

1851MS

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MANUSCRIPT RELEASES

What if you had said ever so much, would that affect the visions, that God gives me. If so, then the visions are nothing. . . .What you or anyone else has said is nothing at all. God has taken the matter in hand. . . . What you have said, Sister \_\_\_\_\_, influenced me not at all. My opinion has nothing to do with what God has shown me in vision. *Letter 6, 1851, pp. 1, 2. (To Brother and Sister Loveland, April 1, 1851.)* [1MR29.05] p. 1, Para. 1, [1851MS].

We will not have a murmuring thought because we have trials. God's dear children always had them, and every trial well endured here will only make us rich in glory. . . . [2MR248.02] p. 2, Para. 1, [1851MS].

James is very busy correcting proof sheet. Sister Annie Smith is assisting him, and that gives me a little time to write. I have written this evening after the Sabbath by candlelight, with aching eyes, so you must excuse poor writing. Be of good courage. Do not let anything sink you down and discourage you. Remember we are almost home.-- *Letter 9, 1851, pp. 1, 3. (To Brother and Sister Dodge, Dec. 21, 1851.)* [2MR248.03] p. 2, Para. 2, [1851MS].

Here we are at Brother Butler's. Oh, how changed everything is here! God had wrought for us mightily; praise His holy name. At Washington the Lord took the rule of the meeting Himself. Stephen Smith and Brother Butler were present. There were about seventy-five present, all in the faith. Brother Stephen Smith was filled with a wrong spirit. J. Hart and he had filled the minds of many with prejudice against us. False reports had been circulated, and the band had been sinking and had lost the power of the third angel's message. They were sickly, but knew not the cause. The reason was that there as an accursed thing in the camp, and by the assistance of God we were trying to get it out of the camp. [3MR241.01] p. 2, Para. 3,

[1851MS].

Brother Butler was dark. The time (1851) had passed and left those who believed in it very low and dark, and the influence of those who believed the time has been very distracting. Brother Holt talked on the gifts of the Spirit. S. Smith did not confess his wrongs at all; such a self-confident person, who felt so perfectly whole, we have seldom seen. God wrought for us; there was a mighty breaking down before God. [3MR241.02] p. 2, Para. 4, [1851MS].

You remember I was not very well when we parted. I continued to grow feeble and all day Sabbath was very weak, not able to sit up; in the eve I fainted quite away. The brethren prayed over me and I was healed and taken off in vision. I had a deep plunge in the glory, and the state of things in Washington was revealed to me which I declared plainly to them. The vision had a powerful effect. All acknowledged their faith in the visions except Brother Butler and S. Smith. We all felt it duty to act, and by a unanimous vote of the brethren, S. Smith was disfellowshipped by the church until he should forever lay down his erroneous views. His wife then broke down and said she knew that her husband was not right. [3MR241.03] p. 2, Para. 5, [1851MS].

The work of God went right on in the meeting. Sunday eve, after we had disfellowshipped Brother Smith (in the afternoon), we had a glorious season. Many confessed that they had been prejudiced against us by different individuals such as S. Smith and J. Hart, but they praised God that they had seen us and were convinced that the visions were of God. The brethren and sisters generally arose and expressed their opinions and feelings; it was a good time. Monday forenoon we held another meeting and it was the best meeting of the whole; sweet union and love prevailed in the meeting. We then sang the farewell hymn and with sad yet joyful hearts parted--sad that we must part with those we love so well and had taken such sweet counsel with; but joyful that our hearts had been strengthened and comforted together, that the clear light of truth had shone upon us, and that we were soon to meet to part no more, where no discord or disunion reigns. . . . [3MR242.01] p. 2, Para. 6, [1851MS].

The next day we went to Claremont and took the car for

Royalton. Tuesday, the same eve, the conference commenced. Brother Butler was at that meeting, also Brother Josiah Hart, who was so strong on the time, and after it passed by, got a substitute, "the age to come," and was carrying that about. Such confusion and distraction has followed the time, and fighting against the visions! They had also lost the power of the third angel's message and some of them were in complete darkness. Brother Hart was stiff and unyielding enough. I got up and told him what God has shown me concerning him. Brother Butler began to break away and come into the clear light. Thursday we seemed to have gone about as far as we could, and to have done all we could, yet there was much more to be done in order for things to be set just right. [3MR242.02] p. 3, Para. 1, [1851MS].

In the morn we all seemed to have an agonizing cry for God to work like Himself, a wonder-working God. Our prayers were answered. The power of God came down; it was a good season; angels were hovering over us. I was taken off in vision and saw just the state of things there, and just the state that Brother Baker was in, and Brethren Hart and Butler. I got up and told the vision. It had quite a powerful effect. . . . [3MR243.01] p. 3, Para. 2, [1851MS].

The meeting that eve [Friday at Johnson] was deeply interesting. There were about seventy-three present. Brother Baker spoke, and spoke quite well, about the time and his disappointment; yet he did not view things in their true light. He was much discouraged and sunken. After he sat down a man by the name of Walker arose, who had very lately embraced the truth and thought and acted as though he knew it all. He said he expected the brethren were expecting a confession from him because he was so strenuous upon the time, but said he had nothing to confess and he did not think Brother Baker had. He was not sure but something did take place, that Jesus did leave the Most Holy the time they said He would. He was happy; these were the happiest days of his life. He went on in this strain, with such a wild spirit, that all were disgusted with him. The Spirit of God came upon James White, and he arose and rebuked him in the name of the Lord. His mouth was closed in a moment; he could not say anything more, but sat down and did not say anything through the meeting. He was rebuked by God. This was a great help to the meeting and a great help to Brother Baker.--Letter 8, 1851, pp. 1-4. (To Brother and Sister Howland, Nov. 12, 1851.) [3MR243.02] p.

3, Para. 3, [1851MS].

Sabbath day November 8, 1851, the brethren lectured. James talked twice from the word, Brother Holt once. It was a very interesting time. Truth never looked so plain and clear. One hundred were present. It was a precious time, praise the Lord. [3MR400.01] p. 3, Para. 4, [1851MS].

Sunday November 9 Brother Holt lectured in the forenoon and James in the afternoon. In the morning meeting before Brother Holt commenced to lecture, Sister E. P. Butler, who came to the meeting and was obliged to keep her bed nearly all the while, confessed in the meeting that she had been wrong. Then Brother Butler talked very well; there was a confession made all around with weeping. [3MR400.02] p. 3, Para. 5, [1851MS].

Then I got up and told my vision about Brother Baker and Hart and others. I never had it in a more clear manner. I told Brother Baker, his going to the churches to proclaim the third angel's message was all wrong, that he had to tame down that message or he could not have got into the churches, and that he had been taking the children's bread and giving it to dogs. I told him just how his case was shown to me, and also told them all that the messengers of God should be perfectly united in their views of Bible truth and should consult with each other, and should not advance any new view until they first went to the messengers and examine those views with the Bible, and if they were correct let all the messengers spread them, and if they were error lay them to one side. Then the gospel seed would be sown in union and raised in strength; and all the messengers East and West, North and South, would be telling the same story. [3MR400.03] p. 4, Para. 1, [1851MS].

After I got through talking it was time for the lecture to commence so none made any remarks. In the afternoon after James talked, Brother Baker arose; none knew what he was about to say. He told them that every word of the vision related in the forenoon concerning him was truth--just exactly as it was. (I saw in vision that Brother Baker had not had any bitter feelings towards us like some others.) He referred to this in particular, he knew it to be just so. "Well now," says he, "you will say, 'What is Brother Baker going to do with the visions?'" I will tell you. It is high time for me to decide there is no halfway work

about this business; the visions are all of God or there is none of them of God. 'Well,' say you, 'What is Brother Baker going to do?' Believe the visions. I see that they are inseparably connected with the third angel's message and if I give up the visions I must give up the third angel's message; and if I give up the third angel's message I give up that we have had, the first and second; and if I give up that we have had, the first, second, and third angel's messages, I give up the word of God, my Christian experience, and am an infidel at once." [3MR401.01] p. 4, Para. 2, [1851MS].

