

Ellen G. White 1867 Manuscripts

Ms 1, 1867

Reminiscent Account of the Experience of James White's Sickness and Recovery

(Written early in the 1880s, but for convenience filed with the documents for 1867.)

When the affliction came upon my husband he had labored far beyond his strength. We attended a meeting in Memphis [Mich.], and in order to reach the place our hours of sleep, which we both needed, were broken in upon. Our powers were taxed to the utmost in Memphis. A debt was upon the house of worship, and likely to be, unless some special effort should be made to lead our brethren to see the importance of giving of their means to raise this debt. There were hearts that had been open to the world's cares and burdens but closed to the wants of God's cause until they became as hard and unimpressionable as the trodden pavement. But there are hearts that will respond and did respond.

After the evening services on Sunday were closed, a special meeting was requested for the church members, and here in his exhausted, worn condition he presented the case before his brethren and pledged twenty dollars from his own limited means to help cancel the debt, thus identifying himself with their interest. They caught the spirit of zeal and beneficence, and after standing two hours longer in the desk he had the satisfaction of announcing the amount was raised. The house of worship was free from debt.

We could not even then have the few remaining hours allotted to sleep granted us. Before day, about three o'clock, we were obliged to arise in order to be in season for the train; and this day, as my husband expressed it, he was the most tired he had been for years. He said, "I will rest when I get home." The next day I urged him to rest. He answered, "The paper demands my attention. But when this is off, I will give myself one whole day's rest."

How little we know what a day will bring forth. The next morning we went out about sunrise to take our accustomed walk. As we entered the garden of a brother, my husband attempted to open an ear of corn, when an exclamation from him called my attention. I saw that faithful right hand, that had held the pen so long, hanging helpless at his side, and he was staggering as if about to fall. I sprang to support him, and helped him to the house. He could only utter the word "Pray," and point to his helpless arm. We did pray with earnest, agonizing entreaty that God would help us in our great need. The Lord manifested His gracious presence. We knew and verified His promise to us, Where two or three are agreed as touching anything they shall ask in His name, it shall be done for them. In a short time my husband could raise the palsied arm; he could speak, and his voice was heard in praise and thanksgiving. He praised the Lord with his voice. Yet he was prostrated by the nervous shock.

The anticipated day of rest was to prove a day of sorrow, a cessation from labor not for weeks but months. During the day we carried him upon a lounge to his home. As we moved in silent, sad procession back to the home left in the morning, I knew that God had not forsaken us. Satan would seek to thrust his temptation into my mind that this was the end of our labors. I thought fast and battled hard against discouragements as I walked the short distance to our home. Was this to be the end of our labors? Will God spare his life? was the question that was asked of my soul again and again. Then my faith seemed staggered. The hand was weak that sought to grasp the promises of God.

All trials, all afflictions, all peace, all safety, health, hope, life and success are in God's hands, and He can control them all for the good of His children. It is our privilege to be suppliants, to ask anything and everything of God, submitting our request in submission to His wise purposes and infinite will. Then I said, All is in the hands of God; I will go to One who is my very best Friend; He will either raise up my husband in answer to prayer, and deliver us from this great trouble, or send joy and peace to our souls that we may be able to endure it. I had submitted myself to God before I passed the threshold of my home.

We had special seasons of prayer for the afflicted one and my faith claimed the promises of God. The precious peace of Christ, with the strongest assurance, took possession of my soul. I said then, He shall not die, but live to declare the works of the Lord. My faith firmly grasped the promises.

The physicians had intimated that there was danger of a second shock. If this should come, there would be no hope. My husband heard this, and in his weak condition he wished me to call a lawyer to arrange his business. I told him this could not be. We would not talk of his closing up his work now, for we believed that he would recover. This I believed with all my heart. For three weeks I did not leave his room for rest or sleep. When I was too exhausted to watch with him through the entire night, he requested that I might be in his room on the sofa.

I think I never realized more fully how much of heaven the fullest exercise of faith can bring down to earth. I think I never realized so much of the presence of the Saviour, so great a nearness to heaven, as during the period of my husband's affliction, when day and night we battled with the power of the destroyer. The promises seemed to be mine in every sense of the word. My husband had lived and labored unselfishly. He had suffered and was suffering through over-labor and his intense interest for the cause of God. And although our prayers did not receive an immediate answer, I knew God heard. They would be answered in His own good time, in His own way. We were not to complain, not to mourn, not to mistrust God, for God had a purpose in this.

The fire of the furnace was kindled and we wanted to come forth as gold. The heart must remain open for heaven's brightness to come into the soul. Thus day by day passed, and our prayers ascended to God for help.

It was thought best to avail ourselves of the advantages of the Health Institution at Dansville, New York. There we took the afflicted one. But we did not leave God behind. We did not feel that the three months passed at this institution were in vain. We did not receive many of the ideas and sentiments and suggestions advanced, but we did gather many things of value from those who had obtained an experience in Health Reform. We did not feel that there was any necessity of gathering the chaff with the wheat.

Elders Loughborough, Bourdeau, and Smith spent some weeks at this water cure. Sister Adelia Patton, now the wife of Elder Van Horn, with my two remaining children, Edson and Willie, tarried with us a short time, which was a great comfort to my husband.

We listened to the lectures of Dr. Jackson with deep interest. But here I found there was a necessity of weighing, in connection with religious principles, the things advanced upon the best means of gaining health. There were sentiments advanced to the effect that it would be a necessity to let the mind be free from all religious exercises and impressions if it would recover health. While there was religious exercise in the Water Cure at Dansville, some might be confused in regard to these matters. I know my husband's mind became confused.

There was thought to be a necessity for dancing, and there was a fiddler employed for these occasions. Those who were trying to live a Christian life could not take part in these exercises and could see no good in them. We marked the effect. There were feeble ones who were much worse after these dancing exercises. Dr. Jackson carried the idea that it was the duty of all who were at the institution to pay the fiddler whether they favored the dancing or not, and those who would not do this might as well pick up their things and leave. A committee was appointed to solicit donations for this purpose.

