great building which is coming together without the sound of axe or hammer. The work of preparation is to be done here. Every stroke is to be given here. And then if we are at last found without blemish, we shall see the King in His beauty and possess everlasting life.

[Notation on envelope:]

To Brother and Sister Noyes: To be kept in the hands of Brother Maynard after Brother and Sister Noyes have read it. I have no copy. E.G.W.

**Ms 13, 1863**

The Death of Henry White

December 1863

We feel the loss of our dear Henry very much. We miss him everywhere. The youngest and oldest branches of the family tree have been broken off. We return from our Eastern journey wounded but not comfortless.

It was a great blessing to be permitted to watch the last painful hours of my firstborn. My sweet singer is dead. No more will his voice unite with us around the family altar; no more will music be called forth by his skillful touch; no more will his willing feet and hands do our bidding. But we look forward with joy to the resurrection morning when all the broken links of the family chain shall be united, nevermore to be rent asunder. What a hope for the Christian!

Our faith and trust in God has been sorely tested, and we have no disposition to murmur or charge God foolishly. He doeth all things well.

As I closed the eyes of my noble boy in death, I could say from the heart, "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." [Job 1:21.] Our hope is not in this world. If it were, we should be inconsolable.

#### **Ms 14, 1863**

Testimony Regarding Brother Fuller

June 6, 1863

I was shown that Bro. Fuller has a good gift to labor. Yet he cannot, like Bro. Andrews, enter into large places where a large congregation would be called out and where his discourses would be criticized by cunning ministers and opponents. Yet just such gifts as Bro. Fuller's are needed in the field and will tell.

#### **Ms 15, 1863**

Testimony Regarding Brother and Sister Wheeler

June 6, 1863

I was again shown the case of Bro. Wheeler. He has not come out from his confused, dark state which he has been in a right. He has made confessions, but in a manner to create sympathy every time, and leave an impression upon minds that he has been misjudged and abused. Had he come out of his dark, rebellious state right, he would have had altogether a different influence upon the company of brethren and sisters where he resides. They have sympathized with Bro. Wheeler to his, and their, hurt. They have been losing their union with the body, and all their interest is being clustered around the one man. They are not prepared to be the impartial judges in this case.

Sister Wheeler has labored in a manner to create sympathy. She has been diligent in this matter and has given wrong impressions. Her spirit has not been submissive but strong against the body, especially those who have labored with her and her husband in regard to their wrongs.



She does not understand her self. She is self-deceived, blinded by Satan as to her true condition. She has had an influence upon other minds which has led them to be deceived and regard matters in the wrong light. Those who have borne the burdens in the cause of God and have sacrificed everything for the truth, whose whole interest has been in the work, who have an experience in the things of God, will understand and know when Bro. Wheeler occupies a position acceptable to God. I was pointed back and shown that much has been done for Bro. Wheeler and his family from the first. His influence has generally been good until within a few years, yet but little fruit has been seen as the result of his labor.

Brn. have been glad to see him and listen to his testimony and have helped him quite liberally. His family has been quite a tax to the church. The influence of his children have been an injury to the cause of God. And while Bro. Wheeler himself would take a consistent course and be true, all were willing to bear much with the children for their father's sake.

It was the special work of the Devil to stir up Bro. Wheeler to rebellion. His unconsecrated family was one great reason of his going into the dark and his remaining there as he has. He went among the churches with his darkness, scattering it everywhere he went. What an amount of harm has he done. Impressions have been given which have been cherished by some until they are beyond our reach and are ruined.

He has made sideways remarks, hints, [and] insinuations which have been clothed in mystery, [and] which had a greater influence upon some minds than if he had made bold statements. He has questioned positions taken by men who have borne the heavy burden of the cause and upon whom has rested responsibilities and heavy burdens. It did not become him to take the course he did and do the harm he has done when he has accomplished so little in his labors and borne so few burdens in the work of God.

He cast infidelity upon minds in regard to the visions, which made impressions because coming from Br. Wheeler. He has placed the visions in the wrong light. He has been a channel which Satan has used to communicate his darkness and doubts to other minds. It has cost much wearing labor from Bro. Andrews, and brought grievous trials and unnecessary burdens upon others, which he has but a faint sense of.

It has cost altogether too much to undo what he has done. God has prospered those who have followed his opening providence, which Bro. Wheeler blindly opposed. System and order have been established in the churches, and God is bringing in souls as the result of this work. After the battle is fought, Bro. Wheeler grounds his arms and acknowledges that he has been wrong, and he has felt abused because he was not reinstated immediately into the confidence of his Brn. He has not up to this time brought forth fruit meet for repentance. Because his influence was promptly met and cut off as soon as possible that his work of death might go no farther and no more minds be poisoned, he has felt injured and hurt. His fruits have been such that he cannot yet be entrusted to take charge of the flock. Every tree is known by his own fruits.