I never witnessed such a melting, weeping time before. Brother Butler had taken his stand the day before and told the brethren and sisters in public where to find him, on the side of the visions. "I believe them to be of God, am a full believer in the visions, so you may know where to find me." Others expressed their belief, and hearty confessions were made by Brother Hart and others. Never did I witness such a powerful time. . . . We parted with the brethren and sisters while sweet love and union prevailed among all.--Letter 8, 1851, pp. 4, 5. (To Brother and Sister Howland, November 12, 1851.) [3MR401.02] p. 4, Para. 3, [1851MS].

I saw that the great work would be West. Many fields have not yet been visited that should be. It is true that many of those that have moved have not answered the design of God. God directed them to go, but not to do as they have done. After they were West, they should have lived out their faith; but they have acted like drunken men. But God is working for them. They see their sin and error and are laying their possession upon the altar, and preparing to labor for God.--Letter 2, 1851, p. 6. (To Brother Pierce, 1851.) [4MR270.01] p. 4, Para. 4, [1851MS].

We must be perfect Christians, deny ourselves all the way along, tread the narrow thorny pathway that our Jesus trod, and then if we are final overcomers, heaven, sweet heaven, will be cheap enough.--Letter 5, 1851, p. 1. (To Brother Barnes, December 14, 1851.) [4MR270.02] p. 5, Para. 1, [1851MS].

Jesus is our pattern. Let us study to have our lives as near like Christ's as possible. My soul cries out after the living God. My very being longs after Him. Oh, to reflect His lovely image perfectly! Oh, for to be wholly consecrated to Him! Oh, how hard it is for dear self to

die.--Letter 9, 1851, p. 1. (To Brother and Sister Dodge, December 21, 1851.) [4MR270.03] p. 5, Para. 2, [1851MS].

Age to Come--God has shown me about some trying to get a substitute after the time passed, some would get Jesus upon the great white cloud, others would be looking to old Jerusalem, or as they called it the age-to-come.--Letter 8, 1851, p. 4. (To "Dear Brother and Sister Howland," November 12, 1851.) [4MR403.01] p. 5, Para. 3, [1851MS].

I now sit down to address you a few lines. The reason I have not written before is [that] my time has been improved. I have been writing out the visions for publication and expected them to be out sooner, and then you could have them in print; but as the first paper is delayed and you will be anxious to learn something of our calculations, I will wait no longer. [5MR98.02] p. 5, Para. 4, [1851MS].

After you left us we began to enquire of the Lord what He would have us to do, or where we should publish, and it was shown me in vision that James must lay his hand to the work and strive to open the way, and if the way should bend before him, he must remain; but if it was shut up and did not open, we must go elsewhere. James has been doing as God showed me he must do, and the way has opened before him so that the first paper will be off today, and will be folded and in the office tomorrow morning. He does his publishing at Saratoga, nine miles from here. We have not yet got a house. We shall get one as soon as possible near the Springs, where it will be only a few miles from the printing office. We expect our friends this week from Maine, and in about three weeks shall be entirely settled, if not before. [5MR98.03] p. 5, Para. 5, [1851MS].

After we parted with you and came to Brother Thompson's, we felt a great interest for this family, especially the children; and Tuesday morning we felt agony of soul for them. We felt that God must work for them, and our earnest, united prayers ascended within the second veil; we claimed the promises for them, and for the first time their voices were heard in prayer. They had a good time that morn, and now they generally pray morning and evening. God is at work for them; praise His holy name. [5MR98.04] p. 5, Para. 6, [1851MS].

There is a stir all around here since the conference

reports are being carried (evil of course). Some are anxious to hear for themselves and will come to the meetings. The visions trouble many. They [know] not what to make of them. We shall have the visions published in pamphlet form and if all the particulars are not published in the pamphlet, that I saw at Brother Cushman's, and if you desire it I can write it off for you. As it was coming out so soon in the pamphlet, I thought that you would not wish me to write them all off for you. We now think that you can have the book in about four weeks. [5MR99.01] p. 5, Para. 7, [1851MS].

You must write us upon the reception of this. Do not delay. We want much to hear from you. My health has been quite poor for a short time; the heat affects me, and I have had a very distressing turn of losing my breath. I am weak still; but better than I have been. James's health is the same as when you saw him. We are longing to be delivered from this body of suffering, and put on a glorious immortality. Be strong in the Lord, dear friends. Hold fast whereunto you have attained. Much love to those dear friends I saw at Camden, and all the saints that I have not seen. Tell them to exercise strong and living faith in God, and be united strongly with each other, and not be easily tried. Where there is union there is strength. Be firm and valiant for God and His cause. I should love to see you all, and perhaps we may before Jesus comes. The truth is triumphing, and will still triumph, more and more. Be sure and write us all of you, and we will try to answer your letters. [5MR99.02] p. 6, Para. 1, [1851MS].

Your sister in much love and great haste.--Letter 4, 1851, pp. 1, 2. (To Brother and Sister Dodge, July 21, 1851.) [5MR100.01] p. 6, Para. 2, [1851MS].

I saw that this world was rocked in the cradle of security so that communications might not be cut off from place to place, and that messengers might have full time to carry the message to the children of God, that they receive it and be sealed with the seal of the living God, and be prepared to pass through the time of trouble such as never was.--Ms 5, 1851, p. 3. ("Opposition to the Sabbath," May 18, 1851.) [5MR203.04] p. 6, Para. 3, [1851MS].

The faith of Jesus takes in the whole life and divine character of Christ.--Letter 2, 1851, p. 4. (To "Dear

Brother Pierce," undated.) [5MR204.01] p. 6, Para. 4, [1851MS].

Our meeting yesterday was interesting especially in the evening the Spirit of God settled upon us like the dew upon the mown grass, and our hearts were made joyful in God. We feel the need of being fully prepared and fitted to stand in the battle in the day of the Lord.--Letter 1, 1851, p. 1. (To Brother and Sister Preston, October 19, 1851. [5MR225.04] p. 6, Para. 5, [1851MS].

I saw that the spirit that both Bennet and Libby possessed while Brother and Sister Phillips were in union with them, was an unclean spirit and an unholy spirit, and Brother and Sister O have not as yet realized and admitted and shaken it off. The spirit moved strongly on the feelings, and these feelings, many of them, are yet cherished as sacred, [indited by] the Holy Ghost. [5MR227.05] p. 6, Para. 6, [1851MS].

But many times when it was upon Brother and Sister Phillips, they knew not what spirit they were of. At the time these men were professing so much of the Holy Ghost, especially Bennet, his life was corrupt, his heart vile. I was shown that a great many have been entirely thrown off their balance by not understanding the spirit that some of these [seemingly] very good and professedly holy men possessed. That they have felt the influence of and received great blessings through the influence of their prayers and apparent faith. [5MR228.01] p. 6, Para. 7, [1851MS].

It has stumbled many an honest soul, and here they have grounded and made shipwreck of faith. They trusted to feeling, to an influence or power that was brought to bear upon their feelings. I saw that many, very many had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt. . . . [5MR228.02] p. 7, Para. 1, [1851MS].

I saw the great danger of those who have been connected with this spirit setting down this or that as the power of God, and "knowing" this to be His power, and if they yield this or that they give up their whole Christian experience. . . . [5MR228.03] p. 7, Para. 2, [1851MS].



You all go too much by feeling. I saw Brother Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down, [thinking] that God did not call him to that work. Now if it had not been for this, Brother Pierce might have been more useful than he has been. [5MR228.04] p. 7, Para. 3, [1851MS].

All, every one of God's called and chosen servants, have had just such times, and if they had followed their feelings, would have given up, [feeling] that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying, and plow your way through the darkness. Look away to Jesus, depend upon Him entirely. [5MR229.01] p. 7, Para. 4, [1851MS].