There were conscientious members of different churches as patients in the Water Cure who could not unite in this exercise, for they could not harmonize such amusements as card playing and dancing with Christian principles. These decided they would have to leave. In the bathroom I was solicited to donate to the fiddler, although Dr. Jackson had told them to pass us by, for our principles were well known. This missionary upon the dancing question had not understood the matter as the doctor designed it. Without any desire to offend the doctor, and determined not to offend God, I told the lady frankly I could not use my money for any such purposes, neither would I sanction this dancing exercise by my influence.

"I am a follower of Jesus," I said. "This dancing is thought essential to keep up the spirits of the patients, but have you not marked that the very ones who engage in this exercise are languid for a day or two afterward, and some are unable to rise from their beds? This is a matter that will bear thought, and that, by Christians, will need to be brought to the test of the Word of God. Will that sustain us in patronizing these amusements? Will you please to think candidly upon this subject, all of you?"—for there was a large number in the room. "When people are sick, and the fear arises as to whether they will recover, they never send for the ones who are regardless of the claims of God, who frequent the theater or the ballroom or the dance hall.

However much they may have spoken jestingly or have ridiculed our religion and the idea of our much praying, they always send for these praying ones. You never see them, when death stares them in the face, calling for the amusement lovers or the dancers, but for those who have carried their religion into their daily lives and have led a life of prayer.

“The ideas that are here advanced that we are too intensely religious, and that is the reason we are invalids, I will not, I cannot, admit. Do you ever see me gloomy, desponding, complaining? I have a faith which forbids this. It is a misconception of the true ideal of Christian character and Christian service that leads to these conclusions. It is the want of genuine religion that produces gloom, despondency, and sadness. Earnest Christians seek ever to imitate Jesus, for to be Christians is to be Christlike. It will be essential to have correct conceptions of Christ’s life, Christ’s habits, that His principles may be reproduced in us who would be Christlike. A half service, loving the world, loving self, loving frivolous amusements, makes a timid, cowardly servant. Such follow Christ a great way off. A hearty, willing service to Jesus produces a sunny religion. Those who follow Christ most closely have not been gloomy. In Christ is light and peace and joy forever more. We need more Christ and less worldliness; more Christ and less selfishness.”

There were a large number of sympathizers. These words set their minds at rest. They were becoming confused. Was it as Dr. Jackson tried to make them believe, that serious thoughts and religious exercises were dangerous to health, while amusements and dancing were just the exercise they should have? One Baptist minister was so influenced by these theories that he bought dancing pumps and joined the dancers. He regretted this afterwards and was ashamed of it. But there was with the little few who kept the commandments of God a determination, firm as a rock, that they would not take any man’s advice or theories that would not bear the test of the law and testimonies of God’s Word.

We continued to pray. Several were patients at the Health Cure who were God-fearing and true to their principles. We had many profitable talks with them. One whose mind had become confused sought interviews with me. We talked and prayed together and she was enabled to see things clearly. The question was asked, “What makes you always so cheerful, Mrs. White? You must know your husband will never be any better. I heard Doctor Jackson say this myself, and you have constant care of his case. I hear you praying all times of the day and all times of the night, and yet not a word of complaint escapes your lips. You always have cheerful words to speak in the bathroom and at the table and in the parlor. I cannot understand it. I should be full of sorrow.”

My answer was: “I have my eyes fixed upon the Sun of Righteousness and there is no sadness there. I am seeking for heaven as my home because joy and peace and happiness are there. Why should I not bring all the heaven I can into my life here? Why should I exclude from my life that which I consider the object most worthy to attain?”

Said she: "I have looked upon Jesus as our Saviour, but a man of sorrow. His was a hard life, full of grief, and if we seek to be like Jesus shall we not be wholly full of sorrow, our life hard and uninteresting, without gladness, full of intensity but void of joy?"

I answered, "Christ's life was indeed a life of hardness. He was a burden-bearer for the whole race. 'He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed' [Isaiah 53:5]. But Jesus is not held up to the people in the true light. He was filled with grief because the great blessings He came to bring to man, man would not see and accept, but continued to choose the hard path of transgression. He says, 'Ye will not come to me, that ye might have life' [John 5:20]. He is the joy and light of the world. 'He that followeth me shall not walk in darkness' [John 8:12]. Heaven is all light, peace, and joy. Jesus says, 'Ask, and ye shall receive, that your joy may be full' [John 16:24].

"Jesus had grief, but He did not carry it in His face. Wherever He moved blessings followed in His track. Joy and gladness were imparted to the children of men. Children loved to be in His presence. He took them in His arms. Christ was an earnest, thoughtful man, an intense worker for the good of others, but He was never frowning or gloomy. The calm, steady light of a holy peace was expressed in His life and character. His presence hushed wild levity and none could be in His presence without feeling that life was earnest, serious, charged with a great responsibility. The more I know of Jesus' character the more cheerful I am."

She wept like a child, grasped my hand and said, "I shall always be thankful for the lessons I have learned from you. I can feel different after this, every time I think of Jesus."

Sometimes I was much worn. I cared for my own room, was nurse to my husband. The only way I could manage to have the bed aired and made, the room swept, and also take care of the beds and room adjoining ours, which our brethren occupied, was first to accompany my husband some distance up the steep ascent to the Institute where he received treatment, while I received treatment at the same hour so as not to be separated from him. After he came out of the bathroom we had it arranged that he, with his brethren, should take a circuitous route, avoiding the steep hill. I would go as quickly as possible down the hill, set the rooms in order, and have everything ready for my husband when he should arrive.

His bed was made several times a day. In the night when he could not sleep he would call me. I slept in a room adjoining his. I would bow by his bed and plead with God, and while I was praying the sweet peace of Jesus would come upon him and he would fall quietly asleep. Then I would go noiselessly to my bed. Some nights this was repeated every two hours.