[Several pages possibly missing here.]

Bro. Wheeler does not see that he has done the harm he has. He has much more feeling that he has not been dealt with justly. When Bro. Wheeler realizes the part he has acted, he will cast a different influence in the place where he resides; he will straighten himself right out. When leading brethren take a man in their arms, and help him, and recommend him to new fields to the confidence of his brethren, and then when he has obtained an influence takes advantage of that influence and works directly against the influence of those whom God has called to lead out in this work, [he cannot be trusted]. While God is urging him forward to advance, Br. Wheeler is pulling back and poisoning minds with his dark unbelief and with his cruel hints and sideways expressions until the little leaven has worked and nearly leavened the lump. When a man has been left to go so far in the dark, to be so far under Satan's control, he is not to be again trusted with any responsibility until he shall come clear back and give undoubted evidence that his rebellion is cured.

Bro. Andrews has accomplished a good work in N.Y. His labors have been too wearing. He must take time to rest and recruit his strength. He should not be burdened with cares at home. He should be situated pleasantly where there are those who can look after his family in his absence. He should follow his best judgment in regard to his labor for he has a greater experience than any other man living in N.Y. He must follow his own judgment and work as it seems to be duty and where it seems to be duty. He should choose his own fellow laborer and unitedly in the fear of God do what they can in the hard field of Vt.

### **Ms 16, 1863**

Testimony Regarding the Church at Mannsville, New York

late 1863

I was shown that the Mannsville church was not advancing. Every one should begin to work off against his or her own house. Not all understand themselves. Had the church been wise, had they been prepared to have appreciated the work of God among them, Emory Fish's course would have been shown long ago. As it is, I feel delicate about placing the view in regard to him in the hands of the church. They are not clear-sighted, discerning, reasoning from cause to effect. They move too much from impulse, from feeling instead of from calm forethought and principle. They do not dwell enough upon the truth [and] its holy, elevating principles, but descend to little things, picking at straws, watching little articles of dress, and having burdens which God does not lay upon them. By thinking upon these little things they manufacture burdens which are not laid upon them, [and] keep [their] minds upon these little minor things calculated to destroy spirituality and heavenly discernment.

Sabbathkeepers have an abundant large field to occupy the mind. Search the Scriptures, search themselves. Dwell upon heavenly elevating truth. Talk the truth. Let that cut, not their speeches and words. To bear down in their meeting upon articles of dress are things below the notice of Sabbathkeepers. Higher things should elevate the mind. Speeches made in meetings upon these little things disgust unbelievers and drive the Spirit of the Lord away from your midst.

There is too much noticing others' wrongs, others' course—what this one does and that one says. Let such things be rebuked, but let each attend to his or her own case.

God will never condescend to assist Mannsville church out of their manufactured trials until they see the wrong of such a course and work themselves. If they make trials, they must work their way out of them the best they can. All had better seek the Lord with deep humility and search their own hearts. This work will be large enough for them to attend to at present—each to examine to see whether they be in the love of God, each study to show themselves approved unto God, each seek to excel in the Christian graces, each possessing forbearance, love, and compassion for their brethren. When the church in Mannsville take hold of this work in earnest, God will help them. And not before.

Deal with minds carefully. Use the case of Emory Fish with great caution. Let not this matter be published to the world, or made more extensive than is necessary.

In haste.

**Ms 17, 1863**

Vision for Abbey Family

Brookfield, New York

Sometime after June 6, 1863 vision

I will write or copy the vision:

I was shown that Brother and Sister Abbey should bring their temporal matters in shape to require less care and wearing labor. Sister Abbey displeases God by not using economy in regard to her labor. God has mercifully preserved her to her family, although her constitution has been shattered for many, many years. Her strength has been lent her; and yet she has used that strength, graciously lent her of God, unwisely and often foolishly. She has exhausted all her energies repeatedly and but just escapes paying the penalty with her life. A merciful God has listened to the earnest prayers of husband and children and time and again wrought for her recovery. Yet every one of those ill turns of extreme debility, brought on by overdoing and overtaxing the nervous system, is shortening her life.

Brother Abbey cannot endure what he has done. Brother and Sister Abbey should so arrange their temporal matters that neither themselves nor their children should be overtaxed. They do not now have time as they should—neither do their children—for meditation, devotion and prayer. Christ is coming. We have but a few years to remain upon the earth. Parents and children should have time and strength to serve God and be fitting up for heaven. It will be very hard for these children to obtain a religious experience with all the burdens and cares they are obliged to bear, and the temptations they endure in consequence.