You follow feelings too much, and if you feel clouds come over you, you let it influence you too much. Feeling is as unsafe a guide as you can follow. You make altogether too much of a happy flight of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls.--Letter 2, 1851, pp. 1-5. (To Brother Pierce, undated.) [5MR229.02] p. 7, Para. 5, [1851MS].

Here we are at Brother Butler's. Oh, how changed everything is here! God had wrought for us mightily; praise His holy name. At Washington the Lord took the rule of the meeting Himself. . . . [5MR238.02] p. 7, Para. 6, [1851MS].

You remember I was not very well when we parted. I continued to grow feeble, and all day Sabbath was very weak, not able to sit up; in the eve I fainted quite away. The brethren prayed over me and I was healed and taken off in vision. I had a deep plunge in the glory, and the state of things in Washington was revealed to me, which I declared plainly to them. . . . [5MR238.03] p. 7, Para. 7, [1851MS].

Monday forenoon we held another meeting and it was the best meeting of the whole; sweet union and love prevailed

in the meeting. . . . [5MR238.04] p. 7, Para. 8, [1851MS].

Just as the meeting closed, Sister Meade, who had been afflicted with a slow fever, requested us to pray for her. We went into a room by ourselves, Brethren Holt, Wheeler, Stowell, James, and self. After I had anointed her with oil we prayed over her, and she was healed every whit and fell prostrate by the power of God. That night we got into a rowboat and went on the pond about one mile to Brother Meade's. His sister was there with a very sick child. We anointed it with oil and prayed over it, and God heard our prayers. . . . [5MR238.05] p. 8, Para. 1, [1851MS].

Tuesday, [November 4] the same eve, the conference commenced. . . . [5MR239.01] p. 8, Para. 2, [1851MS].

In the morn we all seemed to have an agonizing cry for God to work like Himself, a wonder-working God. Our prayers were answered. The power of God came down; it was a good season; angels were hovering over us. I was taken off in vision. . . . [5MR239.02] p. 8, Para. 3, [1851MS].

Six wagonloads of us left Johnson and came to Sister Benson's, twenty miles, took some refreshment, and then went on to Brother Butler's. Brethren Baker and Hart were with us. Brother Baker had not slept any for two or three nights, troubled with disease of the heart. He said he must go home and be sick some days, but we got a spirit of prayer for him and the Lord heard us pray. [5MR239.03] p. 8, Para. 4, [1851MS].

Brother Baker was healed, and he glorified God with a loud voice; he had a baptism of the Holy Ghost. We parted with him and Brother Hart rejoicing, triumphant in God.--Letter 8, 1851, pp. 1, 2, 6. (To Brother and Sister Howland, November 12, 1851.) [5MR239.04] p. 8, Para. 5, [1851MS].

I have seen in vision that tobacco was a filthy weed, and that it must be laid aside or given up. Said my accompanying angel, "If it is an idol it is high time it was given up, and unless it is given up the frown of God will be upon the one that uses it, and he cannot be sealed with the seal of the living God." If it is used as a medicine, go to God, He is the great Physician, and those that use the filthy weed for medicine greatly dishonor God.--Letter 5, 1851. (To Brother Barnes, December 14, 1851.) [5MR376.01] p. 8, Para. 6, [1851MS].

Annie Smith is with us. She is just the help we need, she takes right hold with James and helps him much. We can leave her now to get off the papers and can go out more among the flock.--Letter 8, 1851, p. 7. (To Brother and Sister Howland, November 12, 1851.) [6MR117.01] p. 8, Para. 7, [1851MS].

I will now write you the vision that the Lord gave me May 14. I saw the great goodness of God to us, that while we have been passing through the deep waters, they have not overwhelmed us. I saw the beauty and loveliness of Jesus, and it seemed as though I could never bear to be parted from His lovely presence. [6MR167.01] p. 8, Para. 8, [1851MS].

Then I saw a light coming from the excellent glory that encircled the Father. It approached nearer and nearer to me. I began to tremble, my body shook like a leaf; it seemed to me if that light came close to me, I should be dissolved or struck out of existence, but the light passed me. Then could I realize what a terrible God we have to do with, and that we must be so holy that we can live in His sight. [6MR167.02] p. 9, Para. 1, [1851MS].

Then I saw how little some realized the holiness of God, and what they must be in order to live in His sight, through the time of trouble. I begged of Jesus to make those who were believing His appearing like himself. [6MR167.03] p. 9, Para. 2, [1851MS].

Then I saw how the blind guides were trying to make souls as blind as themselves, and they knew not what was coming upon them. I saw that they were exalting themselves against God and His truth, and as the truth triumphs, souls who have believed these teachers to be men of God and have looked to them, inquire of these teachers what it means, for they are troubled. And these teachers, with the object of getting rid of the law of God or the seventh day Sabbath, will answer them thereto. [6MR167.04] p. 9, Para. 3, [1851MS].

I saw that there was no honesty in them in taking their position against the Sabbath of the Lord God. All they wanted was to get around the Sabbath of the Lord, and keep some other day than the one sanctified and set apart by Jehovah. For the angel said, "They are not subject to the

law of God neither indeed can be, and if they are driven off of one position they will take an opposite one--but equally as weak as the first." I saw that there was no strength in their arguments. [6MR167.05] p. 9, Para. 4, [1851MS].

I saw that God's people were coming into the unity of the faith, and those that believe that the seventh day is the Sabbath, are united in their views and understanding of the Bible truths in all important points and that they believe and speak the same things. But those who oppose the seventh day Sabbath are cut up and divided; there are hardly two agreed. One comes forward in opposition to the Sabbath commandment and declares it to be thus and so, and at the conclusion calls it settled. Then a second comes up and tears the first down, and declares it to be some other way. But they will not have it, any of them, that the seventh day is the Sabbath. They do not agree among themselves, but are blind and dishonest and are standing out against the Sabbath commandment. [6MR168.01] p. 9, Para. 5, [1851MS].

They want to silence the flock, therefore they get up something to silence them and lull them to sleep upon these truths which condemn them and cut them off. Their followers read their Bibles so little that error could be easily made by these blind leaders to appear like truth, and the followers receive it as such, not looking any higher than their leaders. And they, having a disposition to get rid of the fourth commandment, love these errors and love to have it so. [6MR168.02] p. 9, Para. 6, [1851MS].

Then I saw those at Milton, that they need help, and that they had called loud for it, and we should not disregard their call, for souls could be benefited there, and that we must go and visit them. They were looking to the visions and were anxious to know more about them. [6MR168.03] p. 9, Para. 7, [1851MS].

Then I saw that Bro. John [Andrews] must stay but a short time in Paris, that he must go and write. And I saw that one could not always bring out clear light upon every point in a subject as two could who understood the same subject, and that John should watch carefully and if he could make any other point in the subject of the parable or any other subject clearer, it was his duty to do so. [6MR169.01] p. 10, Para. 1, [1851MS].

Then I saw that this band must have steady, living faith, more faith, and draw down the blessings from God. I saw that faith had been but little in exercise among the band, and that they must get ready, for the clouds are gathering and will soon burst upon us. [6MR169.02] p. 10, Para. 2, [1851MS].

I saw that this world was rocked in the cradle of security so that communications might not be cut off from place to place, and that messengers might have full time to carry the message to the children of God, that they receive it and be sealed with the seal of the living God, and be prepared to pass through the time of trouble such as never was. [6MR169.03] p. 10, Para. 3, [1851MS].

I saw that it must be a time of peace in order for the servants of God to do their work for souls. [6MR169.04] p. 10, Para. 4, [1851MS].

Then I was shown concerning the wicked who now die and are happy. I saw in their sickness and death if they should once realize their awful condition, they would die in such agony of mind and would make such appeals as would frighten some to profess the truth that did not love it, that never could be saved, and go through the time of trouble, and others would be deranged. And again if they felt their lost condition, it would show that Satan had not power enough over them to blind their minds so they could not feel their own condition. I saw that the wicked were Satan's lawful prey, and that they were completely deceived by him; therefore now is the time when there are no bands in the death of the wicked. [6MR169.05] p. 10, Para. 5, [1851MS].