This experience was the most valuable of my life, because I learned as never before where to carry my burdens. Night after night my husband was so nervous he thought he could not live through the night. At these times I besought the Lord most earnestly to rebuke disease and set the captive free. I knew the answer would come. I knew I should not ask in vain. I had perfect

peace at these times. I could indeed say, My peace is like a river. I was drinking at the fountain of living waters.

After such an experience I could never doubt the Christian religion. The Lord heard me every night and every day. He strengthened me for my responsible position as nurse to my husband. Life never seemed to me so full of importance. Christ must be with us in our words, in our thoughts, in our deportment. In nothing must He be separated from us. We cannot say as did one: "Religion is religion, business is business. Over this life in the church, in the social meetings, shall Christ rule; but over my life at home He shall have no control."

Again and again I was entreated to let others do the duties I was performing, but they did not understand the feebleness of my husband. I was told I should certainly break down if I did not have a change and was not relieved of this constant anxiety and care. I was advised to leave him in the hands of the doctors and it would be better for him and for me. I knew better than this. His mind was already troubled and perplexed in regard to the many things arising that shook his confidence in the principles of the managers of the Institution, and he came to a standstill. He did not improve, and I felt that he must be removed. I obtained the consent of Doctor Jackson and half the night was spent in packing our trunks. Next morning it was snowing, but in the fear of the Lord I took my sick on board the cars for Rochester, New York.

We remained there a few days. We had many seasons of prayer for him—Elder Andrews, Brother Auten, Brother Lampson, and several of like faith. The power of the Lord rested upon us in a most wonderful manner, but still my husband remained an invalid. We took him back to Michigan, and ceased not our prayers in his behalf. All winter he remained an invalid. We did not lose courage. We had the assurance that God would raise him up, and we believed he would yet be able to work in the cause of God.

I thought my husband should have some change, and we took our team, faithful Jack and Jim, and ventured a journey to Wright, Michigan. In this matter I was obliged to move contrary to the judgment of my brethren and sisters in Battle Creek. They all felt that I was sacrificing my life in shouldering this burden; that for the sake of my children, for the cause of God, I should do all in my power to preserve my life. His own father and mother remonstrated with me in tears. Physicians looked pityingly upon me and said, "You will not realize your expectations. There was never known a case where one afflicted with paralysis of the brain recovered." I answered them, "God will raise him up."

In answer to the appeals of Father and Mother White that I had done all that was in my power and I must not attempt impossibilities, that my life was precious, that I had children who needed my care, I answered, "As long as life is left him and me I will make every exertion for him. That brain, that noble, masterly mind, shall not be left in ruins. God will care for him, for me, for my children. Satan shall not exult over us. You will yet see us standing side by side in the sacred desk, speaking the words of truth unto eternal life." I went alone, carrying with me the

sympathies of many and losing the sympathies of many because I would follow my own judgment, not theirs.

The doors of Brother and Sister Root were opened for us, and if we had been their own children they could not have been more kind, but they welcomed us as servants of God. They ministered to our wants cheerfully. Here I was again nurse and physician to my husband.

I had not consented, while my husband was able to stand in the pulpit, to take this position, but now I dared not do otherwise. I spoke in the house at Wright more than twenty times upon the subject of temperance. The Lord strengthened me to do this. The people came out to hear—both believers and unbelievers. The Lord blessed me and blessed the hearers.

The winter was a trying time, for my husband could not get out much because of the deep snows. I knew not what I could do for him. At length I encouraged him to walk out with me. I would go before, making tracks for him. Thus we walked some every day when it was not too bad to go out.

As spring approached, my husband, Willie, and I journeyed to Greenville. Here again we found open doors at the house of Brother Maynard. We found rest here, and freedom from perplexing troubles. We were deeply grateful for this home. We attended meetings at Orleans, Greenville, Orange, and Bushnell. My husband was unable to labor. As the winter passed away, we were convinced it would not be wisdom for us to return to Battle Creek, the scene of my husband's labor and trials. We purchased a small place in Greenville one quarter of a mile from Brother Maynard's. In the summer we built here a plain, comfortable house.

The physician at Dansville knew of my husband's past busy, active life, and that the cause of his sickness was overwork. He therefore sought to impress upon my husband the necessity of avoiding all exertion, both mental and physical; that unless he did this he would surely place himself beyond recovery. These ideas had been so often presented that a continual fear was upon his mind that if he should do anything it would prove disastrous.

I knew that he must have a change. I encouraged his trying to do something upon our place. This was the object we had in view when we purchased the little farm. His once active mind could not be at a standstill. Unless occupied with something it would center upon himself and he would never recover. He must become interested in something besides himself.

I sent to Greenville for three light hoes. We encouraged my husband to come out of doors and help Willie and me in planting and in hoeing about our berries and vegetables. He did a very little in this line. My hands blistered. I pricked them, let the water out, and kept at my work. This was to provoke my husband to good works.

Our hay had been cut with the mower and I knew my husband would send for his neighbors to help him get the hay in. We had no barn, and must stack the hay. I sent [word] to my accommodating neighbors that on such a day my husband would send for them to get in his hay. "You are driven with your own work, are you not?" I asked. Yes, they were behind, but

designed to leave their work to help Mr. White. "When Mr. White sends for you," I said, "just say what you have just said to me. You are behind with your work; it will suffer if you leave it; it will not be convenient for you to come."

They were, in the kindness of their hearts, desirous to do all for us that they could do, and this they could hardly consent to do. But I presented it in the proper light before them, and although they said it was the hardest thing for them to do, they would follow my directions, however trying it might be to them. They respected Elder White as a grand and noble man and would not be guilty of manifesting indifference or neglect to his wishes.