This family has been asleep as to the subject of health. It is a duty which God requires of them to preserve their health that they may render to God service which is perfect and acceptable in His sight. There is altogether too much work performed by Brother Abbey's family, and God is robbed of time which should be devoted to Him. Time which should be spent in cultivating the intellect has been spent in hard, wearing labor. Time which the parents should devote to making their children happy has been spent in labor until minds which would be excellent and elevated with prayer cultivation are dwarfed. There is no time for improvement of the mind.

The head is the capital of the body. If the nervous energies are too greatly taxed there is a heavy draught upon the brain and the mind is enfeebled. It does not grow strong to endure trials, temptation, and petty annoyance. Therefore so much and such constant work is making it morally impossible for the children to render to God that perfect service which He requires. A proper amount of labor is not an injury but a benefit. Intemperance in labor unfits young and old to devote to God that time and service which are due Him.

Brother and Sister Abbey, you have spent in labor time which was due your children, which you should have spent in making them happy and instructing them. No parents can have stronger love for their children than Brother and Sister Abbey. They would give their lives if it would save their children, were they brought to the test, but they have not been awake and realized that their children were every day laying the foundation for disease and premature decay.

The children have been sorely tempted, while they have been obliged to labor so constantly, to see other children of Sabbathkeepers so free—especially Brother Wheeler's children—and then means saved through their hard labor has gone to help Brother Wheeler's family, who have had a very easy time and done as they pleased. Burdens rested upon them very lightly, while they [the Abbey children] were bearing burdens too heavy for their strength. Eleanor should remember that all will be rewarded as their works have been.

Brother and Sister Abbey, God requires you to do some things to come into a different position. Samuel and Eleanor are children whom God has loved. They have some things to overcome in order to be right. Eleanor has a good heart, yet her mind needs cultivating. She has been too much neglected. She has not esteemed herself very highly. This is better than if she had thought more and more of herself than she ought to have. She has been intemperate of her strength, reckless of her health, and has a broken, diseased constitution; yet even now, with care and the blessing of God she can be quite comfortable.

Samuel has too much upon his young shoulders. The happiest days he will ever see are passing, and yet he is reaping but very little benefit and happiness from them. His mind needs cultivating. These children must have a fair chance to serve God, to attain a Christian experience. Samuel must guard himself and not take upon himself unnecessary burdens. He is ambitious. His father and mother are ambitious, and have gone to the extent of their strength and must pay the penalty. They must suffer more or less as long as they live. It is not common

or to be expected that people will work or push things through as they have done. They have erred in working as hard and accomplishing as much as they have.

Samuel expects to see things pushed through as fast as it is in his mind to have them. When he sees that all is not accomplished that his nervous, ambitious temperament would wish to see, he feels annoyed, feels that things are not going right and he gives away to impatience. He goes beyond his strength and overworks to accomplish too much. He should take things more moderately and bear in mind that his father and mother have overworked, have been intemperate in labor, that he overworked. If others do not accomplish all he thinks they should, he should not feel troubled. Some may do all they ought, and yet Samuel thinks they do not go ahead fast enough. All of the family have been too fast, too ambitious, for their good except Rosetta and Lilly. Rosetta has been more favored than either of the girls before.

Samuel is of a nervous temperament and feels that every one around him must work in earnest and make their time tell. Those who are dependent upon hired help will seldom have the amount done and in a manner that they would do it themselves. Things which cannot be done without taxing the strength should be left undone. Samuel must learn not to be troubled because those working with him do not carry out his mind and do as he would do. He wishes to have everything done orderly and thoroughly, and if he had less to do he would have all done well. He must not get nervous because others lack in these things. All are not constituted alike. Some have been brought up to take care, some cannot drive things through. They have nothing thorough in their organization. Some can accomplish more by taking time than to attempt to hurry.

Samuel must encourage a spirit of forbearance. He lacks patience and often feels irritated if things do not go according to his mind. He must overcome, reform in these things, watch and pray, take time for reflection, control his feelings. He must live for God, set a good example before others, and study to show himself approved of God.

Sister Abbey must cherish her strength and not exhaust her energies. By so doing she causes herself suffering, and she does not suffer alone but all the family with her, and the labor of the family is increased threefold. Added to this is the trouble of anxiety and sadness. It costs altogether too much for her to be reckless of her strength. God accounts it as sin when she uses up and exhausts her vital energies, whatever the action may be.

Know ye not that your bodies are temples for the Holy Ghost? He that defileth the temple, him will God destroy.