Then I saw that we must work fast while the day lasts. I begged God to let His messengers go and work fast for the salvation of souls. I saw that God was willing to give us great blessings, if we would only have faith, and when we went out among the people we must go in the name of the Lord, for without Him we can do nothing. Then again I saw the goodness of God to us in giving us a baptism of His Spirit, before we had waded through the deep waters. [6MR170.01] p. 10, Para. 6, [1851MS].

I saw how busy Satan had been. He saw that the nominal [First-day Adventists] could not overthrow us, so he began to put prejudices in the minds of our dearest brethren, so as to hinder the work and overthrow James, and also to

cause the faith in the visions to be destroyed, but he failed in his endeavors. And then he attacked his body, but by faith James was wrenched from his grasp and placed in the hands of the Great Physician who applied the balm and set him free. I saw that Satan's darts were hurled at us more than at others so as to destroy the confidence of God's children in the visions, and to get James down so as to stop his work on the paper. I saw that each one of us must labor for the salvation of souls, that we all can do something. [6MR170.02] p. 10, Para. 7, [1851MS].

I saw that this band should not rest unless they had the abiding witness that their ways pleased God. I saw that they had not seen their true state, and I prayed the angel to unfold it to them, that they might see themselves as God sees them. I saw that there was a lack of their studying their Bibles as they should, but let their minds run upon other things, and reading that did not profit. I saw that the Bible was the statute book that was to judge us in the last days, and that it should be studied much and carefully to know whether our lives will compare with the Word of God. I saw that if any should lose their love for the word of God, that they should not rest, but pray very earnestly for God to baptize them with His Spirit into an understanding of His Word that they may love it better than anything else.--Ms 5, 1851. ("Opposition to the Sabbath," May 18, 1851.) [6MR170.03] p. 11, Para. 1, [1851MS].

We have received letters from some that we have never before heard from. There is a great call for publications. The work of the Lord is moving forward. We had consecrated ourselves anew to God, soul, body, and spirit to do His work. Oh, that we may do it faithfully; time is very, very short. What we do must be done quickly and we must be very humble or God will not use us in His cause.--Letter 6, 1851, p. 2. (To Brother and Sister Loveland, April 1, 1851.) [6MR251.02] p. 11, Para. 2, [1851MS].

I have been writing out the visions that God has of late given me that will benefit His children and we shall have all the visions published in a pamphlet in a few weeks. . . . Our warfare is almost over.--Letter 7, 1851, p. 2. (To Brother Hastings and Sister Harriet, July 27, 1851.) [6MR252.01] p. 11, Para. 3, [1851MS].

Monday morn we had another meeting; the power of God rested upon us. I was taken off in vision and saw many

things. I saw that Brother Baker must not sink down, that God had a work for him to do, not to feed the dogs, but the starving sheep. Feed the sheep, feed the sheep, said my accompanying angel. It was a melting, weeping time when I related the vision. Bro. Baker was comforted and made strong.--Letter 8, 1851, p. 5. (To Brother and Sister Howland, November 12, 1851.) [6MR252.02] p. 11, Para. 4, [1851MS].

The voice of the angel seems to ring in my ears tonight so loud and clear, *Get ready, get ready, get ready*, lest ye be weighed in the balance and found wanting.--Letter 9, 1851, p. 2. (To Brother and Sister Dodge, December 21, 1851.) [6MR252.03] p. 11, Para. 5, [1851MS].

Yesterday, which was Sabbath, we had a sweet, glorious time. The Lord met with us and the glory of God was shed upon us and we were made to rejoice and glorify God for His exceeding goodness unto us. . . . I was taken off in vision. . . . [6MR315.03] p. 11, Para. 6, [1851MS].

I saw that we sensed and realized but little of the importance of the Sabbath, to what we yet should realize and know of its importance and glory. I saw we knew not what it was yet to ride upon the high places of the earth and to be fed with the heritage of Jacob. But when the refreshing and latter rain shall come from the presence of the Lord and the glory of His power, we shall know what it is to be fed with the heritage of Jacob and ride upon the high places of the earth. Then shall we see the Sabbath more in its importance and glory. But we shall not see it in all its glory and importance until the covenant of peace is made with us at the voice of God, and the pearly gates of the New Jerusalem are thrown open and swing back on their glittering hinges and the glad and joyful voice of the lovely Jesus is heard richer than any music that ever fell on mortal ear bidding us enter. [I saw] that we had a perfect right in the city for we had kept the commandments of God, and heaven, sweet heaven, is our home for we have kept the commandments of God.--Letter 3, 1851, pp. 1, 2. (To Sister Harriet, August 11, 1851.) [6MR315.04] p. 11, Para. 7, [1851MS].

We are doing up a work for eternity, and may the Lord help us that we may have it done and well done that we may receive the refreshing and latter rain that is soon to come from God upon all those who are zealous of good works.

[8MR223.02] p. 12, Para. 1, [1851MS].

It becomes us to search our hearts carefully and have every wrong purged away from us that we may be pure and holy, and stand in the clear light of God, where we can shed a holy influence. We love you as we ever have; should be pleased to hear from you, but much more pleased to see you. I hope and pray that the enemy may make no more inroads. Strive hard to preserve union among you. Where there is union there is strength, and God will work among you, by you, and through you, if you will only strive to be wholly consecrated to God and be at peace among yourselves, and each one strive with all his might to keep the victory over self and over every besetment, every wrong word and action.--Letter 1, 1851, p. 1. (To Brother and Sister Preston, October 19, 1851.) [8MR223.03] p. 12, Para. 2, [1851MS].

I saw that many, very many, had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt. Others I saw were very sick. . . . [8MR224.01] p. 12, Para. 3, [1851MS].

Said the angel, "Shall He [God] leave the poor, suffering saints who are deceived, destitute entirely of His Spirit? Oh no! . . . [8MR224.02] p. 12, Para. 4, [1851MS].

I saw that God would separate the precious from the vile. There would be truth or something from God to call for a decision. . . . God will work in mysterious ways to save the true, honest ones. . . . [8MR224.03] p. 12, Para. 5, [1851MS].

I saw there is among you a spirit of linking up with a few, making everything of this one or that one that has any leading out to pray for the sick; and others who do not engage in it as zealously as you, are of but little account or have but little influence. Oh, I saw that this was not all of the requirements of Jesus. . . . The faith of Jesus takes in the whole life and divine character of Christ. . . . [8MR224.04] p. 12, Para. 6, [1851MS].

God is about to work for His people; a great work is being done.--Letter 2, 1851, pp. 2-5. (To Brother Pierce, undated.) [8MR224.05] p. 12, Para. 7, [1851MS].



I saw that Christ will have a church without spot or wrinkle or any such thing to present to His Father, and as He leads us through the pearly gates of the New Jerusalem, or the golden city, Jesus will look upon His redeemed children and see of the travail of His soul and be satisfied.--Letter 5, 1851, p. 1. (To Brother Barnes, December 14, 1851.) [8MR225.01] p. 12, Para. 8, [1851MS].

I had some straight messages to bear to different individuals [at Bethel, Vermont] which had their effect. When we parted, we parted in love, and union prevailed among nearly all. Thursday afternoon [Nov. 6] we left Royalton and took the cars for Waterbury. We changed cars at Northfield and as we stepped from the cars, met Brother Baker. He came with us to Waterbury. Found Brethren Loveland and Lindsay waiting for us at the depot. We went about two miles to Brother Butler's, stopped there a few hours for refreshment, and went eight miles in the eve toward Johnson and stopped with Sister Benson that night, and the next day went on to Johnson, the place appointed for the conference. Some had already arrived to attend the meetings. [8MR225.02] p. 12, Para. 9, [1851MS].