My husband sent to his neighbors for help, but they returned word that they could not conveniently come. My husband was disappointed. I said to him, "Do not be troubled in regard to this. Let them know we can attend to it ourselves. Willie and I will rake up the hay and pitch it into the wagon, if you will only drive the horses and load it." After some encouragement he consented to do this. Then the next matter to settle was how to make the stack. I said, "I will arrange the hay, make the stack, if you will pitch it onto the stack." Thus we accomplished this job, and my husband looked pleased that he had been able to do this much.

While making the stack, our unbelieving neighbors who had attended my appointments passed in their carriages. They looked with curiosity and wonderment to see the woman who was speaking to a houseful of people every week treading down hay and forming a haystack. I felt not at all troubled. I was succeeding far beyond my expectations. Little by little I was, by the help of God, able to lead my husband to exercise and thus lead him to forget himself.

Our seasons of prayer were deeply interesting, made so by the tender influence of the Spirit of God. I was battling for a life, and while presenting our case to God with great earnestness I believed that I must use all the powers God had given me to bring about the result desired. But few had faith to believe I should succeed. It looked like seeking to overcome impossibilities. Faith is made perfect by works. If we expect God to hear our prayers, we ourselves must work. Christ's work is not to do that which man can do. He came to bring to man divine power to combine with human effort. Christ was to do that which man could not do—unite the divine with the human. We are to believe, and then to work in accordance with our faith.

We visited Orange. My husband walked out in the field and found Sister Howe, with hoe in hand, hoeing corn. He provided himself with a hoe and kept pace with her. When he came into the house he looked very well pleased. Said he, "I helped Sister Howe hoe corn, and for the first time in months perspiration has started." That night he seemed to be more hopeful in regard to his recovery, and our supplications to the throne of grace were most fervent and mingled with living faith.

We laid our case just as it was before the great Physician. We pleaded with Him who healed the sick, opened the eyes of the blind, restored the palsied limbs, rebuked fevers, raised the dead—not by a long process of treatment but by a word which the Son of God alone dared to utter—to work mightily in our behalf. He gave a dead son to the arms of a weeping mother. He

brought from the grave a dead brother, filling the hearts of his sisters with unspeakable joy. He could do all that we could ask of Him and more than we could imagine. We saw precious evidences of the hand of omnipotent power stretched forth through the clouds to heal the long-afflicted one.

We returned to our home encouraged. On the way we passed a pile of clean pine chips, and my husband proposed that we gather a quantity. My heart leaped for joy at this small token of good, that his mind was awakening with a desire to do something. My silent thanksgiving went up to God. Before the summer was over I had to guard my husband from doing too much. His activity was returning. And after much entreaty he was prevailed upon to stand in the desk and speak to the people. My heart was full of gladness but I could but weep aloud. The victory, I knew, was gained, the moral sensibilities and powers were aroused. My husband was saved.

Soon after this we attended a grove meeting in Bushnell. The wind blew and I was obliged to speak to the people. It was taxing to me, but our meeting was deeply interesting and a very important one to the church. We returned home after the meeting and I walked out with my husband in the wheat field. As we were returning to the house my feet seemed heavy. They would not obey the power of the will. I said, "I cannot lift my feet." My husband half carried me to the house, which was a few rods off. As I attempted to lift my feet to mount the steps, they would not move. I fell fainting upon the doorstep. I was utterly exhausted. For weeks I could not sit up without fainting. I was completely prostrated. My will power was good enough but my limbs would not obey the will.

My husband was obliged to attend appointments in Orange and Greenbush without me. The people, he said, would not be satisfied unless I attended the meeting. He left an appointment for me in two weeks. I told my husband that it was not possible for me to go. He said, "I shall not go without you. I know you have had a long, taxing, perplexing case in me. You have been to me an angel of mercy. What can I do in my turn for you? Can't you exercise the faith you did for me? Cannot you go, trusting in the Lord as you have done many times? 'Faith is the substance of things hoped for, the evidence of things not seen.' [Hebrews 11:1.]"

I consented to try next day to ride ten miles to Orleans. Then if I could, I would proceed to Orange, the first appointment, and to fill the second appointment at Greenbush. The very day we must start Jack stepped on a nail and was very lame. He would not put his lame foot to the ground. This looked as if Satan meant to interpose and hinder us. I began to look to the Lord by faith for strength. That afternoon just as we were ready to start, notwithstanding the lameness of the horse, a tempest arose, blowing about our papers and making general confusion everywhere. Addie Howe, who was then doing our work, was trying to close the windows, which were open at the time. As she did this, she pressed her hand against the window casing where she had stuck a needle in the wood. This entered the thick part of the hand. We at once dispatched a team to take her to the doctor's. Her hand was cut up badly to find the needle, and she came back pale, nervous, and suffering greatly. But this did not hinder us from starting on our journey.

Ms 2, 1867

Vision Regarding Alonzo and Diana Abbey

I saw that Brother Alonzo and Diana [Abbey], have shunned burdens. God does not want them eased and others burdened. I saw that Brother Alonzo has not been as careful of his time so as to please God.

God has given strength. It is not his own, it belongs to God, and when the Lord sees that strength wholly used up for self and doing no good to others, He withdraws the strength.

I saw that you must both be willing and anxious to endure privations and suffer for the truth. Deny self for the truth and make a sacrifice for the truth.

I saw, dear Brother and Sister, that you have acted as though you were made for each other, and all that God required of you was to live and take care of yourselves. The faithful One that has made you a steward requires more than this of you.

I saw that you are just as accountable for your strength as those are that God has entrusted with property. God will require what He has lent thee with usury. I saw that you both have been too self-caring, have not denied self. In your food [you] have not been as plain as you should have been. I saw if you had lived on plainer food and had it more free from grease, and [if] Brother A. should husband his time carefully [and] be diligent in business, his health would be better. Sister Diana's health would be better if this change is made in food, and by saving in this way [you] can help the cause.

And said the angel, "Take thy sister home carefully and tenderly watch over her, provide for her, and leave not your sister that loves God to be dependent on the cruel mercies of the wicked."

