

Caddoa, Col. Nov. 19, 1887.

My dear brother Warner and Company: May the Lord bless you all with the fullness of His love and power. Amen!

Your letter came to hand. I was glad to hear from you again. I will now try to

reply. I feel the Lord wants me to see you. Please write and let me know if you are going to Denver, and when the meeting begins there. If you go, I will try and see you there if the Lord wills. Now dear brother Warner, the consecration mentioned in your letter is none too strong for me, I want to be utterly killed: by the grace of God, whatever is in me as large as the finest grain of sand, of whatever nature contrary to God, I want destroyed, and so all of us. We have been consecrating to God for some time, but I am not satisfied till I make a public consecration and confession, both Alice, and I. I am willing to do all you say, and more too, if necessary. We came West here, and took land from the Government, and I came on here, built a house, etc., put about all I had in it, but the Lord seems against me in everything, (1) at last we were taken sick, and scarcely able to get around. I want to be in harmony with the Body of the saints. I know I cannot be without I prove myself clear in all things. I wrote a letter to sister Alice, and asked her to forgive me for all I have done and said or any other way. I did confess to her that I was not worthy to return to her, etc. I received a good letter from Bro. Wm. N. Smith: I felt the love of God is it. O how he plead for me to return to God and the saints. I felt the touch of brotherly love in it, it stirred my soul within. I said, "I will arise and go," but then the thought came, I have no home, neither has Alice, and the people will never have confidence in us again, and we could do nothing in the work for the Lord.

Now Bro. Warner, what shall we do? What could we, or where should we go? Do you not think I am sincere? If you only felt what I have suffered, you would know how to pity us. You pledged yourself to help me when I wanted help. You can be of service to our souls. You need not mention items of consecration, we are willing to do any thing, rather than be out of God's order.

If we cannot see you, we will go to some of the brethren and consecrate there. Please write to us, and let us know just as soon as you get this; do not delay. Sister Alice is very sick to-night, we feel the Lord wants us out of here, we must go or he will afflict us still farther. I cannot do anything else but work for the Lord.

Now I will say a word concerning my salvation in the past. I feel confident that I was sanctified; but I lost it. I know I have been going down, or back for some time. I also know the reason. I will tell you all about it when I see you. If you do not go to Denver, can't you come down into Kansas? Or where can we see you? Answer as soon as you can. Pray mightly for us. From your penitent brother, under the hand of the Lord.

J. C. Fisher.

P. S. In looking over my letter I find I have omitted to mention that Alice and I were married some time ago. We thought it best; but we are willing to do anything for the glory of God and His cause.

J. C. F.

No one can read those lines without feeling that they proceeded from a heart sincerely longing for the restored favor of God. It caused us to drop on our knees and weep with sympathy. When they came to us they were all three ready to consecrate to the Lord. Sister Alice had passed through a death before they arrived, and was quite clear in the conviction that nothing but separation would meet the demands of her God and her conscience. Poor brother Joseph seemed to be in a dreadful hard place to get out. He seemed willing to separate, but could not get it fixed in his mind what his duty was. His nerves and mind were so impaired by mental and physical suffering that he could scarcely take hold of God, for a clear solution of the distressful perplexity. God did surely bless their souls, as they both consecrated up to what ever He should make known as His will. But Bro. Joseph was soon suffering again, under distressful uncertainty, and satanic power. Thus we labored, prayed, and wept together for days. We assured Bro. Joseph that if God should clearly reveal to us and them that they could live together to His glory, we would stand by them until the end of life. But the conviction could not be removed from our mind that separation would be the only way to stand clear and acceptable before God and His saints. We sincerely believe that God desires to make the suffering these dear ones have passed through because of their mistep, and their sep-

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aration, a standing rebuke against all similar works of the devil. Our soul shudders and recoils in the Spirit of God, at the thought of such a precedent as their union being allowed in the holy Church of God. O what wreck of souls satan might work through its example, by breaking up family ties, and blasting domestic happiness. Would not such an event furnish an inducement to the devil to work discord and discontent between man and wife, and then suggest divorcement, and marriage to some one else. O how many souls are drowned in perdition upon these matrimony breakers. Bro. Fisher confesses he was led of the devil in divorcing his former wife. This is an evident fact to our mind. Surely God cannot, and will not ratify the works of the devil. Therefore it follows that a second marriage which was made legal by the works of the devil, cannot be the work of God. The New Testament Scriptures are very plain and explicit on this subject of divorce and second marriage. We read the following in the meeting.