I did not expect Brother and Sister Butler that night, for we parted with Brother Butler the day before about noon and he had to drive fifty or sixty miles to reach home, and then prepare to come twenty-five miles farther to Johnson. But he had got so waked up he could not stop on the way, but drove until one o'clock the next morn before he got home. He was anxious to get his wife to Johnson. She was not right, had been a strong believer in the time [The belief held by some Sabbathkeeping Adventists that Christ would return to earth in 1851.] and had felt very wrong toward James and Brother Holt because they struck against the time. But about three o'clock two wagon loads came from Brother Butler's, Brethren Hart and Baker in one wagon, and Brother Butler, his wife, and sister in the other wagon. . . [8MR225.03] p. 13, Para. 1, [1851MS].

I asked Brother Walker where he would be or what would be his state, if Jesus had now left the Most Holy and His work for the saints was all done and he were in the state he then was? I talked plainly. The Lord helped me. I showed them how the messengers that had been toiling in the scattering time had labored to get the truth before them, how much they had suffered, and now, when God's cause was prospering, they embrace the third angel's message and

enter into the labors of the chosen messengers of God, and lift up their heel against them, But I am making my story too long. . . . [8MR226.01] p. 13, Para. 2, [1851MS].

We stopped (Brethren Holt, Wheeler, James, and self) a few days and wrote. Wednesday Brethren Holt and Wheeler went to Vergennes, Vermont, to inform them that we should be there Sabbath and Sunday. Brother Butler carried us to Vergennes Thursday, forty-four miles. Sabbath day it was very stormy, but he went three miles to Brother Evarts; there were but few who could attend that meeting on account of the storm. Brother Evarts is a blessed brother, but has been in the age-to-come all over, and he said he could not give it up. When we were there he was in a very dark place. [8MR226.02] p. 13, Para. 3, [1851MS].

Henry Allen lived about one mile from Brother Evarts. He held such a strong mixture of views which, if followed out, would lead to spiritualism, the worst kind, such as spiritual wifery. [8MR226.03] p. 13, Para. 4, [1851MS].

Sabbath eve I had a great burden, such as I have borne before. I saw that Brother Evarts must give up his age-to-come, that he had lost the power of the third angel's message, and I saw that the accursed thing must be put out of the camp, or Israel would be sickly. That accursed thing was such views as I have mentioned that Henry Allen held. He was not at the meeting at Brother Evarts, being sick. After I had the vision and told it, Brother Evarts began to confess and break down before God. He gave up his age-to-come and felt the necessity of keeping the minds of all on the third angel's message. I had as solemn a view at that time as I ever had in my life. [8MR227.01] p. 13, Para. 5, [1851MS].

The next day we went to Henry Allen's and God gave me a cutting message for him which I dared not daub with untempered mortar. Never did I have such a cutting message for anyone before. He did not break down. We withdrew all fellowship from him until he should give up his spiritual union views and get right. We left the brethren and sisters there in a much better state than we found them.--Letter 8, 1851, pp. 3, 4, 6, 7. (To Brother and Sister Howland, November 12, 1851.) [8MR227.02] p. 13, Para. 6, [1851MS].

I saw that you have a knowledge of the truth and a form of godliness, but the power has been lacking. You have not had

faith in God as you should have had, and when you have obtained the victory it has lasted you but a short time. I saw that we must have victory every day and come up steadily. I saw . . . selfishness in your families, and I saw that there has not been true faith in the visions--that some have doubted them and still have not true faith in them, and if they remained where they were they would doubt them still more. I was shown the danger of doubting the visions. Had you believed the visions in time back, you would not have been left to go into the error you did. I saw that we must have vital godliness and heart holiness if we would be covered with the covering of Almighty God.--Ms 9, 1851, pp. 1, 2. ("Testimony to Believers at Paris, Maine," 1851.) [8MR227.03] p. 14, Para. 1, [1851MS].

We can rejoice in a whole Saviour; One that saves us from all sin. We can be shut in with God where we can daily say, "I live yet not I, for Jesus Christ liveth in me to will and do of His own good pleasure." Glory be to God. I know that my life is hid with Christ in God. . . . [8MR228.01] p. 14, Para. 2, [1851MS].

The refreshing is coming from the presence of the Lord. Let us set our hearts in order that the truth of God may live in us; that it may purify us, ready to receive the latter rain.--Letter 9, 1851, pp. 1, 2. (To Brother and Sister Dodge, December 21, 1851.) [8MR228.02] p. 14, Para. 3, [1851MS].

We make our home at Brother Thompson's (at whose table we are now writing). He and his wife are whole-hearted in the truth. They have four daughters with them in the faith. Their ages are 24, 22, 20 and 12. They are goodhearted girls and are trying to serve God. Their voices were never heard in prayer until after the Milton conference. We had a powerful season of prayer and the burden of their cases was rolled upon me. I pleaded the promises of God for them, and could not give it up, and finally their voices were raised in prayer to God.--Letter 7, 1851, p. 1. (To Brother and Sister Hastings, July 27, 1851.) [8MR339.04] p. 14, Para. 4, [1851MS].

We do not expect rest here, No, no. The way to heaven is a cross-bearing way; the road is straight and narrow, but we will go forward with cheerfulness knowing that the King of glory once trod this way before us. We will not complain of the roughness of the way, but will be meek followers of

Jesus, treading in His footsteps. . . . [8MR340.01] p. 14, Para. 5, [1851MS].

We will not have a murmuring thought because we have trials. God's dear children always had them, and every trial well endured here will only make us rich in glory. I crave the suffering part. I would not go to heaven without suffering if I could, and see Jesus who suffered so much for us to purchase for us so rich an inheritance; and to see the martyrs who laid down their lives for the truth, and the sake of Jesus. No, no. Let me be perfected through sufferings. I long to be a partaker with Christ of His sufferings, for if I am, I know I shall be partaker with Him of His glory.--Letter 9, 1851, p. 1. (Brother and Sister Dodge, December 21, 1851.) [8MR340.02] p. 14, Para. 6, [1851MS].

(Written in 1851 to "Dear Brother Pierce.") Duty compels me to write a few lines. In vision the Lord has shown me some things of late which I feel duty to write you. I saw that all was not right with you, that you are in a place where your influence can tell but little; you are in too narrow a compass. I saw that Brethren Pierce and Phillips can be of use in the cause of God. Both their gifts are needed where they have not yet been, where their gifts are new and can affect more. The King's business is important, and requires haste. Jesus is coming, and there is no time to dally. With energy and zeal souls must be pulled out of the fire. [18MR247.01] p. 15, Para. 1, [1851MS].

The past was opened before me. I was shown that there was a lingering of that spirit that Bennet and Libby had that has not been sufficiently shaken off by Bro. and Sr. Phillips, and as long as this spirit, the last of it, is not shaken off, it tells, and it has its influence. It is foreign to the Spirit of God. [18MR247.02] p. 15, Para. 2, [1851MS].

I saw that the spirit that both Bennet and Libby possessed while Brother and Sister Phillips were in union with them, was an unclean spirit and an unholy spirit, and Brother and Sister O have not as yet realized and admitted and shaken it off. The spirit moved strongly on the feelings, and these feelings--many of them--are yet cherished as sacred, as [indited by] the Holy Ghost. [18MR247.03] p. 15, Para. 3, [1851MS].

But many times when it was upon Brother and Sister Phillips, they knew not what the spirit they were of. At the time these men were professing so much of the Holy Ghost, especially Bennet, his life was corrupt, his heart vile. I was shown that a great many have been entirely thrown off their balance by not understanding the spirit that some of these [seemingly] very good and professedly holy men possessed; that they have felt the influence of and received great blessings through the influence of their prayers and apparent faith. It has stumbled many an honest soul, and here they have run aground and made shipwreck of faith. They trusted to feeling, to an influence or power that was brought to bear upon their feelings. [18MR248.01] p. 15, Para. 4, [1851MS].