I saw a wicked influence is all around her. It has affected her. It has influenced her but she must be withdrawn from it. "As thy days, so shall thy strength be." Deuteronomy 33:25. You must have faith, look to Him for strength.

I was shown the lesson taught by Jesus as He hung upon the cross in agony. It was a lesson of compassion, notwithstanding all His distress. He looks to John and to His mother. He says, "Behold thy mother," and to His mother, "Behold thy son." "And from that hour that disciple took her unto his own home." John 19:26, 27.

O, what a lesson of compassion, unbounded compassion, and pity, unsurpassed pity. This lesson was for us, and we will learn and go and do likewise.

Ms 5, 1867

Vision Regarding Brother Howard

I was shown the case of Brother Howard. He had been standing for some time resisting the truth. His sin was not because he did not receive that which he sincerely believed to be error, but because he did investigate diligently and have a knowledge of what he was opposing. He took it for granted that Sabbath-keeping Adventists as a body were in error over this view, were in harmony with his experience, and he did not see the necessity of finding out for himself by diligent searching of the Scriptures with earnest prayer. Had Brother Howard pursued this course, he might now have been far in advance of his present position. He has been too slow to receive evidence and too neglectful in searching the Scriptures to see if these things are so.

Paul did not consider those worthy of commendation who resisted their teachings as long as they could, until compelled by overwhelming evidence to decide in favor of the doctrine, [which] he taught [and] which he had received of God. Paul and Silas left Thessalonica where they had labored in the synagogue of the Jews with some success, but to the great dissatisfaction of the unbelieving Jews, who created a disturbance and made a great uproar against Paul and Silas. These devoted apostles were obliged to leave under the cover of night and came to Berea where they were gladly welcomed. They speak in commendation of the Bereans: "These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so, Therefore many of them believed." Acts 17:11, 12.

Brother Howard has failed to see the vital importance of the question. He did not feel the burden pressing him to diligent search, independent of any man, to find out what is truth. He has had too much of Elder Howard and has not felt the necessity of learning of one who is meek and lowly of heart. He has not been teachable, but self-confident.

Our Saviour has no words of commendation for those who are slow of heart to believe in these last days, any more than he had for a doubting Thomas, who boasted that he would not believe upon the evidence the disciples rehearsed, which they credited, that Christ had indeed risen and appeared to them. [Said Thomas:] "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." John 20:25.

Christ granted the evidence he had declared he would have. He reprovably said to him, "Be not faithless, but believing." John 20:27. Thomas acknowledged himself convinced.

Jesus said unto him, "Blessed are they that have not seen, and yet have believed." John 20:29.

Brother Howard's position made him a weak man. He remained for quite a length of time warring against nearly everything but the Sabbath, fellowshiping commandment breakers, claimed by the Adventists who were in bitter opposition to the Sabbath of the fourth commandment. He has been in no condition to help because he was in a state of indecision himself. His influence has rather confirmed many in their unbelief. With all the evidences, help, and encouragement Brother Howard has had, his standing back has displeased the Lord while it has strengthened the hands of those who were fighting against God by their opposition to the

truth. Brother Howard might now have been [a] strong man possessing influence with God's people in Maine, esteemed highly in love for his works' sake.

Brother Howard, I saw, would be inclined to the ideas that his backwardness was a special virtue rather than a sin which he must repent of. He has been very slow to learn the lessons God has designed to teach him. He has not been an apt scholar, having a growth and an experience in present truth qualifying him to bear that weight of responsibility he might now bear had he diligently improved all the light given.

I was shown a time when Brother Howard began to make efforts to subdue himself, restrain his appetite. He could then the more readily be patient. He had been easily excited, passionate, irritable, depressed in spirit, and his eating and drinking had very much to do in keeping him in this state where the lower organs bore sway and predominated over the higher powers of the mind. Temperance, I saw, would do much for Brother Howard, and more physical exercise and labor are necessary for his health.

As Brother Howard made efforts to control himself, he began to grow, but did not receive that blessing in his efforts to improve had these efforts been made at an earlier period. Instead of gathering with Christ into the truth, he too long drew back, would not advance and stood directly in the way of the advancement of others and scattered abroad. His influence has stood directly in the way of the progress and reform and the work which God sent His servants to do.

Brother Howard's ideas of order and organization have been in direct opposition to God's plans of order. God has order in heaven to be imitated by those upon earth who are heirs of salvation. The nearer mortals attain to the order and arrangement of heaven, the more closely are they brought into that acceptable state before God, which will make them subjects of the heavenly kingdom and give them that fitness for translation from earth to heaven which Enoch possessed preparatory to his translation.

Brother Howard must be guarded. There is a lack of order in his organization. His being has not been in harmony with that restraint, that care and diligence, necessary in order to preserve harmony, union of action and order which is the result. His education for years in his religious experience has been a great detriment to his dear children, and especially to God's people. The obligations Heaven has imposed upon a father, and especially upon a minister, he has not realized.

A man who has but a feeble sense of his responsibility as a father to encourage and enforce order, discipline and obedience like Abraham, who commanded his household after him, will fail, too, as a minister, as a shepherd of the flock. The same lack which characterizes his management at home in his family will be seen in a more public capacity in the church of God. Wrongs will exist uncorrected because of the unpleasant results which attend reproof [and] earnest appeals.

I saw that Brother Howard's family needs a great reform. God is not pleased with their present state of disorder, having their own way and following their own course of action. This condition of things is destined to counteract his influence where Brother Howard is known. It also has the effect to discourage those who have a will to help him in the support of his family. This lack is an injury to the cause. Brother Howard does not restrain his children. God is not pleased with their disorderly boisterous ways, their unrefined deportment. All this is the result of, or the curse which follows, the unabridged liberty which Adventists have claimed were their blessed privilege to enjoy.