"It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."

"For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife. For John said unto him, It is not lawful for thee to have her. And when he would have put him to death, he feared the multitude, because they counted him as a prophet. But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod. Whereupon he promised with an oath, to give her whatsoever she would ask. And she, being before instructed of her mother, said Give me here John Baptist's head in a charger. And the king was sorry: nevertheless for the oath's sake, and then which sat with him at meat, he commanded it to be given her. And he sent, and beheaded John in the prison. And his head was brought in a charger, and given to the damsel: and she brought it to her mother."

"And great multitudes followed Him; and He healed them there. The Pharisees also came unto Him tempting Him, and saying unto Him, Is it lawful for a man to put away his wife for every cause And He answered and said unto them, Have ye not read, that He which made them at the beginning made them male and female. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. They say unto Him why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whoso shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whosoever marrieth her which is put away doth commit adultery."—Matt. 5: 31, 32; 14: 2-12; 19: 2-9.

"And the Pharisees came to Him and asked Him, Is it lawful for a man to put away his wife? tempting Him. And He answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, for the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female, For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh; so then they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. And in the house His disciples asked Him again of the same matter. And He saith unto them whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery."—Mark 10: 2-12.

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."—Luke 16: 18.

"Know ye not brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as

he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man."—Rom. 7:1-5.

"Know ye not that the unrighteous shall not inherit the kingdom of God? He not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body."—1 Cor. 6: 9-11; 13.

"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife. But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none."—1 Cor. 7: 10-12; 39.

"And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour."—Eph. 5: 2.

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel; and as being heirs together of the grace of life; that your prayers be not hindered."—1 Peter 3: 7.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them."—Col. 3:5-7.

"A Bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach."—1 Tim. 3: 2.

All the words of Jesus in the above texts directly forbid the putting away of a companion, and marrying another, except for the one cause in Matt. 19, and even there it is not clear that the person is at liberty to marry again.

Even where the unbelieving depart, she is to remain single, or be reconciled to her husband. Which implies that the husband must remain single, so as to receive her, if she returns. And if the woman that departs from her husband is required to remain single, God being no respecter of persons, requires the same of the man who leaves his wife.

"They both left for the East, Bro. Warren also accompanied them, and they fully resolved to sacrifice all for the cause of Christ, and separate. They were not yet fully free and clear in their souls, but we hope God will bring them forth as gold tried in the fire. Let all the saints pray much for them, and confirm your love toward their souls.

Tuesday morning, Dec. 6, our little company took train for Denver, Col., 500 miles more toward the setting Sun. That night stopped over and had a good night's rest at McCook, Neb. Took train again at 7 A. M. and went flying over the prairie at a swift rate. O what vast expanse of raw prairie! Some parts rough and broken, but the larger portion, beautiful and even, and only wanting showery or irrigation to make a beautiful farming country. But it is very dry. In western Neb. and Colorado, nearly all the corn crops we saw attempted, was a failure. Some times for miles we could see no houses, trees or scarcely any land broke. But the government is making irrigation ditches, by running them on a level, to a point far up stream, they elevate the waters far above the river's level, on the highlands, then these ditches branch off into smaller ones, and from them water is made to run between the rows of corn, and water the thirsty earth.

When about 50 miles from Denver we observed strange blue banks to the west, which we first took to be dark clouds. But which we soon perceived were the distant