I saw that many, very many, had been truly converted through the influence of persons who were living in open violation of the commandments of God, their lives vile and corrupt. Others, I saw, were very sick. A case was held up before me of one of my relatives, a Methodist minister. Eighty miles he was sent for to pray for a sick sister in compliance with the teaching of James who sent for him. He went and prayed in earnest, and she prayed. She believed the minister to be a man of God, a man of faith. Physicians had given her up to die of consumption. She was healed immediately. She arose and prepared supper, a thing she had not done for ten years. Now, the minister was vile, his life was corrupt, and yet here was a great work. He took the glory all to himself. [18MR248.02] p. 15, Para. 5, [1851MS].

Then again the scene mentioned above passed before me. I saw [that] the woman was a true disciple of Christ; her faith was that she should be healed. I saw their prayers: One was misty, dark fell downward; the other prayer was mixed with light or specks which looked to me like diamonds, and arose upward to Jesus and He sent it up to His Father like sweet incense, and a beam of light was immediately sent to the afflicted one and she revived and strengthened under the influence. [18MR248.03] p. 15, Para. 6, [1851MS].

Said the angel, God will gather every particle of true, sincere faith; like diamonds shall they be gathered up and will surely bring a return or answer; and God will separate the precious from the vile. Although He bears long with the hypocrite and sinner, yet he will be searched out. Though

he may flourish with the honest a while like the green bay tree, yet the time will come when his folly will be made manifest, and he be brought to confusion. [18MR249.01] p. 16, Para. 1, [1851MS].

Said the angel, Shall He leave the poor, suffering saints, who are deceived, destitute entirely of His Spirit? Oh no! I saw He would win and woo them, that if they clave to Him and if they would listen to His voice, He would say to them, "This is the way; walk ye in it." [18MR249.02] p. 16, Para. 2, [1851MS].

But I saw there is great danger always of those who are brought so close, so near, this unclean spirit as you have been, Brother and Sister Phillips. I saw that God would separate the precious from the vile. There would be truth or something from God to call for a decision, and the corrupt would have no disposition to receive that call for a decision, but are separated from the precious by the precious receiving this truth [that] by the others [was] neglected. Here is the separation made. God will work in mysterious ways to save the true, honest ones. [18MR249.03] p. 16, Para. 3, [1851MS].

I saw the great danger of those who have been connected with this spirit setting down this or that as the power of God, and, knowing this to be His power, if they yield this or that they give up their whole Christian experience. I saw, Brother and Sister P, [that] this was your case, and the only safe course for you was to shake off entirely that spirit, [get] out from it entirely, call it a deception you were under, as it really was, and then feast upon the truth, the present truth. I saw there is among you a spirit of linking up with a few, making everything of this one or that one who has any leading out to pray for the sick; and others who do not engaged in it as zealously as you, are of but little account or have but little influence. [18MR249.04] p. 16, Para. 4, [1851MS].

Oh, I saw that this was not all of the requirements of Jesus, and those who pray for the sick are not all who have faith in Jesus. The faith of Jesus takes in the whole life and divine character of Christ. I saw that you are too exclusive; also Brother Pierce. You are leaning too much on Sister Phillips. Sister P has too much confidence in herself, and you have too much confidence in her judgment, in her feelings. God is willing to teach Brother Pierce his

duty that he may know it for himself. You all go too much by feeling. [18MR250.01] p. 16, Para. 5, [1851MS].

I saw Brother Pierce would often try to talk the truth; if he did not have that liberty and success, that freedom he anticipated, he settled down, [thinking] that God did not call him to that work. Now, if it had not been for this, Brother Pierce might have been more useful than he has been. All, every one of God's called and chosen servants, have had just such times, and if they had followed their feelings, would have given up, [thinking] that that was not the work God had given them to do. But the servants of God will always have obstacles to surmount. But do not yield up readily; keep trying, and plow your way through the darkness. Look away to Jesus; depend on Him entirely. [18MR250.02] p. 16, Para. 6, [1851MS].

You follow feelings too much, and if you feel clouds come over you, you let it influence you too much. Feeling is as unsafe a guide as you can follow. You make altogether too much of a happy flight of feeling or a shouting time. These times will come, but they are not always an undoubted evidence that we are right. You have made too much of these seasons, and in some of them there has been a fanatical spirit not in accordance with the spirit of truth. I saw that there was a more useful place for your gifts to be occupied where they can move and stir souls. [18MR250.03] p. 17, Para. 1, [1851MS].

Now is the time for God's people not to be in a corner, not where they have been over and over, but where their gifts are new. Brother Phillips' gift of exhortation is needed. God calls for it. He calls Brother and Sister P to shake themselves from the last and least particle of that spirit that is mentioned above, for it is against the Spirit of God. God is about to work for His people; a great work is being done. I saw that this call to the Laodicean church will affect souls. A becoming zeal is called for by God on our part. We must repent, throw away our whole feelings, feel our destitution, buy gold that we may be rich, eye salve that we may see, white raiment that we may be clothed. [18MR251.01] p. 17, Para. 2, [1851MS].

Sister P, I saw that you had a too high opinion of your own judgment, too much exalted. Brother Pierce has listened and looked up to you as though your judgment was unerring. Just so long as you are all so closely shut in with

yourselves, your usefulness is comparatively nothing. Your linking together is too close for your own good. Said the angel, Each one strike out on your own individual responsibility as to each other, yet relying wholly upon God for victory. Look away from each other; measure not yourselves by yourselves. Jesus is the Pattern; look to Him as the Example, not to each other. Lean wholly upon God. [18MR251.02] p. 17, Para. 3, [1851MS].

Brother Pierce, you have been silent too much; too much shut up with yourself. In the paper you could speak to hundreds, but you have a few of you contented yourselves together. Your talent, Brother P, has been almost buried up; it must be brought into use. But you have so little confidence in your own success that if you do not have that freedom that you expect, you sink down and give it up. Arouse, arouse, let not feelings guide you; but a sense of your duty, a sense of the truth, the important truth, let that influence you and move. Brother Pierce, your gift is needed. Brother Phillips, your gift is needed in exhortation. [18MR251.03] p. 17, Para. 4, [1851MS].

I saw there had been considerable feeling with you and others in Vermont about the brethren coming West. You have not felt right about the matter. I saw that the greater work would be West. Many fields have not yet been visited that should be. It is true that many of those that have moved have not answered the design of God. God directed them to go, but not to do as they have done. After they were West, they should have lived out their faith; but they have acted like drunken men. But God is working for them. They see their sin and error, and are laying their possessions upon the altar, and preparing to labor for God.--Letter 2, 1851. [18MR252.01] p. 17, Para. 5, [1851MS].

#### REVIEW AND HERALD

July 21, 1851 Experience and Views.--By the request of dear friends I have consented to give a brief sketch of my experience and views, with the hope that it will cheer and strengthen the humble, trusting children of the Lord. [RH 07-21-51 para. 1] p. 18, Para. 1, [1851MS].

At the age of eleven years I was converted, and when twelve years old was baptized, and joined the Methodist Church. At the age of thirteen I heard Bro. Miller deliver



his second course of lectures in Portland, Me. I then felt that I was not holy, not ready to see Jesus. And when the invitation was given for church members and sinners to come forward for prayers, I embraced the first opportunity, for I knew that I must have a great work done for me to fit me for Heaven. My soul was thirsting for full and free salvation, but knew not how to obtain it. [RH 07-21-51 para. 2] p. 18, Para. 2, [1851MS].

In 1842 I constantly attended the Second Advent meetings in Portland, Me., and fully believed the Lord was coming. I was hungering and thirsting for full salvation, and an entire conformity to the will of God. Day and night I was struggling to obtain this priceless treasure, that all the riches of earth could not purchase. As I was bowed before God praying for this blessing the duty to go and pray in a public prayer meeting was presented before me. I had never prayed vocally in meeting, and drew back from the duty, fearing that if I should attempt to pray I should be confounded. Every time I went before the Lord in secret prayer this unfulfilled duty presented itself, until I ceased to pray, and settled down in a melancholy state, and finally in deep despair. [RH 07-21-51 para. 3] p. 18, Para. 3, [1851MS].