Brother and Sister Howard have desired the salvation of their children, but I saw that God would not work a miracle in the conversion of these children while there were duties resting upon the parents which they have but little sense of. God has left a work for these parents to do which they have thrown back upon God to do for them.

When Brother and Sister Howard feel the burden they should for their children, they will unite their efforts to establish order, discipline and wholesome restraint in their family. Brother Howard, you have been slothful in bearing the burdens which every father should bear in the family, and as the result very heavy has been the burden which has been left for the mother to bear. You have been too willing, Brother Howard, to excuse yourself from care and burdens at home and abroad.

When in the fear of God, with solemnity in view of the judgment, he resolutely takes the burden Heaven has designed he should, and when he has done all that he can on his part, then can he offer to God the understanding prayer with the Spirit, and in faith, for God to do that work for his children which is beyond the power of man to perform.

There has been a lack of judiciously using means. Wise judgment does not influence you as much as the voices and desires of your children. You have not too much means. You have had a limited amount for your large family, yet Brother Howard, you do not place the estimate you should upon means in your hands, and expend it cautiously for the most useful articles, the very things you must have for comfort and health. You all need to improve in this respect. Many things are needed in your family for convenience and comfort. The lack of appreciating order and system in the family arrangement leads to destructiveness and working at great disadvantage. Every member of the family should realize that a responsibility rests upon them collectively and individually to do their [part] in adding to the comfort, order, good regulation and system in the family arrangements. One should not work against another, but each unitedly engage in the good work of encouraging each other, exercising gentleness, forbearance, patience, speaking in low even tones, shunning confusion, each doing all they can to lighten the burdens of the mother. Things have been left at loose ends, each excusing themselves from duty, leaving for another to do that which they can and ought to do themselves, which although [it] may be but a trifle, yet put along side of many trifles, makes a great neglect, great disorder which God frowns upon. It is the neglect of the littles which poisons life's happiness. A faithful performance of the littles is the sum of happiness to be realized in this poor life. He that is

faithful in little is also faithful in much. He that is unfaithful in small matters, will be unfaithful in greater matters.

Each in the family arrangement should understand just what part they are expected to act in connection with the family. Each should bear their share of life's burdens from the six year old child and upward. Important lessons can these children learn, now better than at any later period in their history. God would work for these dear children and bring them to be learners in the school of Christ. Jesus invites these dear children to separate from the vanities of the world and leave the pleasures of sin and choose the path of humble obedience. If they will heed the gracious invitation and accept Jesus as their Saviour, He will cleanse them from their sins and impart grace and strength to follow on to know the Lord.

Dear Brother Howard, your lessons learned amid the distracting influences which have existed in Maine, have been exceedingly injurious to your family. You have not been as circumspect as God requires you to be in your conversation to dwell upon the truth in your family, to teach the principles of truth, the commandments of God, diligently unto your children when you rise up and when you sit down, when you go out and when you come in. You have neglected this duty at home and abroad. You have not appreciated your work as a father or as a minister. There has not been that zealous performance of duty with your family of requiring their attendance and devoting time to family worship.

I was shown that the true meaning of husband is houseband. Every member of the family centers in the father. He is the law-maker, illustrating in his own manly bearing, sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness. The father is in one sense the priest of the household, laying upon the altar of God the morning and evening sacrifice. The wife and children should be encouraged to unite in their offering and also in the songs of praise to our merciful, compassionate Redeemer for His unbounded mercy and matchless love. The father should, as priest of the household, confess morning and evening to God the sins committed by himself and [his] children through the day, which have come to his knowledge, and also those sins which are secret, which God's eye alone has taken cognizance of. This rule of action heartily, zealously carried out on the part of the father when present and the mother when the father is absent, will redound in blessings to the family. Why the youth of the present age are not more religiously inclined is because of the defect in their education.

It is not true love which is exercised towards children to permit in them the indulgence of passion, or permit disobedience of your laws to go unpunished. As the twig is bent, the tree inclines. You love your ease too well. Brother Howard, you are not painstaking enough. It requires constant effort, constant watchfulness, and earnest prayer without ceasing; that is, without relaxing, keeping in a praying mood, the mind uplifted to God. Not slothful in business, fervent in spirit, serving the Lord.

Another point where you have failed in your family, is appreciating the sacredness of the Sabbath and teaching it to your children and enjoining upon them its sacredness, and their

keeping it according to the commandment. Your sensibilities are not clear and ready to discern the high standard we must reach in order to be commandment keepers. God will assist you in your efforts when the work is earnestly taken hold of. Possess perfect control over yourself, then can you have better success in controlling your children when they are unruly. A large job is before you, but you have it not to perform in your own feeble strength. Ministering angels, who are sent to minister unto those who shall be heirs of salvation, will aid you in your persevering efforts. No discouragement is allowed in this, no throwing up of the work or laying aside the burden, but to lay hold of it with a will and repair your long neglect.

You must have higher views of God's claims upon you in regard to His holy, sanctified day. Everything that can possibly be done of your work should be done in the six days God has given to you, and you should not rob God of one hour of His sanctified holy time [that] He has reserved, set apart for His own use and for the benefit of man. Great blessings are promised those who make a great account of the Sabbath and have a high sense of its sacredness and the obligations resting upon them in regard to its observance.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isaiah 58:13, 14.

When the Sabbath is brought to us we should from its commencement place a guard upon ourselves, upon our acts and our words, lest we rob God by appropriating that time which is strictly the Lord's to our use.

We should not do ourselves, or suffer our children to do, any manner of our own work for a livelihood, or for gain, or that could have been done in the six days. Friday is the day of preparation. It should be devoted to thinking and doing and conversing upon things necessary, preparatory to the Sabbath, that nothing should be left unsaid or undone, to be said and done upon the Sabbath, which will, in the sight of heaven, be regarded as a violation of the sacredness of the Sabbath. God requires not only refraining from physical labor upon the Sabbath, but the mind must be disciplined to dwell upon sacred themes. The fourth commandment is virtually transgressed by conversing upon worldly things, business transactions, and light and trifling conversation. Talking upon everything or anything which may come into the mind is speaking our own words. Every deviation from the right brings into bondage and condemnation.