In this state of mind I remained for three weeks, with not one ray of light to pierce the thick clouds of darkness around me. I then had two dreams which gave me a faint ray of light and hope. After that I opened my mind to my devoted mother. She told me that I was not lost, and advised me to go and see Bro. Stockman, who then preached to the Advent people in Portland. I had great confidence in him, for he was a devoted and beloved servant of Christ. His words affected me and led me to hope. I returned home, and again went before the Lord, and promised that I would do and suffer any thing if I could have the smiles of Jesus. The same duty was presented. There was to be a prayer meeting that evening which I attended, and when others knelt to pray I bowed with them trembling, and after two or three had prayed, I opened my mouth in prayer before I was aware of it, and the promises of God looked to me like so many precious pearls that were to be received by only asking for them. As I prayed the burden and agony of soul that I had so long felt left me, and the blessing of God came upon me like the gentle dew, and I gave glory to God for what I felt, but I longed for more. I could not be satisfied till I was filled with the fullness of God.

Inexpressible love for Jesus filled my soul. Wave after wave of glory rolled over me until my body grew stiff. Everything was shut out from me but Jesus and glory, and I knew nothing of what was passing around me. [RH 07-21-51 para. 4] p. 18, Para. 4, [1851MS].

I remained in this state of body and mind a long time, and when I realized what was around me, everything seemed changed. Every thing looked glorious and new, as if smiling and praising God. I was then willing to confess Jesus everywhere. For six months not a cloud of darkness passed over my mind. My soul was daily drinking rich draughts of salvation. I thought that those who loved Jesus would love his coming, so went to the class-meeting and told them what Jesus had done for me, and what a fullness I enjoyed through believing that the Lord was coming. The class-leader interrupted me saying, "Through Methodism," but I could not give the glory to Methodism, when it was Christ and the hope of his soon coming that had made me free. [RH 07-21-51 para. 5] p. 18, Para. 5, [1851MS].

My father's family were most all full believers in the Advent, and for bearing testimony to this glorious doctrine, seven of us were at one time cast out of the Methodist Church. At this time the words of the Prophet were exceedingly precious to us. [RH 07-21-51 para. 6] p. 19, Para. 1, [1851MS].

"Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. " Isa. Lxvi, 5. [RH 07-21-51 para. 7] p. 19, Para. 2, [1851MS].

From this time, up to December, 1844, my joys, trials and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family altar. It was not an exciting occasion, and there were but five of us present, all females. While praying the power of God came upon me as I never had felt it before, and I was wrapt up in a vision of God's glory, and seemed to be rising higher and higher from the earth, and was shown something of the travels of the Advent people to the Holy City, as will be seen in the vision hereafter. [RH 07-21-51 para. 8] p. 19, Para. 3, [1851MS].

After I came out of vision everything looked changed, a

gloom was spread over all that I beheld. O, how dark this world looked to me. I wept when I found myself here, and felt homesick. I had seen a better world, and it had spoiled this for me. I told the view to our little band in Portland, who then fully believed it to be of God. It was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view, and shewed me the trials I must pass through, and that I must go and relate to others what he had revealed to me, and that I should meet with great opposition, and suffer anguish of spirit by going. But said the angel "The grace of God is sufficient for you: he will hold you up." [RH 07-21-51 para. 9] p. 19, Para. 4, [1851MS].

After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted that God would leave me, and I should surely be lost. I went to the Lord in prayer and begged him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was "Make known to others what I have revealed to you." [RH 07-21-51 para. 10] p. 19, Para. 5, [1851MS].

In my next vision I earnestly begged of the Lord, that if I must go and relate what he had shown me, to keep me from exaltation. Then he shewed me that my prayer was answered, and if I should be in danger of exaltation his hand should be laid upon me, and I should be afflicted with sickness. Said the angel, If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life. [RH 07-21-51 para. 11] p. 19, Para. 6, [1851MS].

Soon it was reported all around that the visions were the result of mesmerism, and many Adventists were ready to believe, and circulate the report. A physician, who was a celebrated mesmerizer, told me that my views were mesmerism, and that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in vision that mesmerism was from the Devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his

influence, so that it did not affect me in the least. [RH 07-21-51 para. 12] p. 20, Para. 1, [1851MS].

If I had a vision in meeting many would say that it was excitement, and that some one mesmerized me. Then I would go away alone in the woods, where no eye could see, or ear hear but God's, and pray to him, and he would sometimes give me a vision there. I then rejoiced, and told them what God had revealed to me alone, where no mortal could influence me. But I was told by some that I mesmerized myself. O, thought I, has it come to this that those who honestly go to God alone to plead his promises, and to claim his salvation, are to be charged with being under the foul and soul-damning influence of mesmerism? Do we ask our kind Father in Heaven for "bread," only to receive a "stone," or a "scorpion?" These things wounded my spirit, and wrung my soul in keen anguish, well nigh to despair, while many would have me believe that there was no Holy Ghost, and that all the exercises that holy men of God have experienced were only mesmerism, or the deceptions of Satan. [RH 07-21-51 para. 13] p. 20, Para. 2, [1851MS].

At this time there was fanaticism in Maine. Some refrained wholly from labor, and disfellowshipped all those who would not receive their views on this point, and some other things which they held to be religious duties. God revealed these errors to me in vision, and sent me to his erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the Nominal Adventists charged me with fanaticism, and I was falsely, and by some wickedly represented as being the leader of the fanaticism that I was actually laboring to do away. Different times were repeatedly set for the Lord to come, and were urged upon the brethren.--But the Lord shewed me that they would all pass by, for the time of trouble must come before the coming of Christ, and that every time that was set, and passed by, would only weaken the faith of God's people. For this I was charged with being with the evil servant, that said in his heart, "My Lord delayeth his coming." [RH 07-21-51 para. 14] p. 20, Para. 3, [1851MS].

All these things weighed heavily upon my spirits, and in the confusion I was sometimes tempted to doubt my own experience. And while at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it.

Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue should be loosed in less than twenty-four hours. A card was held up before me, on which was written in gold letters the chapter and verse of fifty texts of Scripture. After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible. I took the Bible and readily turned to all the texts that I had seen upon the card. I was unable to speak all day. Early the next morning my soul was filled with joy, and my tongue was loosed to shout the high praises of God. After that I dared not doubt, or for a moment resist the power of God, however others might think of me. [RH 07-21-51 para. 15] p. 20, Para. 4, [1851MS].

In 1846, while at Fairhaven, Mass., my sister, (who usually accompanied me at that time,) sister A. and brother G. and myself started in a sail-boat to visit a family on West's Island. It was almost night when we started. We had gone but a short distance when a sudden storm arose. It was so dark that we could see nothing around us. It thundered and lightened and the rain came in torrents upon us. Brother G. had more than he could well attend to, to manage the boat. He tried to anchor, but the anchor dragged. Our little boat was tossed upon the waves, and driven by the wind, while it was so dark that we could not see from one end of the boat to the other. It seemed plain that we must be lost, unless God should deliver. Soon the anchor held. [RH 07-21-51 para. 16] p. 21, Para. 1, [1851MS].

I knelt down in the boat, and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, the rain descended as I never saw it before, the lightnings flashed and the thunders rolled. I was taken off in vision, and saw that sooner would every drop of water in the ocean be dried up than we should perish, for I saw that my work had but just began. After I came out of the vision all my fears were gone, and we sung and praised God, and our little boat was to us a floating Bethel. The editor of the "Advent Herald" has said that my visions were known to be "the result of mesmeric operations." But I ask, what chance was there for mesmeric operations in such a time as that? [RH 07-21-51 para. 17] p. 21, Para. 2, [1851MS].

Brother G. at last called for help. There were but two houses on the Island, and it proved that we were near one of them, but not the one where we wished to go. All the family had retired to rest except a little child, who providentially heard the call for help upon the water. Her father soon came to our relief, and in a small boat, took us to the shore. We spent the most of that night in thanksgiving and praise to God, for his wonderful goodness unto us. [RH 07-21-51 para. 18] p. 21, Para. 3, [1851MS].

Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition. [RH 07-21-51 para. 19] p. 21, Para. 4, [1851MS].

July 21, 1851 To the Remnant Scattered Abroad.--As God has shown me the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory--while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation bade stone Caleb and Joshua for their report, (Num. xiv, 10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it. [RH 07-21-51 para. 1] p. 21, Para. 5, [1851MS].

While praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them--when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them,

leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of Jesus, and fell off the path down in the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000, in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai. [RH 07-21-51 para. 2] p. 22, Para. 1, [1851MS].

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

Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sung again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried, Awake! Awake! Awake! ye that sleep in the dust and arise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle from their shoulders to their feet. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the pearly gate and swung it back on its glittering hinges, and said to us, You have washed your robes in my blood, stood stiffly for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure transparent gold. [RH 07-21-51 para. 3] p. 22, Para. 2, [1851MS].

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree.--So it was the tree of life, on either side of the river of life. Its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to



call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Alleluia, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring. [RH 07-21-51 para. 4] p. 23, Para. 1, [1851MS].

With Jesus at our head we all descended from the City down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the Great City, with twelve foundations, twelve gates, three on each side, and an angel at each gate. We all cried out "The City, the Great City, it's coming, it's coming down from God out of heaven;" and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the City. There I saw most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints, and in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not as we have to do with the earth here; no, no. A glorious light shone all about their heads and they were continually shouting and offering praises to God. [RH 07-21-51 para. 5] p. 23, Para. 2, [1851MS].

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, They will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts--the lion, the lamb, the leopard and the wolf, altogether in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for

him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers.--There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate and the fig tree bowed down with the weight of its timely figs, that made the place all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place, and we shouted Alleluia. [RH 07-21-51 para. 6] p. 23, Para. 3, [1851MS].

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus left us, and went to the City. Soon we heard his lovely voice again, saying, "Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will gird myself, and serve you." We shouted Alleluia, glory, and entered into the City. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And he said, You must go back to the earth again, and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest. [RH 07-21-51 para. 7] p. 24, Para. 1, [1851MS].

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

[RH 07-21-51 para. 8] p. 24, Para. 2, [1851MS].

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the City I saw a temple, which I entered. I passed through a door before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shewbread. After viewing the glory of the Holy, Jesus raised the second veil, and I passed into the Holy of Holies. [RH 07-21-51 para. 9] p. 24, Para. 3, [1851MS].

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden censer. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censer would smoke, and he offered up the prayers of the saints with the smoke of the incense to his Father. In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment,) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The Holy Sabbath looked glorious--a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for he never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws. [RH 07-21-51 para. 10] p. 24, Para. 4, [1851MS].

And I saw that if God had changed the Sabbath; from the seventh to the first day, he would have changed the writing of the Sabbath commandment, written on the tables of stone,

which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints. [RH 07-21-51 para. 11] p. 25, Para. 1, [1851MS].

I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches, and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed. [RH 07-21-51 para. 12] p. 25, Para. 2, [1851MS].

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. The sky opened and shut, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then paused, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest

thunder. It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the Beast, and over his Image. [RH 07-21-51 para. 13] p. 25, Para. 3, [1851MS].

Then commenced the jubilee, when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud, when it first appeared, was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and were caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings, as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried, Glory, Alleluia. And the chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life." [RH 07-21-51 para. 14] p. 25, Para. 4, [1851MS].

July 21, 1851 Dear Brethren.--Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in

righteousness. [RH 07-21-51 para. 1] p. 26, Para. 1, [1851MS].

I saw that some were making every thing bend to the time of this next fall--that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: Instead of going to God daily to know their present duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily. [RH 07-21-51 para. 2] p. 26, Para. 2, [1851MS].

In hope. E. G. White. [RH 07-21-51 para. 3] p. 26, Para. 3, [1851MS].

April 7, 1851 Eli Curtis.--Eli Curtis.--I wish to say to the brethren and sisters, that I have been much grieved with the strange course pursued by this man, in republishing my views, and sending them about in connection with worthless and foolish matter, such as the Dixboro Ghost, notwithstanding I have earnestly entreated him not to do so. I consider him void of judgment in spiritual things, blinded by the deceptions of the Enemy. I did my duty to him faithfully when I hoped he would turn from his singular course. E. G. White. [RH 04-07-51 para. 1] p. 26, Para. 4, [1851MS].

#### UNPUBLISHED MANUSCRIPTS

Sabbath day (Nov. 8, 1851) the brethren lectured. James talked twice from the word, Brother Holt once. It was a very interesting time. Truth never looked so plain and clear. One hundred were present. It was a precious time, praise the Lord. [Unpublished Manuscripts, Volume 1, p. 94 para. 1] p. 26, Para. 5, [1851MS].

Sunday (Nov. 9, 1851) Brother Holt lectured in the forenoon and James in the afternoon. In the morning meeting before Brother Holt commenced to lecture, Sister (E. P.) Butler, who came to the meeting and was obliged to keep her bed nearly all the while, confessed in the meeting that she had been wrong. Then Brother Butler talked very well; there was a confession made all around with weeping. [Unpublished Manuscripts, Volume 1, p. 94 para. 2] p. 26, Para. 6, [1851MS].

Then I got up and told my vision about Brother Baker and

Hart and others. I never had it in a more clear manner. I told Brother Baker, his going to the churches to proclaim the third angel's message was all wrong, that he had to tame down that message or he could not have got into the churches, and that he had been taking the children's bread and giving it to dogs. I told him just how his case was shown to me, and also told them all that the messengers of God should be perfectly united in their views of Bible truth and should consult with each other, and should not advance any new view until they first went to the messengers and examine those views with the Bible, and if they were correct let all the messengers spread them, and if they were error lay them one side. Then the gospel seed would be sown in union and raised in strength; and all the messengers East and West, North and South, would be telling the same story. [Unpublished Manuscripts, Volume 1, p. 94 para. 3] p. 26, Para. 7, [1851MS].

After I got through talking it was time for the lecture to commence so none made any remarks. In the afternoon after James talked, Brother Baker arose; none knew what he was about to say. He told them that every word of the vision related in the forenoon concerning him was truth--just exactly as it was. (I saw in vision that Brother Baker had not had any bitter feeling towards us like some others.) He referred to this in particular, he knew it to be just so. "Well now," says he, "you will say, What is Brother Baker going to do with the visions?" I will tell you. It is high time for me to decide there is no halfway work about this business; the visions are *all* of God or there is none of them of God. "Well," say you, "What is Brother Baker a going to do?" "*Believe the visions.* I see that they are inseparably connected with the third angel's message and if I give up the visions I must give up the third angel's message; and if I give up the third angel's message I give up that we have had, the first and second; and if I give up that we have had, the first, second, and third angels' messages, I give up the word of God, my Christian experience, and am an infidel at once." [Unpublished Manuscripts, Volume 1, p. 95 para. 1] p. 27, Para. 1, [1851MS].

I never witnessed such a melting, weeping time before. Brother Butler had taken his stand the day before and told the brethren and sisters in public where to find him, on the side of the visions. "I believe them to be of God, am a full believer in the visions, so you may know where to find

me." Others expressed their belief, and hearty confessions were made by Brother Hart and others. Never did I witness such a powerful time. . . . We parted with the brethren and sisters while sweet love and union prevailed among all.--  
*Letter 8* , 1851, pp. 4, 5. [Unpublished Manuscripts, Volume 1, p. 95 para. 2] p. 27, Para. 2, [1851MS].