Brother Howard, you must discipline yourself to discern the sacred high and elevated character of the Sabbath of the fourth commandment, and labor to raise the standard in your family and among God's people, where you have by precept and example lowered it. Counteract the influence you have exerted in this respect by a change of words and acts. You have too often

forgotten and spoken your own words upon God's sanctified day. You have failed to remember the Sabbath day to keep it holy.

You have been unguarded and frequently joined with the unconsecrated in conversation upon common topics of the day—in regard to losses and gains, stock and provisions, crops and etc. This is all wrong and injures your influence. Your example is wrong. In this respect you should reform. Those who are not thoroughly converted to the truth frequently refrain from physical labor upon the Sabbath while their minds are left free to run upon worldly business and their tongues speak out what is in their hearts—cattle, crops, losses, gains, etc. All this is Sabbath breaking. If the mind is running upon worldly business, the tongue will reveal it, for out of the abundance of the heart the mouth speaketh.

The example of ministers especially in this respect should be circumspect, and they [should] anxiously restrict their conversation upon the Sabbath to religious themes, dwelling upon present truth, present duty, the Christian's hopes and trials, conflicts, and afflictions and overcoming at last and the reward gained.

Ministers of Jesus Christ should stand as reprovers to those who fail to remember the Sabbath day to keep it holy. When in a family or company composed mostly of Sabbath-keepers, if conversation is introduced calculated to lead to conversation upon worldly things, it should be kindly rebuked. A spirit of devotion to God should be encouraged upon His sanctified holy day. We should not feel as much at liberty to occupy God's holy, sanctified time in an unprofitable, useless manner than we should any of the days of the week given to us. It is not pleasing to God [to] sleep off a greater portion of sanctified, holy, honorable time. While doing this, we are not honoring our Creator. By this example we testify the six working days are too precious for me to stop and rest. I must make money. I must not take even the allowance of sleep my physical wants require. I will make it up on the Sabbath, for that day is given to me as a rest day. I will not tax myself by attending meeting, but will rest for I need rest. Such make a wrong use of the sanctified rest day. They should upon that day especially interest their family in its observance, and should gather with the few or many, as the case may be, and devote the time and energies in spiritual exercises that the divine influence and sanctification resting upon the Sabbath may attend them through the week until another holy Sabbath comes around. Of all the days in the week, none are as favorable for devotional thoughts and feelings as the Sabbath.

All heaven was represented to me as upon the Sabbath beholding and watching those who acknowledged the claims of the fourth commandment upon them and were observing the Sabbath. Angels were marking their interest in and their high sense of the divine institution of God's appointment.

Those who sanctified the Lord God in their hearts by a strict devotional frame of mind and sought to improve the sacred hours in helping to the best of their ability others to serve and honor God, and to call the Sabbath a delight, were placing blessings upon those faithful ones. Special light and help and special strength were given to them, while on the other hand, angels

were turning from those who failed to appreciate the sacredness of God's sanctified day, removing their light and strength. I saw them overshadowed with a cloud, desponding, frequently sad. They felt a lack of the Spirit of God. [The remainder of this letter is in Testimonies for the Church 2:705-711.]

Ms 7, 1867

Writing Out the Light on Health Reform

Diseased minds have a diseased, sickly experience while a healthy, pure, sound mind, with the intellectual faculties unclouded, will have a sound experience which will be of inestimable worth. The happiness attending a life of well-doing will be a daily reward and will of itself be health and joy.

I was astonished at the things shown me in vision. Many things came directly across my own ideas. The matter was upon my mind continually. I talked it to all with whom I had opportunity to converse. My first writing of the vision was the substance of the matter contained in [Spiritual Gifts] Volume IV and in [my six articles in] How to Live, headed "Disease and Its Causes."

We were unexpectedly called to visit Allegan to attend a funeral, and then soon left for our eastern journey [1863], intending to finish my book upon the journey. As we visited the churches, things which had been shown to me in relation to existing wrongs required nearly all my time out of meeting in writing out the matter for them. Before I returned home from the East I had written out about five hundred pages for individuals and for churches.

After we returned from the East I commenced to write [Spiritual Gifts] Volume III, expecting to have a book of a size to bind in with the testimonies which [now] help compose [Spiritual Gifts] Volume IV. As I wrote, the matter opened before me and I saw it was impossible to get all I had to write in as few pages as I at first designed. The matter opened and Volume III was full. Then I commenced on Volume IV, but before I had my work finished, while preparing the health matter for the printers, I was called to go to Monterey. We went, and could not finish the work there as soon as we expected. I was obliged to return to finish the matter for the printers, and we left an appointment for the next week.

These two journeys in hot weather were too much for my strength. I had written almost constantly for above one year. I generally commenced writing at seven in the morning and continued until seven at night, and then left writing to read proof sheets. My mind had been too severely taxed, and for three weeks I had not been able to sleep more than two hours in the night. My head ached constantly. I therefore crowded into Volume IV the most essential points in the vision in regard to health, intending to get out another testimony in which I could more freely speak upon the happiness and miseries of married life. With this consideration, I closed up Volume IV that it might be scattered among the people. I reserved some important

matter in regard to health, which I had not strength or time to prepare for that Volume and get it out in season for our [1864] eastern journey.

That which I have written in regard to health was not taken from books or papers. As I related to others the things which I had been shown, the question was asked, "Have you seen the paper, The Laws of Life or the Water Cure Journal?" I told them no, I had not seen either of the papers. Said they, "What you have seen agrees very much with much of their teachings." I talked freely with Dr. Lay and many others upon the things which had been shown me in reference to health. I had never seen a paper treating upon health.

After the vision was given me, my husband was aroused upon the health questions. He obtained books upon our eastern journey, but I would not read them. My view was clear, and I did not want to read anything until I had fully completed my books. My views were written independent of books or of the opinions of others.

Ms 8, 1867

Testimony Concerning Brethren McPherson and Cramer

In Rochester, N. Y., [December 25, 1865,] I was shown many things concerning the people of God in connection with the work of God for these last days. I saw that many professed Sabbathkeepers would come short of everlasting life. They fail to take warning from the course pursued by the children of Israel, and fall into some of their evil ways; and if continued in will, like them, fall and never enter the heavenly Canaan. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." [1 Corinthians 10:11.]

Many, I saw, would fall this side of the kingdom. God is testing and proving His people, and many would not endure the test of character, the measurement of God. I saw that many would have close work to overcome their peculiar traits of character and be without spot, or wrinkle, or any such thing, unrebukeable before God and man. Many professed Sabbathkeepers in Wright will be no special benefit to the cause of God or the church without a thorough reformation on their part.

Brother McPherson, your case was especially shown me. [You are] not right before God. Your political views are at fault. They are not in harmony with God's Word and are not in union with the body of Sabbathkeeping believers. Your views do not accord with the principles of our faith. Light has been given sufficient to correct all who wished to be corrected. All who still retain their erroneous principles, which are not in accordance with the Spirit of truth, are living in violation to the principles of heaven. Therefore, as long as they thus remain, they cannot possess the spirit of freedom and holiness. Your principles and position in political matters are a great hindrance to your spiritual advancement. It is a constant snare to you and a reproach to our faith, and if you retain these principles you will eventually be brought into just the position

the enemy would be glad to have you in, where you will be finally separated from Sabbathkeeping Christians.

Brethren McPherson and Cramer were shown me upon about the same ground in their views and political sentiments, and both of these brethren have been ready to give battle if their course was questioned. When Brother Root has felt it his duty to reprove, exhort, rebuke as God should direct him, these brethren have not received it, but with a strong spirit they rose up against Brother Root. Even if they were all right and Brother Root wrong, their course was not justifiable, but was void of wisdom and discretion and was a great injury to the church, and gave unbelievers opportunity, if so disposed, to exult and excuse themselves for not receiving the truth because of the disunion and discord among those who believed the truth. But these brethren were not correct. They were wrong. They possessed great confidence in their own judgment. They thought they were being pressed, they were being crowded, and they would not submit to be dictated to, or to have their course questioned or their track crossed in the least. They thought they understood themselves as well as Brother Root. These two brethren possessed strong will, set in their own understanding.

They did not receive the counsel of Brother Andrews. His teachings were rejected and his influence of no account because he crossed the track of these two men. Those who slight and set at nought the testimony of Brother Andrews do the same to the Son of God, for Brother Andrews was His ambassador, His chosen servant to speak in Christ's stead. God has fitted him through peculiar trials. Through poverty and adversity he has obtained a valuable experience and has through these trials been qualified to act an important part in the last closing work for God's people.

Had Brother Loughborough's testimony been borne and crossed the track of these brethren, it would have had the same effect. No testimony from any mortal man, though he may be commissioned of high Heaven, would have the influence God designed, because these brethren have so much confidence in themselves, have exalted views of their own judgment and wisdom. This strong self-confidence, relying upon their own wisdom and supposed knowledge, will most assuredly prove the overthrow of these brethren unless they are converted, and in the place of the self-confident spirit they possess, be willing to become learners, and as teachable as children, sit at the feet of their brethren and be willing to be instructed. These brethren cannot receive the approval of heaven while they lack sympathy for the oppressed slave and are at variance with the pure republican administration of our government. Heaven has no sympathy with rebellion upon earth any more than with the rebellion in heaven. When the great rebel questioned the foundation of God's government in heaven he was thrust out, with all who sympathized with him and his rebellion.

We are to see troublous times and to be brought into severe conflict, such as you have not dreamed of. Christ prayed to His Father that His disciples might be one, even as He was one with the Father. It should be the earnest effort of every follower of Christ to answer the prayer of his divine Teacher, to be one as Christ was one with the Father. This oneness is essential for

the strength of God's people, that they may be sanctified through the truth, and prepared to meet the conflict before them in perfect union.

Brother McPherson, you need to be converted, and unless you are, you will fail of heaven. You possess an overbearing spirit and a disposition to accumulate, and this is so strong upon you that you overreach. If you could advantage yourself, you have done so even at others' disadvantage, not excepting your brethren in the faith. You have done this and will continue to do it unless your eyes are anointed by a clear sense of Bible truth, laying the axe at the root of the tree, and your errors and wrongs are discerned, confessions made, and [there is] a forsaking of these sins, and you are thoroughly converted. Your overbearing spirit has been felt in the church. Where you have dared to do it, you have placed your iron heel to grind down and crush those whom angels minister unto. You grieve and oppress one of these little ones. Those who bear responsibilities in the church have been afraid to act out and speak out their convictions and clear their consciences, and in consequence some have been in bondage. God's blessing does not rest upon the church as it would if there was not wrong cherished in the church by being covered.

From what was shown me, Brother Root was well calculated to fill his place as elder of the church and his voice be heard. If he possessed true moral worth, yet was a poor man, his influence would not be as great as it now is. Excellence of character, in the estimation of some moneyed men, will avail but little in the absence of earthly possessions. Money has power; money sways a mighty influence. Brethren Root and Rogers have felt the weight of the cause upon them, yet there has been a fearing to move. Brother Root has felt a pressure bearing against the influence he was trying to exert in the church. When he sees things are going wrong in the church, it is his duty to speak, and it is the duty of the church to sustain him. He has felt fearful of speaking out his convictions in regard to things in the church, which looked to him as though moving wrong. Someone must take the responsibility of moving, of speaking and correcting wrongs, although they cross the track of members of the church who have influence. The church have failed to stand together.